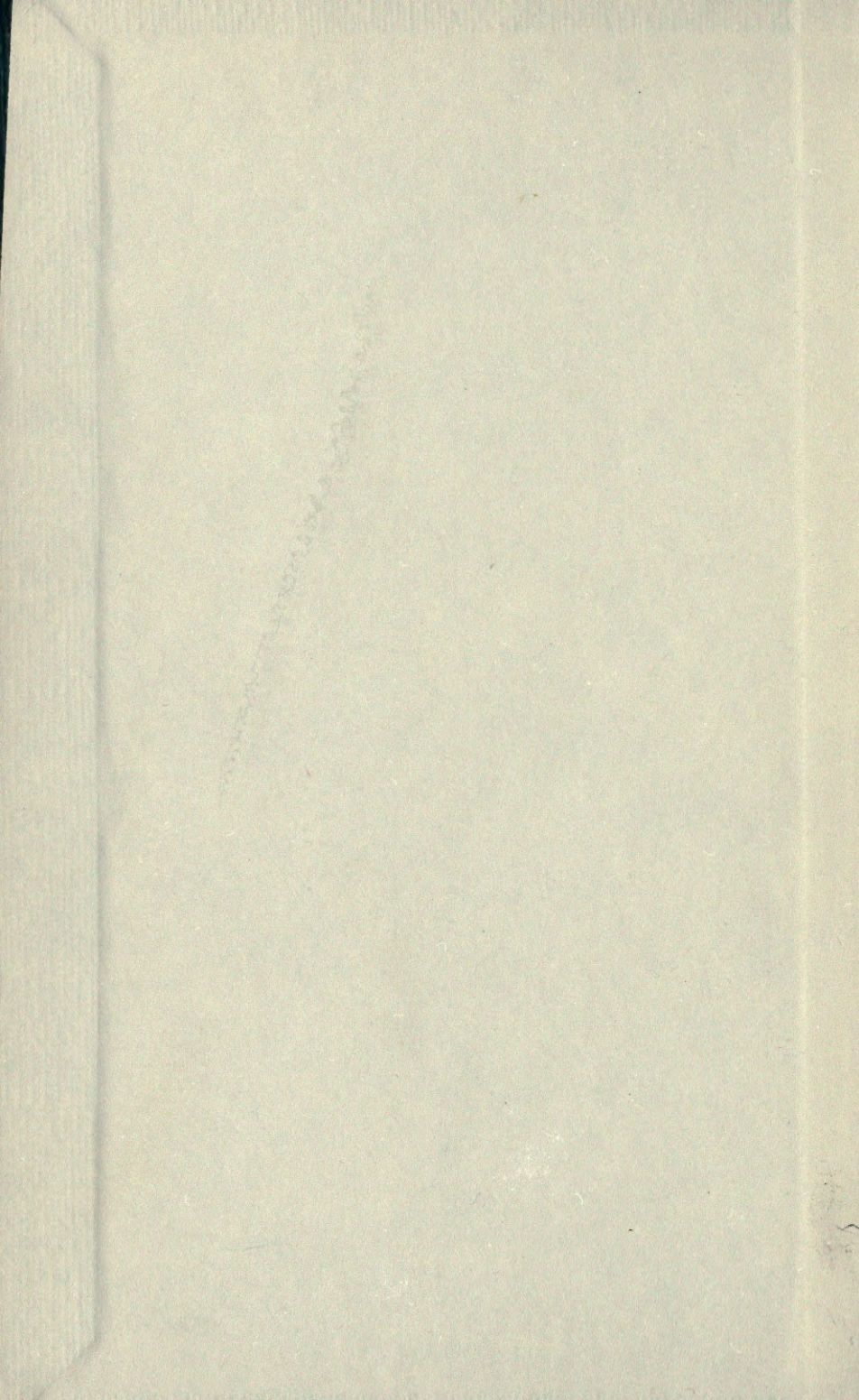


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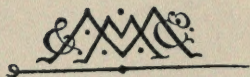


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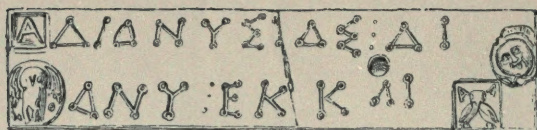
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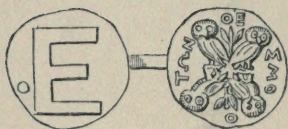
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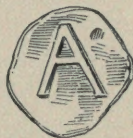
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(1) ΠΙΝΑΚΙΟΝ ΔΙΚΑΣΤΙΚΟΝ (c. 63 § 4)



(2)



(3)

(2) and (3) ΚΛΗΡΟΙ ΘΕΣΜΟΘΕΤΩΝ (c. 63 § 5)

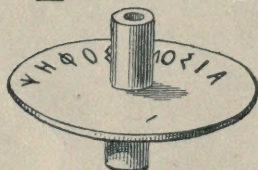


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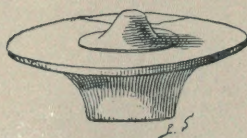
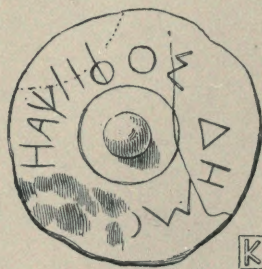


(5)

(4) and (5) ΣΥΜΒΟΛΑ ΔΙΚΑΣΤΙΚΑ (c. 65 § 2)



(6) ΨΗΦΟΣ ΤΕΤΡΥΠΗΜΕΝΗ



(7) ΨΗΦΟΣ ΠΛΗΡΗΣ (c. 68 § 2)

ΣΚΕΥΗ ΔΙΚΑΣΤΙΚΑ

(See description on p. xci)

ΑΡΙΣΤΟΤΕΛΟΥΣ ΑΘΗΝΑΙΩΝ ΠΟΛΙΤΕΙΑ ✓

ARISTOTLE'S
CONSTITUTION OF ATHENS

*A REVISED TEXT WITH AN INTRODUCTION
CRITICAL AND EXPLANATORY NOTES
TESTIMONIA AND INDICES*

BY

SIR JOHN EDWIN SANDYS, LITT.D., F.B.A.,

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IN THE UNIVERSITY OF CAMBRIDGE;
HON. LITT.D. DUBLIN; HON. LL.D. EDINBURGH.



*Tetradrachm of Athens, c. 590—525 B.C.
(See note on page 41.)*

SECOND EDITION, REVISED AND ENLARGED

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PREFACE TO FIRST EDITION

(1893).

THE preparation of the present volume was planned not long after the memorable publication of Mr Kenyon's *editio princeps* on Friday, the thirtieth of January, 1891. In that important work much was happily done by its able editor to facilitate the study of the newly discovered treatise by a skilful decipherment of the *papyrus*, by a careful comparison of the text with that of the existing fragments, by a judicious restoration of a large number of passages imperfectly preserved in the manuscript, and by an eminently readable commentary on many interesting points of constitutional history. The *editio princeps* was also the *editoris primitiae*; and, considering the brief limits of time within which it was prepared, and notwithstanding certain superficial blemishes which have since been removed, it was undoubtedly a remarkable achievement.

In the opinion, however, of competent critics there appeared to be room, by the side of Mr Kenyon's work, for an edition in which closer attention might fitly be paid to matters of scholarship and verbal criticism, together with a more minute comparison of the fresh evidence with that already familiar to us in two closely allied departments of Classical learning, (1) the Constitutional History, and (2) the Legal Antiquities of Athens. There was also at that time an acknowledged need of an *Index Graecitatis*; and lastly there was a call for a fuller and clearer statement of the evidence on the text so far as it could be derived from quotations in later Greek literature. It has been the aim of the present writer to endeavour to supply such an edition.

The *Introduction* begins with a slight sketch of the political literature of Greece before the time of Aristotle, so far as it was directly concerned with theories of government. This is followed by a brief notice of the *Politics* of Aristotle and of the lost political works ascribed to the same author. The external evidence as to the authorship of the *Πολιτεῖαι* is next reviewed in chronological order, showing that, according to testimony extending over fifteen centuries from the age immediately succeeding that of Aristotle, the work, as a whole, was ascribed to Aristotle and to none beside. A brief account of the later literature of the subject is succeeded by a description of the Berlin Fragments, and the British Museum papyrus, of the *Ἀθηναίων πολιτεία*. The date of the treatise is placed between 328 and 325 B.C., which corresponds to the latter part of Aristotle's life; and, after a discussion of its relation to the *Politics*, and an examination of its style and language, it is accepted as being substantially the work of Aristotle himself; due regard is, however, paid to the considerations that have been urged on the other side by several eminent scholars. The discussion of the authorship is followed by an indication of the authorities either certainly or probably used by the writer. This is succeeded by an abstract of the contents, which (excepting a few dates added for the sake of clearness, with one or two items supplementary to the lost beginning of the treatise), is strictly confined to the author's own statements, any extraneous matter being carefully distinguished as such. The rest of the *Introduction* is mainly devoted to a conspectus of the Bibliography of the treatise, showing that, apart from editions and translations and separate works, the number of writers of signed contributions to the literature of the subject, in the department of periodical publications alone, already exceeds one hundred and thirty. Many of these papers were not published until after the present edition was already in type, the Commentary on the first forty-one chapters and the first draft of the Critical Notes and Testimonia having been written during the Long Vacation of 1891, while the greater part of the *Introduction* was prepared for delivery in the form of College Lectures in the autumn of the same year....Professor Bruno Keil's important volume of nearly 250 pages on the *Solonian Constitution* as described in the *Ἀθηναίων πολιτεία*, with many interesting criticisms on the treatise in general, did not appear until the present edition was nearly ready for publication; but it has been found possible to include a few references to it in the *Addenda* and in the *English Index*.

In settling the *Text* I have constantly used the *facsimile* published by the Trustees of the British Museum; and, on nearly all points of special difficulty, I have also endeavoured to form an opinion of my own by consulting the *papyrus* itself. In the case of passages imperfectly preserved in the MS, I have considered it safer to accept Mr Kenyon's testimony as to the exact number of letters still visible, than that of other editors who, without having had the advantage of inspecting the MS, much less of having constant access to it, have not unfrequently indicated letters as actually visible which (at the best) are represented only by the faintest traces in the facsimile on which their texts are confessedly founded. Where the reading is uncertain, or the MS defective, I have freely admitted conjectures that commended themselves to my judgment as sound restorations of the text. My own conjectures, so far as they are here put forward for the first time, are always distinguished by an asterisk whenever they are included in the text; but even of these, several must be regarded as merely provisional and tentative restorations. Others are only suggested in the notes. References to all of them may be readily found in the English Index, under the heading 'Conjectures'.

In the *Critical Notes* the readings of the MS are for convenience recorded in a distinctive type. No one, however, who is familiar with the facsimile as a whole, or with the specimen published in Mr Kenyon's Translation, will regard these 'small uncials' as intended to represent the actual characters used by any one of the four copyists employed on the work. I have also indicated the readings or conjectures adopted in the principal critical editions that have already appeared; the Dutch edition, by van Herwerden and van Leeuwen; the two German editions, by Kaibel and von Wilamowitz-Moellendorff, and by Blass respectively; and the third (and carefully revised) edition by Mr Kenyon. Where Mr Kenyon has himself withdrawn the reading proposed in his first edition, I have not thought it desirable to record the reading so withdrawn, unless it helped to explain some of the earlier conjectures which in themselves appeared deserving of mention. I have therefore said nothing about such purely provisional readings as *καρδία καὶ κοινῇ* in c. 40 l. 17. It was clear that *καρδία* could not be right, and more than one scholar (for example, Professor Blass, Professor Mayor, and Mr Bywater) saw at once that *καὶ ἰδίᾳ καὶ κοινῇ* was a necessary correction; but, now that it is admitted that this is virtually the reading of the *papyrus*, in which *ΚΑΙΔΙΑ* is corrected into *ΚΑΙΙΔΙΑ*, it is no longer

necessary to record the text of the first edition. At the time, however, when the above suggestion was made, it had every right to be described as an 'emendation'; and it may be interesting to add that, as such, it attracted the notice of the late Mr Freeman, who observes in the preface to the third volume of his *History of Sicily*:—'such an emendation as this is not conjecture at all; it is the keen instinct of the true expert seeing his way straight to the right thing.' Again, it has not been deemed desirable to record *all* the conjectures that have been proposed since the publication of the *editio princeps*, many of them, however attractive at first sight, being excluded by our present knowledge of the actual readings of the papyrus, or by other considerations.

The *Testimonia*, printed immediately below the critical notes, contain further evidence on the text, in the form of quotations in Greek Lexicographers, Scholiasts, and others. Many, but by no means all, of these, had already been recorded in the various editions of the Fragments. In the present volume, a good deal of pains has been spent on the endeavour to trace in the Scholiasts, and in authors such as Aristides, tacit quotations or paraphrases of our text, which had hitherto escaped detection owing to their source having been unacknowledged. In the case of these quotations, it has been thought best not to remain content with giving references alone, but (as a general rule) to print the passages in full. It is only thus that their exact value in relation to the text can be readily seen.

In the *Explanatory Notes* considerable space has naturally been assigned to the quotation of parallel passages, especially from the *Politics*; and on every point an endeavour has been made to compare the new evidence with the old. In the historical notes to the first part (c. 1—41) much had already been accomplished by Mr Kenyon; but the second part (c. 42 to the end) was comparatively new ground. Throughout the work special attention has been given to the evidence of Greek Inscriptions.

The *Greek Index* gives a complete list of the vocabulary, with full citations of the phraseology of the treatise, including that of the passages quoted from the poems of Solon and the decrees of Athens, which are duly distinguished from citations from the body of the work. Words not recorded in the *Index Aristotelicus*, and words hitherto unknown, are indicated by distinctive marks. In checking the items in this Index, much help has been derived from the two Greek Indices, the *Index Dictionis* and the *Index Nominum et Rerum*, of the Dutch edition; but

in the present work it has been thought best to have only one Greek Index, and to adopt a more convenient mode of reference. The preparation of this Index has been a laborious task and has considerably delayed the publication of the volume.

The *Archaeological Illustrations* in the frontispiece are borrowed from Daremberg and Saglio's *Dictionnaire des Antiquités* (Hachette, Paris): the Aeginetan and Attic coins on p. 41, from Baumeister's *Denkmäler des Klassischen Alterthums* (Oldenbourg, Munich). To the publishers of both of these important works, the best thanks are due for the readiness with which they have accorded the use of these illustrations.

Among those who in other ways have aided me in preparing the present work, I gladly mention in the first place Mr Kenyon, who, with his able colleagues in the department of MSS at the British Museum, has afforded me every facility for studying the *papyrus*; and, at times when my daily duties in Cambridge made it impossible for me to visit the Museum, has readily given me the fullest information on any point on which I had occasion to consult him. It is a pleasure to add that for a large number of valuable notes and references I am indebted to the kindness of two whose names have long been eminent in the world of scholars:—Mr W. L. Newman, Fellow of Balliol College, Oxford, and editor of Aristotle's *Politics*; and the Rev. John Eyton Bickersteth Mayor, Senior Fellow of St John's, and Professor of Latin in the University of Cambridge. I am similarly indebted in no less degree to a scholar of more recent reputation, Mr W. Wyse, late Fellow of Trinity, and now Professor of Greek in University College, London, whose felicitous emendations of the text, founded mainly on a minute acquaintance with the Attic Orators, and proposed at a time when he was resident in his College rooms in Cambridge, are one more proof that the spirit of Dobree still happily dwells in its ancient home. Lastly, in response to a request conveyed by Mr George Macmillan, Secretary of the Hellenic Society and a member of the firm by which this volume is published, his Excellency the Minister for Greece, whose recent departure from England is regretted by all lovers of Hellenic learning, was good enough to lend me his own copy of the admirable emendations proposed by his brother, Anastasios Gennadios, in the columns of an Athenian newspaper taking its name from the Acropolis. He also kindly allowed me the use of a number of a Greek philological magazine, *Ἀθηνᾶ*, containing valuable articles on the textual criticism

of the treatise by G. A. Papabasileios, and K. S. Kontos. This magazine was not to be found in the Library of the British Museum, and is practically inaccessible in England except to its annual subscribers. While engaged in exploring the scattered literature of such a subject as the present, one feels in such a case, no less than in that of the *Sitzungsberichte* of the Berlin Academy, the full force of the complaint made not long ago by the late Mr Freeman. 'No man can undertake to find out every pamphlet and every article. And, when one has found what is wanted, it is sometimes forbidden to buy the number that one wants, unless one chooses to buy a whole volume that one does not want.' I can only add that I shall be grateful to writers of similar articles for any separate copies of their papers that happen to be available; and, if in this way I become possessed of any duplicates, I propose to present the duplicate to a Library where it will be readily accessible to many who are interested in the subject.

I owe much besides to the principal editions of the treatise, especially to Mr Kenyon's third edition, more particularly for details connected with the readings in the *papyrus*. The study of the ms and of the facsimile alike has been considerably facilitated by the convenient plan adopted in the Dutch edition of Professors Van Herwerden and Van Leeuwen, in which the contents of the ms are indicated, not merely column by column, but also line by line. The edition of the text by Professors Kaibel and von Wilamowitz-Moellendorff has been of much use in revising the text and the *testimonia*, and in dealing with the fragments. In this last particular, as in some others, a still further advance has been made in the very useful Teubner text recently edited by Professor Blass, the results of whose subsequent examination of the *papyrus* have, by his own kindness, reached me in time to be included in the *Addenda* [ed. 1893].

My obligations to other published works are acknowledged as they arise, and are also expressed in general terms at the close of the bibliographical part of the Introduction. It may here be noticed that several of the most important of the books of reference to which I am thus indebted, are already attesting in their new editions the value of the evidence on the Constitutional History and the Public Antiquities of Athens which is contained in the treatise that, little more than two years ago, was so unexpectedly restored to us from the tombs of Egypt.

Up to the time of that fortunate event, the student was compelled

to satisfy his curiosity with the scattered fragments that, in successive generations, first in Italy and France, and afterwards in Holland and Germany, had been diligently sought by the industry of scholars, and collected into one by those 'friends of Truth', who (in Milton's phrase) 'imitating the carefull search that Isis made for the mangl'd body of Osiris, went up and down gathering limb by limb still as they could find them'. Even now, when in place of these *disiecta membra*, the actual body of the work has been happily recovered in an approximately complete condition, the 'friends of Truth' have made much ado over many minor details of the great discovery. After all that has been found, the quest continues still; but it is no longer limited, as it was two years ago, to the enterprise of a single scholar, enjoying all the privileges, and, at the same time, encountering not a few of the perils of a solitary pioneer. On the contrary, it is shared by a goodly number of eager investigators in many lands; and the very number of those who are joining in the quest is almost a source of embarrassment to any one of them who attempts to gather up the main results of their research and to combine them with his own. The last two years have led to many points connected with the new treatise being viewed in a more sober light and with a more fitting sense of proportion: the exaggerated expectations that were at first aroused have been followed by a natural reaction, which is now succeeded in its turn by the prevalence of an intermediate state of settled contentment. Meanwhile, the excitement of that earlier time is over; and those who are still engaged on the quest must be content to continue their patient toil unstimulated and unrewarded by any such general and public interest as that which justly awaited the first announcement of an event which has enabled men of letters to realise in the present day some of the joyous surprises of the age of the Renaissance. In the feeling language lately used in Cambridge by a learned prelate belonging to both of the two oldest Universities of the United Kingdom, 'the dignity and nobility of a scholar's life lie in this, that it claims no recognition, and asks for no reward. It seldom admits of excitement; it has no prospect of great encouragement: it looks forward to no definite achievement.' There are times, however, when a student, while attempting to restore and explain some imperfectly recorded remnant of the past, may take a quiet pleasure in obeying the precept of George Herbert:—'If studious, copie fair what Time hath blurr'd'. And at last there is a moment when, in the spirit of thankfulness that comes with the completion of an arduous undertaking, he may, as at present,

offer to the kindly criticism and to the use of others a work which, however long delayed by lack of leisure, and however inadequate in itself, has at least been the result of the most unsparing labour and the most strenuous endeavour.

December 27, 1892.

PREFACE TO SECOND EDITION.

THIS work, which was first published in the early part of 1893, has been out of print for several years; but it was not until a little more than a year ago that it was possible to begin preparing the present revised and enlarged edition.

Among editors of the 'Constitution of Athens' there is now a greater consensus as to the text. An exact and authoritative statement as to the letters visible in the British Museum papyrus may be found in Mr Kenyon's Berlin edition of 1903. Hence, in the present revision, whenever the letters needed for the completion of any given word are perfectly certain, as in βασιλεὺς καὶ πολέμαρχος καὶ [ᾗ]ρ[χων] (c. 3 § 2), it is no longer necessary to retain the square brackets denoting the missing letters. They have therefore been, in general, discarded, and the result is a more easily readable text. The brackets have, however, been usually retained whenever a whole word has been supplied, as in ἐναντίον τῆς [βουλῆς] (c. 47 § 2).

Two new conjectures, proposed by the editor, have been printed in the present text. (1) In c. 67 § 2, in the description of the *clepsydra*, due recognition is now given to both of its essential parts, the supply-pipe, regularly called the αὐλός, and the outlet, or ἔκρους. This result is obtained by substituting κλειψύδ[ραι] αὐλ[οὺς τε] ἔχουσ[αι καὶ ἔ]κρους for the current texts κλειψύδ[ραι] αὐλ[ίσκους] ἔχουσ[αι ἔ]κρους (or μι]κρούς), which mention the outlet but omit the supply. (2) In c. 47, 13, where the numeral in the *lacuna* resembles either γ' or ι' (3 or 10), τὰ μέταλλα — τὰ εἰς <δέκα> ἔ[τη] πεπραμένα is now proposed, the alternative term of three years being practically excluded by the context.

The *Critical Notes*, the *Testimonia*, and the *Commentary* have been carefully revised, needless repetitions removed, and supplementary notes inserted. About fifteen pages have thus been added to the *Commentary*, and about the same number to the *Greek Index*. The *Introduction* has also been revised and supplemented. It ends with an enlarged *Bibliography*, showing that, since the publication of the previous edition, the number of the writers of scattered articles on the text or subject-matter has risen from 135 to 240. The present edition thus includes a probably complete conspectus of the numerous contributions to the criticism of this treatise which have been made by scholars of many lands during the last twenty-one years. Exactly that time has elapsed between the memorable publication of Mr Kenyon's *editio princeps* on January 30, 1891, and the date of the writing of the present preface. Under the fostering care of successive editors at home and abroad, the printed text of the 'Constitution of Athens' has now come of age, and is ready to submit to a friendly δοκιμασία on the part of the Council of critics.

January 30, 1912.

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INTRODUCTION.

§ 1. *The political literature of Greece before the time of Aristotle.*

IN a brief preliminary survey of the extant political literature of Greece¹, it is unnecessary to dwell on the names of representatives of the pre-Socratic schools of philosophy, such as Pythagoras of Samos and Protagoras of Abdera, although the former is said to have written a πολιτικὸν σύγγραμμα (Diog. Laert. viii 6), and the latter a treatise περὶ πολιτείας (*ib.* ix 55). The work ascribed to Pythagoras was undoubtedly spurious; like that of Protagoras, it has been lost to posterity.

The earliest extant specimen of this branch of literature is the treatise preserved among the works of Xenophon under the title of Ἀθηναίων πολιτεία. Among modern scholars Cobet stands almost alone in being content to accept it as Xenophon's (*Nov. Lect.* p. 706). Its authorship is in fact uncertain: it has been attributed to Alcibiades², and also to Critias³, who is known to have written on the πολιτεῖαι of Sparta, Thessaly and Athens. It may fairly be regarded as emanating from the oligarchical party at Athens, and as primarily intended for the perusal of readers at Sparta who sympathised with their aims. It was probably written between B.C. 426 and 413. It is in any case the earliest Greek political treatise that has come down to us. More than this, it is the 'oldest extant specimen of literary Attic prose'⁴; it is also 'the oldest extant specimen of a political pasquinade'. The real or imputed abuses of the Athenian Democracy are attacked in a tone of bitter sarcasm or insidious irony, relieved by acute remarks on interesting points of national economy, such as the relations of Athens to her subjects and rivals, and the comparative strength and weakness of her naval and military establishments⁵.

¹ Cf. Henkel, *Studien zur Geschichte der Griechischen Lehre vom Staat*, esp. pp. 1—17, *die politischen Schriften der Philosophen*, 1872; also R. Schöll, *Anfänge einer politischen Litteratur bei den Griechen*, Munich, 1890; and, on the lost literature of this subject, Wilamowitz, *Aristoteles und Athen*, 1893, i 169—185.

² W. Helbig, *Rhein. Mus.*, xvi 511 ff.
³ e.g. by Boeckh, *Public Economy of Athens*, III v, vol. i p. 390 Fränkel;

also by Conrad Müller (Zittau, 1891), and Drerup, *Neue Jahrb.* suppl. xxvii 313 f.

⁴ Jebb, *Primer of Gk. Lit.*, p. 114.

⁵ Col. Mure's *Literature of Greece*, v 422—5. See also A. Kirchhoff, in the *Abhandlungen* of the Berlin Academy for 1878, 1—25; Schöll, *l.c.* 14 f; and W. L. Newman's ed. of Aristotle's *Politics*, i 538 f.

The *Λακεδαιμονίων πολιτεία*, though regarded as spurious by Deme-
trius of Magnesia (Diog. Laert. ii 57), is accepted as the work of
Xenophon by Plutarch (*Zyc.* i) and others in ancient times, and among
the moderns by Cobet (*Nov. Lect.* p. 705—724) and many others¹.
Its composition belongs to the years 387—378. It is a work inspired
throughout by admiration of Spartan institutions. The *Κύρον παιδεία* is
later than the death of Socrates (*Cyrop.* iii i 38—40), and was probably
written after Xenophon's return from exile, or about 369. While pro-
fessing to describe the education of the founder of the Persian empire,
it is really a historical and political romance, an idealised biography
with a didactic purpose, being practically an encomium on Socratic
principles and Spartan practice. It is prompted by the author's
experience of Hellenic political and social life, especially the instability
and vicissitudes of various forms of government².

The pamphlet entitled *πόροι* [*ἡ περὶ προσόδων*] is assigned by Cobet
(*Nov. Lect.* 756 f) to the year 355. According to others, it was written
about 346 B.C. as a manifesto of the party who held that the commercial
prosperity of Athens depended on peace with Philip. In the latter
case, it falls after the death of Xenophon in 355. It suggests several
expedients for enlarging the revenue, especially by means of taxes
levied on resident aliens, as well as profits derived from the labour
of 10,000 public slaves who were to be employed in the mines of
Laurium.

Passing from 'Xenophon' to Plato, we have in the *Republic* the
most memorable of all delineations of an Ideal State. In the first four
books the description of the State is in harmony with Hellenic notions
of religion and morality; in the remainder, the Hellenic State is
transformed into an ideal kingdom of philosophy, of which all other
governments are perversions³. In the eighth book⁴ all conceivable
forms of constitutions are reduced to five classes, represented by
aristocracy, timocracy, oligarchy, democracy and despotism or tyranny,
corresponding to five leading types of individual character. In the por-
traits of the typical 'timocrat,' tyrant, and democrat, and in the account
of the successive changes which they represent, we have a sequence of
transformations that is not entirely in accordance with historical facts,
but nevertheless supplies us with something of the nature of a philosophy
of history. The author is clearly no lover of democracy, or indeed of
any of the existing varieties of government. His gaze is fixed on some-
thing above and beyond the horizon of his time. In his view, as

¹ Modern objections have been an-
swered by Erler, Leipzig, 1874, and
Naumann, Berlin, 1876.

² Introduction to Holden's ed.

³ Jowett, *Introd.* to the *Republic*, p. 3.

⁴ p. 544, compared with IV ult.

expressed in the closing words of the ninth book, the man of understanding is little likely to be a politician in the land of his birth, though he will certainly be a politician in an ideal city which is all his own; a city whose pattern is laid up in heaven, and he who desires may look on that pattern and in the vision find indeed his home. But whether there really is, or ever will be, such a city, is of no concern to him; for he will do all things in obedience to the laws of that city and of no other.

The *Republic* is almost always called the Πολιτεία, but sometimes bears the plural name, Πολιτεῖαι. Thus Themistius (ii 32 c) associates with the name of Plato Πολιτεῖαί τε αἱ κλειναὶ καὶ οἱ θεσπέσιοι Νόμοι. In the *Politicus*, which falls between the *Republic* and the *Laws*, 'the characteristic of a true government is not that it is of few or many, voluntary or involuntary, but that it is scientific'; and 'the science of government can only be attained by a very few,' pp. 292-3 (Jowett, iv 494 f). In this inquiry into the definition of a Ruler, there is much affinity with the *Laws* of Plato and the *Politics* of Aristotle. In contrast to the doubtless earlier scheme in the *Republic*, with its five types of constitution, we here find a series of seven, in which, apart from the ideal and only perfect type, we have six existing forms of government. These six are obtained by dividing the rule of the One (μοναρχία), of the Few (ἡ ὑπὸ τῶν ὀλίγων δυναστεία), and of the Many (δημοκρατία) into two varieties each, (1) into kingship and tyranny, and (2) into aristocracy and oligarchy, while the two varieties of democracy ('constitutional government' and 'simple democracy') are undistinguished by any differences of name. The distinction in each of these three pairs turns upon the question whether Law is observed or not¹. In its political views, and probably in its date, this dialogue occupies an intermediate position between the *Republic* and the *Laws*; and its classification of typical forms of government reappears, with slight differences of terminology, in the *Ethics* and *Politics* of Aristotle².

The dialogue on the *Laws* was composed after the *Republic* (Ar. *Pol.* ii 3, 1), and was published after the author's death (Diog. Laert. iii 37). It sets forth in minutest fulness the details of an Ideal Code; and, in the absence of any actual code of the institutions of Athens, the indications of the existing laws therein contained are often of special value³. The lofty conception of the 'rule of Philosophers' is here

¹ *Politicus*, pp. 291, 302.

² *Eth.* viii 10; *Pol.* iii 7 and vi (iv) 2. Cf. Newman's *Politics*, i 430-433, and Prof. Sidgwick in *Class. Rev.* vi 141-4; also Lutoslavski, 'Erhaltung und Untergang der Staatsverfassungen nach Plato,

Aristoteles und Macchiavelli', Breslau, 1888.

³ See esp. K. F. Hermann, *De vestigiis institutorum veterum, imprimis Atticorum, per Platonis de Legibus libros indagandis*, 1836.

abandoned, and the State described is the best which is practically possible under the existing limitations of Greek life¹. In the third book the author reviews the constitutions of Sparta, Persia and Athens, noting the causes of the success and failure of each; and then proceeds to develop his own constitution.

Of the other political dialogues bearing Plato's name, the *Epinomis* is an appendix to the *Laws*, and is mainly concerned with Education; the *Minos* discusses the definition of Law; but neither of these can be reckoned among the genuine works of Plato.

The *de Pace* of Isocrates advises Athens to abandon the Empire of the Sea; while the *Areopagiticus* commends the earlier mode of appointing the officers of State by election (αἵρεσις) rather than by lot (κλήρωσις), and pleads for the restoration of the censorial power once wielded by the Council of the Areopagus. Both of these works may be ascribed to the year 355 B.C., and both have important points of contact with the Ἀθηναίων πολιτεία, which was written nearly thirty years later².

The above summary has been purposely confined to writings strictly concerned with politics, to the exclusion of historical works in which political discussion only plays a subordinate part. Otherwise, we might have recalled the debate on the relative merits of monarchy, oligarchy and democracy, which is ascribed to the Persian grandees in the pages of Herodotus (iii 80—82); and the reflexions on the effects of party spirit in Grecian politics, to which Thucydides is prompted by the narrative of the vengeance of the victorious *demos* on the oligarchs of Corcyra (iii 82 f). As it is, in the limited field of purely political literature, we have noted the rise of the polemical pamphlet, and the historical romance, while in Plato's delineation of an Ideal State and an Ideal Code, we have seen the prototype of writings such as Sir Thomas More's *Utopia* and Bacon's *New Atlantis*. The setting forth of such ideals became a favourite medium for the expression of political criticism; but it is characteristic of Aristotle that, while following this fashion, he succeeded in bringing the political speculations of philosophy into closer relation with the facts of history. In the language of one of the foremost authorities on the political writings of Aristotle, "political science 'begins' for Aristotle 'in History', no less than in Ethics"³. The vision of an ideal State did not make Aristotle indifferent to the problems and difficulties of the actual State. The age which dreams of

¹ Plato saw "that his earlier ideal of the Republic had been pitched too high for men, and was only suitable for 'gods or the sons of gods'", *Laws*, 739 D, 853 C (Newman's *Politics*, i 86).

² Some of these points are noticed in Bruno Keil's *Solonische Verfassung* (1892) 78 ff, 215.

³ Mr W. L. Newman's *Politics*, vol. i p. 15.

ideal States is often on the point of losing its interest in politics; but this was far from being the case with Aristotle¹.

§ 2. *Political works ascribed to Aristotle.*

Among the political writings ascribed to Aristotle by far the most important is, of course, the *Politics*. The imperfect form in which it has come down to us has been variously explained. The earlier view, supported by Spengel², was that the work of Aristotle was originally completed by himself, and that important portions of it were afterwards lost. The later view, which is more probable in itself, and is accepted by almost all Aristotelian scholars in modern times, regards the *Politics* as a work that was left unfinished. This view is corroborated by the fact that in later writers we have no reference to the *Politics* which cannot be traced to the existing work. The latest event mentioned in it is the death of Philip, B.C. 336 (viii (v) 8, 10, p. 1311 b 2). As to the order of the books, it can hardly be doubted that, owing to the nature of their contents, books vii and viii should come immediately after iii, while it is not quite certain that books v and vi should be transposed. The order adopted by Susemihl is as follows: i, ii, iii, vii, viii, iv, vi, v. Thus books iv—viii of the new order correspond to vii, viii, iv, vi, v, of the old³. In the *Politics* Aristotle discusses the origin of the household, the village and the state, and examines the nature of property, and in particular of property in slaves (Bk I). The citizen is defined as one who shares in the judicial or deliberative administration of a state. In the next book, Aristotle criticises the *Republic* and the *Laws* of Plato, the constitutions framed by Phaleas and Hippodamus, and the actual forms of government prevailing in Sparta, Crete and Carthage, closing with some (possibly interpolated) criticisms on Solon and Pericles (II). The various types of government are thereupon described in turn, Monarchy, Aristocracy and a mixed constitutional system called *πολιτεία*, together with the three forms into which they respectively degenerate, Tyranny, Oligarchy and Democracy (III). The

¹ *ib.* p. 89. For a sketch of the earlier 'history of Greek political philosophy' see esp. *ib.* 374—457.

² *Ueber die Pol. des Ar.*, pp. 44 ff.

³ In the present work, whenever the books of the *Politics* are specified, the number in the new order is given first, followed (in parenthesis) by that of the old order. As a general rule, however, the references are solely to the pages and lines of the Berlin ed.—Among the most

recent discussions of the order of the books may be mentioned Shute's *History of the Aristotelian Writings*, pp. 164—176; and Newman's *Politics*, vol. i 292, vol. ii pp. xxi—xxiv. See also Wilamowitz, *Ar. u. Athen.* i 355, 'Beide Untersuchungen (ΔΕΖ, ΗΘ) sind nicht im entferntesten bis zum Abschlusse geführt. Ihre Reihenfolge ist nicht von grosser Bedeutung, da sie eben in Wahrheit neben einander stehen'.

author next delineates his Ideal State, and deals with the subject of Marriage and of Education, Bk iv (H, vii). The latter should be national and also liberal; its two main branches are 'music' and 'gymnastic', Bk v (Θ, viii). The types of government are then discussed in detail. Of the three perversions, Tyranny, the perversion of Monarchy, which is itself the best and most divine, is necessarily the worst. Oligarchy, the perversion of Aristocracy, is not so bad as Tyranny; the last, and the least bad, is Democracy. The different kinds of government are then further discriminated, with the forms assumed by the deliberative and the executive power in each, Bk vi (Δ, iv). The basis of democracy is defined to be liberty, which includes the principle that 'all should rule and be ruled in turn'. The characteristics of democracy are then described:—all officers of state are appointed 'by all, and out of all'; all rule over each, and each in turn rules over all; the appointment is by lot, except in cases where special knowledge is required; there is little or no qualification; office is held for a short time only, and rarely (if ever) twice, except in the case of military offices; all men, or at least persons selected out of all, sit in judgment in all causes, or at any rate on the most important; the public Assembly is supreme, not the officers of state; when the citizens are paid, even the Council loses its power, as the Assembly and the Lawcourts take all the business to themselves. Then follow the various kinds of oligarchies; and the consideration of the due coordination of offices in the state, Bk vii (Ζ, vi). The author's design is now nearly completed. He has still to speak of the motives, objects and occasions of revolutions in states, Bk viii (Ε, v). Revolutions begin in trifling matters but involve important issues. They are brought about either by force or by fraud. The author next considers how revolutions may be avoided, and tyrannies and monarchies preserved; he describes a despot of a virtuous and beneficent type; and adds some reflexions on the short duration of tyrannies and oligarchies. Lastly, he attacks the views put forward in the *Republic* as to the cycle through which states are described as passing in the course of their decline. Thus the work ends (as it began) with a criticism on Plato.

Among the lost writings of Aristotle was one entitled Πολιτικός, a dialogue in two books, expressly mentioned by Diogenes Laertius (v 22), and vaguely noticed by Cicero¹. The anonymous list of his works, now ascribed to Hesychius, includes the περὶ ῥήτορος ἢ πολιτικοῦ.

¹ *De Fin.* v 4, 11, 'cumque uterque eorum (Aristoteles et Theophrastus) docuisset, qualem in republica principem esse conveniret'—; *ad Quintum fratrem*,

iii 5, 1, 'Aristotelem, quae de republica et praestante viro scribat, ipsum loqui.' Cf. Bernays, *die Dialoge des Ar.* pp. 53, 153.

In that of Diogenes Laertius, the titles of the dialogues end with 'Ἀλέξανδρος ἢ περὶ ἀποικιῶν α' (on colonisation)¹, and περὶ βασιλείας². In closer connexion with contemporary history, the δικαιώματα πόλεων ascribed to Aristotle are said to have contained the formal pleas on the points of difference submitted by the Greek states to the arbitration of Philip³. A work of far wider scope was that known as the νόμιμα, or νόμιμα βαρβαρικά, of Aristotle. This was a comprehensive account of the institutions of various non-hellenic peoples, including the Etruscans, under the head of νόμιμα Τυρρηνῶν. An abstract of this existed at one time under the name of νομίμων βαρβαρικῶν συναγωγή⁴.

Lastly, there was the work entitled the Πολιτεῖαι, or sketches of the constitutional history of a large number of Hellenic states. Constitutional history, however, was far from forming the sole subject of this extensive work. The numerous fragments that have survived give abundant proof that local legends, national proverbs, and even anecdotes of social life found a place in its pages⁵. It is generally supposed that the great collection of facts comprised in the Πολιτεῖαι formed the materials for the composition of the *Politics*. It will be shewn at a later point that the 'Ἀθηναίων πολιτεία in particular was not completed until about nine years after the latest date recorded in the *Politics*; but this fact is not inconsistent with the materials collected for the Πολιτεῖαι being used in the *Politics* even before they had themselves been reduced into their present form⁶. As regards the comparative value of the two works, the general character of the fragments of the Πολιτεῖαι shews that it would be going too far to say that we could wish that the Πολιτεῖαι were 'preserved, even at the expense of the extant book on the theory of politics', especially when we reflect that, in the words of the writer just quoted, 'the *Politics* are confessed on all hands to be the ripest and fullest outcome of Greek political experience'⁷.

The treatise known as the 'Ἀθηναίων πολιτεία formed part of the vast collection of Πολιτεῖαι which the unanimous voice of antiquity ascribed to the pen of Aristotle. In tracing the literary history of the Πολιτεῖαι

¹ Bernays, *l. c.*, pp. 56, 156.

² Cf. Bernays, *l. c.*, pp. 53, 154. An Arabic work in the form of a letter addressed to Alexander (published by Lippert, 1891) claims to be a translation of the above; but this claim is rejected by Keil, *Solon. Verfassung*, 136, and Wilamowitz, i 339 n.

³ Rose, *Aristoteles qui ferebantur librorum fragmenta*, (Teubner) 1886, frag. 612—614.

⁴ *ib.* frag. 604—610. Diels (Berlin Academy, 30 July, 1891) suggests that

pap. ix p. 29 of the Flinders Petrie papyri is an excerpt from the νόμιμα βαρβαρικά.

⁵ Rose, *Aristoteles Pseudepigraphus*, p. 395; *Fragmenta*, 381—603, ed. 1886. Cf. Wilamowitz, ii 18 n.

⁶ The finished style of the 'Ἀθηναίων πολιτεία shews that the Πολιτεῖαι were far from being merely a collection of raw materials for a more elaborate work. Cf. Wilamowitz, i 309 f.

⁷ Mahaffy's *Hist. of Classical Gk Literature*, ii 414.

we must necessarily begin with the well-known story of the fate of Aristotle's library, which is told in full by Strabo (p. 608-9), and more briefly touched upon by Plutarch (*Sulla*, 26). On the death of Aristotle, in 322 B.C., his library passed into the possession of his pupil, Theophrastus, who presided over the Peripatetic school at Athens until his death in 287. The library of Theophrastus, including that of Aristotle, was bequeathed to a pupil of both, named Neleus, who removed it to Scêpsis, an inland town of Asia Minor, in the S.E. of the Troad. From Neleus it passed to his descendants, who were men of neither literary accomplishments nor philosophic tastes. They are described by Strabo as *ιδιώται*. They were, however, sufficiently conscious of the value of the manuscripts to prevent their being appropriated by the kings of Pergamos, who began to form their famous library about thirty or forty years after the death of Theophrastus. The manuscripts were accordingly concealed in a cellar, where they were exposed to injury from the effects of damp and the depredations of worms. It was probably after the death of the last of the Pergamene Kings in B.C. 133, that they were sold to Apellicon of Teôs, a wealthy adherent of the Peripatetic school at Athens. On examination they were found to contain many compositions which were unknown to the successors of Theophrastus at the head of the Lyceum. Their owner caused them to be copied; but, as he was 'more of a *bibliophile* than a philosopher', the transcripts published under his care proved to be far from accurate. In 86 B.C. Athens was captured by Sulla, and the library of Apellicon was taken to Rome. It was there placed under the charge of a librarian, by whose permission it was properly arranged by a learned Greek, a friend of Cicero and a preceptor of Strabo (p. 548), named Tyrannion. Copies were obtained from Tyrannion by Andronicus of Rhodes, who classified the works according to subjects¹, published them, and drew up the lists which were current in the time of Plutarch².

On the strength of this last statement it has been supposed that all the extant lists of Aristotelian writings are to be ultimately traced to Andronicus³. But, even before his time, the successors of Theophrastus possessed copies of a few at least of the works of Aristotle, chiefly of the exoteric or popular class⁴. As examples of these, the list suggested by Grote⁵ includes the dialogues; the legendary and historical collections; and the constitutional histories of various Hellenic cities.

¹ Porphyry, *Life of Plotinus*, c. 24, p. 117 Didot.

² Plut. *Sulla*, 26; cf. Grote's *Aristotle*, i pp. 50-54, and Shute's *History of the Aristotelian Writings*, p. 29-39.

³ Rose, *Ar. Pseud.*, p. 8; *Frag.* (1886)

p. 1.

⁴ Strabo, p. 609, συνέβη δὲ τοῖς ἐκ τῶν περιπάτων τοῖς μὲν πάλαι τοῖς μετὰ Θεόφραστον οὐκ ἔχουσιν ὅλως τὰ βιβλία πλήρῃ ὀλίγων, καὶ μάλιστα τῶν ἐξωτερικῶν.

⁵ *Aristotle*, p. 55.

Thus, the *Πολιτεῖαι* may have been known to the successors of Theophrastus even before the library of Aristotle was for a time restored to Athens more than two centuries after the owner's death. But, to shew that the fate of Aristotle's writings did not entirely depend on the fortunes of the library buried in the vault at Scêpsis, we have abundant proof of some of them being familiar to the philosophic world during the interval in which his library itself was lost to view¹; and it is probable that many of them, including those of more general interest, were at an early date transcribed at Athens and thence transmitted to the great library at Alexandria.

In the case of Theophrastus, we know for certain that lists of his works were drawn up, not only by Andronicus of Rhodes, but also by Hermippus of Smyrna, who lived till about the end of the third century B.C.² and was a pupil of the Alexandrian poet and bibliographer, Callimachus³. Such a list is preserved by Diogenes Laertius⁴, with the titles arranged in alphabetical order. The corresponding list of the writings of Aristotle is not in the order of the alphabet, but is arranged with a certain degree of method under 146 titles as follows. "First we have the dialogues and other exoteric works, then two or three early abstracts of Platonic lectures or writings, then we come to a part of the list in which logical works seem to predominate; ethical, political and rhetorical works predominate towards the middle; then come physical and zoological works; last in order we have works designed in all probability for Aristotle's own use ('hypomnematic works'), letters and poems"⁵. The arrangement seems hardly sufficiently precise to be that of Andronicus, who is said to have introduced the plan of grouping the writings according to their subject-matter⁶; and this is not the only reason for regarding it as independent of Andronicus⁷. It has in fact been conjecturally ascribed to Hermippus, and has been generally supposed to be founded on the catalogue of Aristotle's works in some great library like that of Alexandria. In a subsequent passage (v 34) Diogenes observes that the books enumerated were nearly 400 in number. He even adds that their genuineness was not contested by any one⁸.

¹ Zeller, *Phil. d. Griechen*, II ii p. 145—153³.

² Schol. in Theophr. *Met.* τοῦτο τὸ βιβλίον Ἀνδρόνικος μὲν καὶ Ἑρμιππος ἀγνοοῦσιν. οὐδὲ γὰρ μείλαν αὐτοῦ ὅλως πεποιήνται ἐν τῇ ἀναγραφῇ τῶν Θεοφράστου. Heitz, *die Verlorenen Schriften des Ar.*, p. 47. Susemihl, *Ar. über die Dichtkunst*, 1865, p. 17; and *Gr. Litt. in der Alexandrinerzeit*, i 492, 494 note

11.

³ *History of Classical Scholarship*, i 123².

⁴ v 21—27.

⁵ Mr W. L. Newman's ed. of *Ar. Pol.* vol. i p. vi.

⁶ Porphyry, ref. on p. xvi, note 1.

⁷ Zeller, II ii, 51 f.

⁸ Grote's *Ar.* i 40.

There is a second list, ascribed to Hesychius and containing only 127 titles, 27 of those in Diogenes being here omitted and 8 added in their place¹.

A third list, ascribed to 'Ptolemy the philosopher', is found in an Arabic translation only. This includes 92 titles. It is certainly later than the time of Andronicus, as one of the titles relates to certain treatises found in the library of *Almikum* (*Ablikun* or *Atlikun*), the Arabic form of Apellicon.

In all three lists the Πολιτεῖαι are included. In I they appear as the 143rd item:—πολιτεῖαι πόλεων δυοῖν δεοῦσαι ρξ (sc. 158), <κοιναι> καὶ ἴδιαι, δημοκρατικάί, ὀλιγαρχικάί, ἀριστοκρατικάί, τυραννικάί.

In II 135 the title is πολιτείας πόλεων ἰδιωτικῶν καὶ δημοκρατικῶν καὶ ὀλιγαρχικῶν <καὶ> ἀριστοκρατικῶν καὶ τυραννικῶν ρνη (158).

In III 81 the Arabic description is translated as follows: 'liber quem inscripsit de regimine civitatum et nominatur *bulitija*, et est liber in quo commemoravit regimen populorum et civitatum plurium e civitatibus Graecorum et aliorum earumque relationem (originem? cognationem?); numerus vero populorum et civitatum quarum meminit [in eo] CLXXI [civitates magnae]'.

In III the number of the πολιτεῖαι is given as 171; whereas I and II agree in making it 158. The ancient Latin Version of the life of Aristotle states the number as 250; while, among the early expositors of Aristotle, Elias twice gives the same number, and Ammonius has 250. The higher estimate is either a mere mistake, or has arisen from including among the πολιτεῖαι certain of the νόμιμα βαρβαρικά. The latter view is confirmed by the fact that one of our authorities for the larger number³ mentions it in immediate connexion with the statement that Aristotle accompanied Alexander on his expedition to the East, even as far as 'the land of the Brahmins', where (according to this imaginative commentator) he actually compiled 'the 255 πολιτεῖαι'; while the estimates of Elias are in both cases given in a similar connexion. We may therefore discard the larger number, and accept 158 as resting on better authority⁴.

The total number of πολιτεῖαι included in modern collections of

¹ First published by Ménage on Diog. vol. ii 201. The same list was found by Rose in two MSS in the Ambrosian library at Milan (*A. P.* p. 709). All the lists are given by Rose in the Berlin *Ar.*, vol. v 1463—1473, and in the Teubner text of the *Fragmenta*, pp. 3—22.

² Rose, *Frag.* pp. 8, 16, 21³.

³ *Vita Ar. vulg.*, Rose, *Frag.* p. 258³.

⁴ A division of the πολιτεῖαι into genuine and spurious seems to be implied by Simplicius, in *Ar. Categ.* p. 27 a 43 Brandis, ἐν ταῖς γνησίοις αὐτοῦ πολιτεῖαις. But it has been proposed either to alter πολιτεῖαις into ἐπιστολαῖς (Ideler, in *Ar. Meteor.* i xii n. 40), or (with greater probability) to regard γνησίοις as a corruption of the number ρνη (158); Heitz, *Frag. Ar.* p. 223 a.

their fragments is 99. In 51 of these the name of Aristotle and the title of the πολιτεία are expressly mentioned, generally thus: 'Ἀριστοτέλης ἐν τῇ —ων πολιτείᾳ. In 16 others, Aristotle is cited, but the name of the state is not given, though it can be inferred from the contents of the passage. Lastly, out of the total number of 80 states mentioned in the *Politics*, there are 32 that are not named in the fragments already enumerated, but which may fairly be assumed to have been included in the original work. Thus we have a list of 51 + 16 + 32, or 99 states, more than half of which (51) are represented by fragments in which the title of the work, as well as the name of Aristotle, is mentioned, while in more than two-thirds (67 out of 99) the name of Aristotle occurs. The three classes are as follows:

I (51)			II (16)		III (32)	
'Αθηναίων	'Ιμεραίων	Μηλίων	'Αντανδρίων	'Αμφιπολιτῶν	Καρχηδονίων	
Αἰγυνητῶν	Κείων	Ναξίων	'Ατραμυνητῶν	'Αντισσαίων	Καταναίων	
Αἰτωλῶν	Κερκυραίων	Νεοπολιτῶν	'Επιδaurίων	'Απολλωνιατῶν	Κλαζομενίων	
'Ακαρνάνων	Κιανῶν	'Οπουνητίων	Θηβαίων	'Απολλωνιατῶν	Κνιδίων	
'Ακραγαντίνων	Κολοφυνίων	'Ορχομενίων	'Ιασέων	ἐν Πόντῳ	Κῶων	
'Αμβρακιωτῶν	Κορινθίων	Παρίων	Κρητῶν	'Αρυδηνῶν	Λαρισσαίων	
'Αργείων	Κυθνίων	Πελληνέων	Κροτωνιατῶν	'Αφυταίων	Λεοντίων	
'Αρκάδων	Κυμαίων	Σαμίων	Κυθηρίων	Βυζαντίων	Μαγνητῶν	
'Αχαιῶν	Κυπρίων	Σαμοθράκων	Μηλίων	'Επιδαμνίων	Μαντινείων	
Βοττιαίων	Κυρηναίων	Σικωνίων	Μιλησίων	'Ερετριέων	Μολοσσῶν	
Γελφῶν	Λακεδαιμονίων	Σινωπέων	'Ρηγίνων	'Ερυθραίων	Μυτιληναίων	
Δελφῶν	Λευκαδίων	Συρακοσίων	'Ροδίων	'Εστιαίων	'Ροδίων	
Δηλίων	Λοκρῶν	Ταραντίνων	Σολέων	Ζαγκλαίων	Φαρσαλίων	
'Ηλείων	Λυκίων	Τεγεατῶν	Συβαριτῶν	'Ηραίων	Χαλκιδέων	
'Ηπειρωτῶν	Μασσαλιωτῶν	Τενεδίων	Τηνίων	'Ηρακλειωτῶν	Χίων	
Θετταλίων	Μεγαρέων	Τροιζηνίων	Χαλκηδονίων.	Θηραίων	'Ωρειτῶν.	
'Ιθακησίων	Μεθωναίων	Φωκαιέων.		'Ιστριέων		

The πολιτεῖαι are said to have been arranged in the order of the alphabet¹. Some have seen indications of this in the reading preserved in a single ms of Harpocration, *s.v.* θεσμοθέται:—'Ἀριστοτέλης ἐν τῇ α' Ἀθηναίων πολιτείᾳ, and also in the phrase in Photius, *s.v.* σκυτάλη:—ὡς 'Ἀριστοτέλης ἐν τῇ 'Ιθακησίων πολιτείᾳ μβ. Here the πολιτεία of Ithaca appears to be described as 42nd in the series. If we test this by taking the 99 extant titles of πολιτεῖαι as the basis of our calculation, Ithaca, which is 37th in the list of 99, would have been 58th in the complete list of 158; if, again, we take the 67 titles in which Aristotle is named, Ithaca, which is 21st of the 67, would have been 50th in the

¹ κατὰ στοιχεῖα, Elias, ap. Rose, *Frag.* p. 258³, l. 29. Nissen, in *Rhein. Mus.* xlviii (1892) 189 f, gives an alphabetical list of 98, excluding from the 99, above named, 'Αρυδηνῶν, 'Επιδαμνίων, Καρχη-

δονίων, Μολοσσῶν, 'Ροδίων, Συβαριτῶν, but including 'Αβυδηνῶν, Αἰνίων (?), Θουρίων, Κυζικηνῶν, Φωκέων, and printing Βοιωτῶν for Θηβαίων.

complete list; if the 51 in which the name of the particular πολιτεία is specified, Ithaca, which is 17th of the 51, would have been 52nd, not 42nd. This calculation, of course, assumes that in the longer list, the names in alphabetical order are distributed in the same proportion as in the shorter lists. But it is highly probable that $\mu\beta$ is a corruption of either μέμνηται or (as proposed by Bergk) μαρτυρεῖ. If so, we cannot rely on this phrase as proof of an alphabetical order. Besides, if the order was alphabetical, it was unnecessary to specify the number of any particular treatise. Such an arrangement, however, although not attested with any certainty, is natural in itself, and the constitution of Athens would in any case have occupied the first place.

§ 3. *On the evidence of ancient authorities as to the authorship of the Πολιτεῖαι.*

We may now proceed to review in chronological order the successive quotations from the Πολιτεῖαι which are preserved in ancient authorities.

Firstly, there is reason to believe that the latest and the most learned of the Atthidographers¹, the historian PHILOCHORUS, writing before 306 B.C., or less than 20 years after the composition of the Ἀθηναίων πολιτεία, quoted that work as Aristotle's. The grounds which have been suggested for this belief are as follows:—

(1) The Scholium on Arist. *Vesp.* 1223 includes a quotation from Ἀθ. πολ. 13, ll. 16—20; the latter part of that Scholium coincides with one on *Lys.* 58 which is proved by Strabo, p. 392 c, to come from Philochorus. Hence it is possible that the whole of the Schol. on *Vesp.* 1223 really comes from Philochorus, and that Philochorus is our real authority for the citation from the Ἀθ. πολ. (2) In the term ἀποψηφισθῆναι τὸ ἀχθος (*frag.* 57), Philochorus appears to be correcting or explaining the phrase τὸ ἀχθος ἀποσεῖσασθαι,—probably a reminiscence of ἀποσεῖσάμενοι τὸ βάρος in Ἀθ. πολ. 6 § 1. (3) In Plutarch's *Life of Themistocles*, 10, Aristotle is cited as authority for a statement respecting the action of the Areopagus immediately before the battle of Salamis (Ἀθ. πολ. 23 § 1). Cleidemus, the author of an Ἀρεῖς, is next quoted as asserting that this action was due to the wives of Themistocles. Then follows the story of the dog of Xanthippus which, in Aelian, *de Natura Animalium*, xii 35, is attributed to 'Aristotle and Philochorus.' It has been plausibly suggested that Aelian had read an extract, ultimately derived from Philochorus, on the events immediately preceding the battle of Salamis, in which the name of Aristotle may have occurred in connexion with the account of the action of the Areopagus, and in which the story of the dog of Xanthippus was also related. This may have lead Aelian to make the mistake of quoting Aristotle, as well as Philochorus, as authorities for the story about the dog. If, as is not improbable, the whole of the narrative in Plutarch comes from Philochorus, then Philochorus, and not Plutarch, is our authority for attributing to Aristotle the quotations from the Ἀθ. πολ. respecting the action of the Areopagus. This implies that 'a careful historical student and critic, who lived and

¹ Cf. Wilamowitz, i 288.

wrote at Athens in the generation immediately following Aristotle's,' accepted the *Αθηναίων πολιτεία* as the work of Aristotle himself¹.

The fact that Philochorus, who died in 261 B.C., knew of a second pair of state-tributes, the *Demetrias* and the *Antigonis*, as well as the *Paralos* and *Animonias* mentioned in 61 § 7, shews that that work was published before the time of Philochorus².

An early notice of the *Πολιτεῖαι* may also be traced in the attack made by TIMAEUS on Aristotle's account of the origin of the Greek colony of Locri Epizephyrii. Timaeus was born about 352 B.C. (or 30 years before the death of Aristotle), was banished from Tauromenium in 310, and from about that time resided in Athens for more than 50 years, dying about 256 B.C. The evidence for this attack on the part of Timaeus is to be found in Polybius (205—120 B.C.), who rejects the view of Timaeus, and emphatically supports the account given by Aristotle³. From a subsequent passage it appears that the attack of Timaeus was directed against Theophrastus as well. We are not told in which of Aristotle's works the description of the origin of Locri was to be found, but it is reasonable to suppose that it was the *Πολιτεῖαι*. The only other possible work would have been the *Ἀλέξανδρος περὶ ἀποικιῶν*, which is now represented by its title only. Now Timaeus was in Athens for 23 out of the 35 years during which Theophrastus presided over the Lyceum as the successor of Aristotle. He had thus exceptional opportunities for becoming acquainted with Aristotle's writings, and with the traditional knowledge of them preserved by the Peripatetic School; and he may fairly be quoted to prove that within 66 years of the death of Aristotle, one of the *Πολιτεῖαι* was attributed to that author.

The *Πολιτεῖαι* appear to have been also quoted by PHILOSTEPHANUS of Cyrene, the author of works entitled *περὶ εὐρημάτων* and *περὶ νήσων*, who lived under Ptolemy Philopator (B.C. 222—206). 'Aristotle' and Philostephanus are quoted by Varro (apud Servium ad Verg. *Georg.* i 19) and by Pliny (*N. H.* vii 57); and it has been conjectured that Varro and Pliny took their quotations of Aristotle at second-hand from Philostephanus⁴.

PHILODEMUS of Gadara (*A.* 58 B.C.), the Epicurean whose learning is noticed by Cicero (*De Fin.* ii 35), describes Aristotle as the author of a large number of *Πολιτεῖαι*⁵.

¹ Abridged from Prof. J. H. Wright's article in the *American Journ. of Philology*, xii 3, 310—318.

² *Lex. rhet. Cantab.* Πάραλος καὶ Σαλαμνία; Rose, *Frag.* 443³.

³ Polyb. *Excerpta libri* xii 5—8 (Theophrastus is coupled with Aristotle, *ib.* i 1 § 5, 23 § 8); Rose, *Frag.* 547³; cf. Heitz, *Verl. Schr.* p. 243, and Shute, *l. c.*, p. 39.

⁴ Rose, *A. P.*, pp. 410, 534; Susemihl, *Gr. Litt. in der Alexandrinerzeit*, i 476.

⁵ *Rhet.* vol. Hercul. v fol. 147 (ii (1896), 57, 12 f, ed. Sudhaus), τοὺς τε νόμους συνάγων ἅμα τῷ μαθητῇ (Theophr.) καὶ τὰς τοσαύτας πολιτείας καὶ τὰ περὶ τῶν τόπων δικαίωματα καὶ τὰ πρὸς τοὺς καιροὺς κτλ.

CICERO refers as follows to the Πολιτεῖαι and νόμιμα βαρβαρικά of Aristotle, as well as to the work of Theophrastus περὶ νόμων:—*omnium fere civitatum non Graeciae solum sed etiam barbariae ab Aristotele mores instituta disciplinas; a Theophrasto leges etiam cognovimus* (*de Fin.* v 4 § 11); but there is no proof of any direct acquaintance with the text of the Πολιτεῖαι¹. In the *de Officiis*, ii 18, he quotes, as from Theophrastus, the account of the liberality of Cimon which we find in c. 27 of the Ἀθηναίων πολιτεία. In the *de Senectute* § 72 he tells an anecdote about Solon and Peisistratus without shewing any knowledge of c. 14 of that treatise. Similarly, in *de Officiis*, i 75, he writes of Solon and Themistocles with reference to the Areopagus without betraying any close acquaintance with chapters 23 and 25. Whatever knowledge he possessed as to the contents of those chapters was probably obtained second-hand from his authority, Panaetius, who, as we know from Cicero himself (*de Fin.* iv 28 § 79), constantly quoted from Plato, Aristotle, Xenocrates, Theophrastus and Dicaearchus. About Dicaearchus in particular Cicero writes to Atticus in glowing terms:—in his Tusculan villa he has been reading with admiration that author's account of the constitution of Pellene, while he fancies that his library at Rome contains a copy of the Constitutions of Corinth and of Athens². These Constitutions may well have been written in imitation of the earlier work ascribed to Aristotle; and the imitation may have been sufficiently close to lead to the contents of the Πολιτεῖαι of Aristotle becoming known to later writers through the medium of Dicaearchus³.

It has been conjectured that many of the quotations from the Πολιτεῖαι in later authors were taken second-hand from the works of Alexandrian scholars such as Didymus Chalcenterus (c. 63 B.C.—10 A.D.), and his successor, Pamphilus (fl. 20 B.C.)⁴. The scholiast on Aristophanes, *Aves* 471, quotes Aristotle ἐν τῇ Σαμίων πολιτείᾳ, as well as the comic poet, Plato; and such a scholium may readily have been derived from Didymus⁵; but the indebtedness of later writers to this able and industrious compiler has been greatly overrated; and, now that we know of the actual existence of copies of the Ἀθηναίων

¹ See also Shute, *l. c.*, p. 72.

² *Ad Att.* ii 2, 'Πελληναίων in manibus tenebam et hercule magnum acervum Dicaearchi mihi ante pedes extruxeram. O magnum hominem! et unde multo plura didiceris quam de Procilio. Κορυθίων et Ἀθηναίων puto me Romae habere. Mihi crede, leges;...mirabilis vir est.' Heitz, *Verl. Schr.*, p. 244, considers that these may have formed part of the βλος Ἑλλάδος of Dicaearchus. Bergk, *Rhein.*

Mus. 1881, p. 113 n. 2, suggests that the reference is to the Πολιτεῖαι of Aristotle. He would alter *Dicaearchi* into *Dicaearchiae* (i.e. 'at Puteoli'); but his suggestion (with the textual alteration which it involves) seems very improbable.

³ Heitz, *Verl. Schr.*, p. 244.

⁴ Rose, *A. P.*, p. 400; Heitz, *Verl. Schr.* p. 244, and *Ar. Frag.* p. 219.

⁵ Rose, *A. P.*, p. 521.

πολιτεία at a time when it was supposed to have been hopelessly lost, there is less reason for attributing to the interposition of Didymus a knowledge of the Πολιτεῖαι which may easily have been derived from the work itself. It has further been supposed that some of the accounts of remarkable phenomena found in later collections, such as the Θανμάσια Ἀκούσματα of various writers, may have been originally borrowed from the Πολιτεῖαι. Thus, Antigonus of Carystus, who died after 226 B.C., in his Ἱστοριῶν Παραδόξων Συναγωγῇ (§ 144), quotes from Callimachus a description by Aristotle of the two fountains of the Sun in the temple of Zeus Ammon. This description may have been derived from the Πολιτεία of Cyrene¹.

In the age of Augustus, the Πολιτεῖαι are not quoted by DIONYSIUS of Halicarnassus, who, however, refers to the Τυρρηνῶν Νόμμοι, which formed part of the Νόμμοι Βαρβαρικά ascribed to Aristotle².

STRABO (who belongs to the same age) refers in general terms to Aristotle in connexion with Elis (Rose, *Frag.* 493³), Argos (482), Epidaurus (491), Tenedos (594), and Chalcis (601, 603). In a single passage (on p. 321-2), after stating that the migrations of the Leleges are attested by αἱ Ἀριστοτέλους πολιτεῖαι, he appeals to no less than four of them as his authorities, viz. those of the Acarnanians, Opuntians, Megarians and Leucadians. When we remember that the story of the recovery of the lost library of Aristotle is told by Strabo (doubtless on the authority of his preceptor Tyrannion), we are not surprised at finding in his pages not a few traces of a first-hand acquaintance with the Πολιτεῖαι. Nevertheless, the fact that only a comparatively small number of the πολιτεῖαι are noticed in Strabo has led to the supposition that he had no direct knowledge of that work³.

PLINY the elder (23—79 A.D.) names Aristotle as his authority, mainly on the geography of several of the Greek islands (Tenos, Delos, Melos and Samos), and also in connexion with Argos, Thebes and Chalcis. One of his references may be traced to the Νόμμοι Βαρβαρικά. He also states that, according to Aristotle, the art of painting was introduced into Greece by *Euchir, Daedali cognatus* (Rose, *Frag.* 382³); but there is no sufficient warrant for referring this to a lost passage of the Ἀθηναίων πολιτεία. Pliny's references to Aristotle may safely be regarded as taken at second hand⁴. This has also been assumed, but with perhaps less justice, in the case of Plutarch (c. 46—120 A.D.).

PLUTARCH repeatedly mentions Aristotle as his authority:—five

¹ Rose, *Frag.* 531³; *A. P.* p. 487;
Heitz, *Verl. Schr.* p. 245.

² Rose, *Frag.* 609³.

³ Heitz, *Verl. Schr.* p. 244.

⁴ e.g. through Philostephanus of Cyrene.

times in the life of *Lycurgus*¹; once in that of *Cleomenes*²; and twice in that of *Pericles*³, in passages that may perhaps be traced to the *Σαμίων πολιτεία*. In five instances Aristotle is named in connexion with Naxos, Tegea (twice), Troezen and Ithaca⁴; and in two others we may trace the reference to the *Νόμιμα Βαρβαρικά*⁵. In the first edition of the present work, the *Ἀθηναίων πολιτεία* was regarded as the source of Plutarch's references to Aristotle in the lives of *Theseus*⁶, *Solon*⁷, *Themistocles*⁸, *Cimon*⁹, *Pericles*¹⁰ and *Nicias*¹¹; as also of certain passages in which Aristotle is not actually named¹². Attention was also drawn to two examples of (apparently) tacit quotation from the *Ἀθηναίων πολιτεία* in the pages of Plutarch. In c. 14 § 4 of the *πολιτεία*, Megacles, with the aid of Φύη, restores the exiled Peisistratus ἀρχαϊκῶς (or ἀρχαίως) καὶ λίαν ἀπλῶς: Plutarch, in his life of *Solon* (3 § 5), uses the phrase ἀπλοῦς...λίαν καὶ ἀρχαῖος. Again, in c. 5 § 2 of the *πολιτεία*, the choice of Solon by the Athenians is expressed in the terms:—εἶλοντο κοινῇ διαλλακτὴν καὶ ἄρχοντα Σόλωνα: in the *Amatorius* of Plutarch (18 § 14), a passage that had not previously been noticed in this connexion, we find five consecutive words applied to Solon, which are identical with those just quoted,—τοῦτον εἶλοντο κοινῇ διαλλακτὴν καὶ ἄρχοντα καὶ νομοθέτην.

On the other hand, the silence of Plutarch elsewhere is at least as remarkable. In his life of *Themistocles* he makes no use of the striking passages describing the device adopted by Themistocles for bringing about the building of a fleet (c. 22), or the part played by him in the attack on the privileges of the Areopagus (c. 25 § 2). His account of the liberality of Cimon may have been derived mainly from Theopompus (cf. Athen. 533 a); his life of *Solon* may have had a common source with the *Ἀθηναίων πολιτεία* in the *Ἀτθίς* of Androtion, or may have owed its knowledge of the former to the biographical works of Hermippus¹³. A distinction may be drawn between those passages in which the *Ἀθηναίων πολιτεία* and the life of Solon have a common source, and those in which Aristotle is clearly expressing his own opinion. The latter do not appear in the life, and the quotations from the former may be ascribed to the common source, probably Androtion¹⁴. Possibly a

¹ cc. 1, 5, 6, 28, 31; Rose, *Frag.*

533—538³.

² c. 9; *Frag.* 539³.

³ cc. 26, 28; *Frag.* 577—8³.

⁴ *Frag.* 559, 592, 507, 597².

⁵ *Camill.* 22, and *De Cohibenda Ira* 11; *Frag.* 610, 608³.

⁶ c. 25 (*Frag.* 384).

⁷ c. 25 (*Frag.* 390)=*Ἀθ. πολ.* c. 7 § 1, κύρβεις.

⁸ c. 10 (*Frag.* 398)=*Ἀθ. πολ.* c. 23

§ 1.

⁹ c. 10 (*Frag.* 402)=*Ἀθ. πολ.* c. 27

§ 3.

¹⁰ c. 9, 10 (*Frag.* 403, 405)=*Ἀθ. πολ.*

c. 27 § 4; 25 § 4.

¹¹ c. 2 (*Frag.* 407)=*Ἀθ. πολ.* c. 28 § 5.

¹² *Solon*; c. 20 (*Frag.* 391), c. 25 (*Frag.*

416)=*Ἀθ. πολ.* 8 § 5; 7 § 1.

¹³ Cf. Wilamowitz, i 299—303.

¹⁴ F. E. Adcock, in *Klio*, XII (1) 1—16.

common source may similarly account for the two pairs of verbal parallels above noticed.

There is an increasing preponderance of opinion in favour of the view that Plutarch had only a second-hand knowledge of the Ἀθηναίων πολιτεία¹. He has even been charged with the incredible carelessness of keeping words such as νῦν unchanged in copying from the intermediate authorities which he is supposed to have followed. Thus, in *Solon*, c. 25, his statement that fragments of the wooden tablets on which the laws of Solon were inscribed were still to be seen in his own day (ἐτι καθ' ἡμᾶς) in the Athenian πρυτανεῖον, was regarded by Rose as a careless transcript from some such phrase in Polemon as διασώζονται δ' ἐν τῷ Πρυτανείῳ². Similarly, in *Lycurgus*, c. 28, ἐτι καὶ νῦν was held to refer to the age of Plutarch's authority Ephorus³. In the former case, at any rate, the statement of Plutarch is corroborated by the evidence of Pausanias (i 18 § 3), who, even at a later date, observes that in the πρυτανεῖον the laws of Solon εἰσὶ γεγραμμένοι. Other quotations in Plutarch are ascribed by Rose to the *Eclogae* and *Collectanea* of previous writers, such as Didymus; but this ascription is not supported by the context of the quotations themselves. Plutarch places the Πολιτεῖαι of Aristotle in the same category as the works of Herodotus, Xenophon, Eudoxus and Aristoxenus, implying that all these writers dealt with important and interesting events in a style that was at once vigorous

¹ Prof. J. H. Wright, *The Date of Cylon*, p. 25, observes: 'Most of Plutarch's statements on the affair of Cylon are traceable to Aristotle's *Respub. Ath.* A comparison of Plutarch's account of pre-Solonian affairs with that of Aristotle shows, however, first, that this dependance is not immediate, and, secondly, that there is much admixture of foreign matter'...In the note he refers to 38 passages in Plutarch's *Solon* which bear resemblance to passages in Aristot. *Respub. Ath.*, and are evidently traceable to the latter work. Only once, however, is Aristotle here named (*Sol.* 25 *ad init.*). 'A minute comparison of the wording of these parallel passages, and a consideration of the order in which they occur in the two writers, as also of extraneous matter inserted and of important and illuminating facts omitted, show that Plutarch was certainly not intimately acquainted with the *Respub. Ath.* The resemblances, the dissimilarities, and the discrepancies alike are intelligible only on the supposition that Plutarch was transcribing from some work in which

an abridgment of these parts of the *Respub. Ath.* was embodied. In transcribing from this abridgment he interpolates foreign matter, which is inconsistent with the unabridged Aristotle. The abridgment omitted the main part of cc. 2—4, also c. 13 [§§ 2, 3], as well as many minor statements. The poetical quotations of Plutarch are from a different collection; such as coincide are in a different order...Plutarch's otherwise unaccountable omission in his *Them.* of the characteristic anecdote of Themistocles, Ephialtes, and the Areopagus (*Respub. Ath.* c. 25) may be explained on the hypothesis that the copy of Aristotle's work used by Plutarch did not contain this story. In *Pericles*, Aristotle is cited, but immediately there follow statements as to Pericles which directly contradict Aristotle (cf. Ad. Bauer, *Forschungen*, p. 77, who believes, however, in a first-hand use of *Respub. Ath.* by Plutarch). Cf. *American Journal of Philology*, xiv 230.

² Preller on Polemon, p. 87.

³ Rose, *A. P.*, pp. 413, 491.

and graceful¹. We are surprised to find such language used by one whose knowledge of the Ἀθηναίων πολιτεία in particular appears to have been solely derived from second-hand sources.

ZENOBIUS, who flourished in the time of Hadrian (117—138 A.D.), refers to c. 28 of the Ἀθηναίων πολιτεία, and mentions the πολιτεῖαι of Corcyra, Samos, Delphi and Methone (*Frag.*³ 513, 576, 487, 552). He also names Aristotle as his authority for facts relating to Cythnus and Thebes (*Frag.*³ 523, 502).

AULUS GELLIUS (115—180 A.D.) names Aristotle in connexion with Solon's law against neutrality, of which he gives a prolix paraphrase. The law is found in Ἀθ. πολ. c. 8 § 5; but Gellius probably had only a second-hand knowledge of the original authority.

ARISTIDES, one of the most celebrated rhetoricians of the 2nd century (117 or 129—180 A.D.), never mentions the Ἀθηναίων πολιτεία, but the only poems of Solon which he quotes are extracted from those preserved in that treatise; he also paraphrases other passages from those poems and from the text of Aristotle².

DIOGENES LAERTIUS (towards the close of the 2nd century A.D.) twice appeals to Aristotle for facts connected with Corinth (*Frag.*³ 516, 517). In the first of these passages he couples him with Ephorus. In a third passage he refers to Aristotle ἐν τῇ Δηλίων πολιτεία (*Frag.*³ 489); but, as the vague plural φασίν occurs in the previous context, there is no certain proof of first-hand acquaintance with the work in question. In this author, however, we have several parallels to the account of Solon given in the Ἀθηναίων πολιτεία³.

POLLUX of Naucratis (fl. 180 A.D.), who dedicated his Ὀνομαστικόν to Commodus (Emp. 180—192), quotes largely from the Πολιτεῖαι, especially from that of Athens. The latter is his main authority on all points of Athenian law and antiquities⁴. Many consecutive lines are

¹ *Non posse suaviter vivi sec. Epicurum*, c. 10, ὅταν δὲ μηδὲν ἔχουσα λυπηρὸν ἢ βλαβερὸν ἱστορία καὶ διήγησις, ἐπὶ πράξεσι καλαῖς καὶ μεγάλαις προσλάβῃ λόγον ἔχοντα δύναμιν καὶ χάριν, ὡς τῶν Ἡροδότου τὰ Ἑλληνικά, καὶ τὰ Περσικά τοῦ Ξενοφώντος, ὅσα θ' Ὀμηρὸς ἐθέσπισε θέσκελα εἰδώς, ἢ τὰς περιόδους Εὐδόξου, ἢ κτίσεις καὶ πολιτείας Ἀριστοτέλους, ἢ βίους ἀνδρῶν Ἀριστόξενος ἔγραψεν, οὐ μόνον μέγα καὶ πολὺ τὸ εὐφραῖνον, ἀλλὰ καὶ καθαρὸν καὶ ἀμεταμέλητόν ἐστιν.

² Cf. Aristides ii 360, 361 Dind., with Ἀθ. πολ. 5 § 2, 11 § 2, 12 § 5; also p. 535—538 with Ἀθ. πολ. c. 12; and lastly i p. 765, (Σόλων) φασὶ τῆς πολιτείας καταλυθείσης λαβόντα ἀσπίδα καὶ δόρυ καθῆσθαι πρὸ τῆς οἰκίας, βοηθεῖν μὲν οὐκ ἔχοντα,

οἶμαι, ἐνδεικνύμενον δὲ ὡς ἔχει γνώμης, with Ἀθ. πολ. c. 14 § 2. Cf. A. Platt in *Journal of Philology*, xxiv 248 f.

³ Diog. Laert. i §§ 45, 50, 58.

⁴ Even before the discovery of the Ἀθ. πολ. this fact had been partially ascertained by comparing the language of Pollux with that quoted from the Ἀθ. πολ. in the lexicographers. Cf. Stojentin, *De Iulii Pollucis in publicis Atheniensium antiquitatibus enarrandis auctoritate*, (Breslau) 1875; and Stoewer, *in quibus nitantur auctoribus Iulii Pollucis rerum iudicialium enarrationes*, (Münster) 1888. Since the discovery it has been observed that, after transcribing c. 54 §§ 3, 4 in viii 98, Pollux mentions the ἀντιγραφὴς τῆς διοικήσεως, an official

either transcribed or paraphrased from its pages, *e.g.* the epigram about Diphilus and a large part of its context in c. 7 § 4. But his debt to the Ἀθηναίων πολιτεία, though vast, is invariably unacknowledged, while the only passage in which he mentions the name of Aristotle in connexion with a term of Attic law, is not found in that treatise, so far as it has been preserved¹. Several of the other πολιτεῖαι are, however, expressly mentioned, viz. that of Acragas (twice in *Frag.*³ 476), Himera (twice in 510), Tarentum (590), Orchomenus (566), and Sicyon (580). In other passages, where Aristotle is named, the information may have been ultimately derived from the Constitutions of Cyprus (527), Rhegium (568), Syracuse (585, 589), Cyrene (529) and Argos (481), or from the *Τυρρήνων νόμιμα* (608).

ATHENAEUS, who, like Pollux, was a native of Naucratis (*fl.* c. 200 A.D.), expressly mentions the πολιτεῖαι of Aegina (*Frag.*³ 472), Delos (490), Naxos (558), Troezen (596), Thessaly (499), Methone (551), Colophon (515), Massalia (549), Croton (583), Sybaris (584) and Syracuse (588). The name of Aristotle is also mentioned in connexion with Miletus (557); and that of Timaeus with reference to Aristotle's account of Locri (547), which has already been noticed². Aristotle ἐν *Τυρρήνων νομίμοις* is also quoted (607). It has been conjectured that these quotations may have been taken second-hand from lexicographical works, such as the lexicon to the Comic poets compiled by Pamphilus from that of his predecessor Didymus. This is supported by the fact that on p. 499 Athenaeus twice quotes the comic poet Diphilus; and, between the two quotations, inserts a reference to Aristotle ἐν τῇ Θετταλῶν πολιτείᾳ to prove that the Thessalians used a feminine form ἡ λάγυνος³. But a native of a country, in which, as we now know, copies of the Ἀθηναίων πολιτεία were actually in existence at the time, may well have derived much of his information from the original work. Apart from the British Museum papyrus and the fragments of the Berlin papyrus, both of which came from Egypt, we know of a third copy, which is mentioned in the catalogue of an Egyptian library of the third century A.D.⁴

HARPOCRATION of Alexandria, the lexicographer of the Attic

dating from 306 B.C.; in viii 91 he gives a confused abstract of the duties of the polemarch in c. 58; and, in viii 87, by a misunderstanding of the subject of the verb in c. 60 § 1 and c. 61 §§ 1, 2, he transfers from the people to 'the archons' (c. 59 § 7) the appointment of the *athlohetæ* and the military officials (Wilamowitz, i 295 f). He adds many details from other sources (*ib.* 296 f).

Cf. R. Michaelis, *quæ ratio intercedat inter Jul. Pollucis onomasticon et Ar. de rep. Ath. partem alteram*, Progr. Berlin, 1902; and W. Hahn, *Pollux i Arystoteles*, in *Éos*, 1896, 114—127.

¹ Pollux viii 62, παράβολον (*Frag.*³ 456); cf. iii. 17, τριτοπάτωρ (*Frag.*³ 415).

² p. xxix.

³ Rose, *A. P.*, p. 471, *Frag.* 499³.

⁴ Zündel in *Rhein. Mus.* 1866, p. 432.

Orators, who is doubtfully ascribed either to the second, or (less probably) to the fourth century of our era, expressly quotes Ἀριστοτέλης ἐν Ἀθηναίων πολιτείᾳ in no less than 50 places. A lost passage in the same treatise is less precisely cited with the phrase ὡς Ἀριστοτέλης φησί (381). There are nine other πολιτεῖαι which he mentions by name, those of Arcadia, Elis, Thessaly, Cythnus, Cyprus, Sparta, Massalia, Opus and Pellene. The quotations from the Ἀθηναίων πολιτεία are so numerous and so precise, that it may fairly be assumed that they were taken at first-hand from the treatise itself.

CLEMENT of Alexandria (ob. 220 A.D.) quotes the πολιτεῖαι of Phocaea and Locri, and refers in more general terms to that of Sparta (*Frag.* 599, 548, 535); while AELIAN (*fl.* 250 A.D.) tells the story of the usurpation of Peisistratus in language almost identical with that of c. 14 of the Ἀθηναίων πολιτεία.

HERACLEIDES is the name of the otherwise unknown author of certain excerpts from the Πολιτεῖαι, fragments of which are preserved, in the same MS as certain excerpts from Aelian, under the title ἐκ τῶν Ἡρακλείδου περὶ πολιτειῶν¹. Judging from the excerpts from the extant portions of the Ἀθ. πολ., he followed his original very closely. He has been assigned to about 300 or 500 A.D.² He can no longer be identified with Heracleides Lembos (*fl.* 181—146 B.C.)³.

HESYCHIUS of Alexandria, who belongs to the end of the fourth century, or (more probably) to the fifth, is a compiler from earlier authorities, the best of whom is Diogenianus of Heraclea (of the time of Hadrian). The lexicon of Hesychius expressly quotes the Constitution of the Opuntians (*Frag.*³ 563), and names Aristotle as the authority for statements respecting Cyrene (528), Corcyra (513) and Sparta (541). The second of these items may, however, be traced back to Zenobius. Not a few articles are ultimately founded on the Ἀθηναίων πολιτεία, though neither the work is named, nor its author. Such are the articles on ἀδύνατοι (Ἀθ. πολ. 49 § 4), ἀπὸ συμβόλων δικάζειν (59 § 6), Βουζύγης (*Frag.* 386), βουλευέσσεως ἔγκλημα (Ἀθ. πολ. 57 § 3), δήμαρχοι (21 § 5), διαμετρημένην ἡμέραν (67 § 3), εἰσαγωγῆς (52 § 2), ἐμπήκτης (64 § 2), ἱππᾶς (7 § 4), and ἱππου τροχός (49 § 1). To the same source may be traced the articles on Διονύσου γάμος and Ἐπιλύκειον (3 § 5), and also on ἔδραι βουλῆς (30 § 4), and χαλκοῦν πινάκιον (63 § 4).

SOPATER, the Sophist of Apamea or Alexandria, includes excerpts from the πολιτεῖαι of Aristotle, viz. from those of Thessaly, Achaia, Paros, Lycia and Ceos, in the twelfth book of his historical selections⁴.

¹ Rose, *Frag.* 611³; cf. p. 265 *infra*.

² Wilamowitz, i 292 f.

³ Cf. J. H. Wright, *Harvard Studies*,

iii 15, and Holzinger, in *Philologus*, 1891, p. 436 f.

⁴ Phot. *Bibl. Cod.* 161, p. 104 b 38,

Sopater is probably identical with the rhetorician who, *c.* 500 A.D., wrote the extant commentary on Hermogenes.

PROCOPIUS of Gaza paraphrases the story of the ἀτελὲς χωρίον (i6 § 6) in his eulogy of the emperor Anastatius (491—518 A.D.)¹.

PHOTIUS, the patriarch of Constantinople (815—891 A.D.), refers to the excerpts made by Sopater (see *supra*). In Photius' *Lexicon*, the Ἀθηναίων πολιτεία is mentioned in the articles on ναυκραρία ('Αθ. πολ. 8 § 3), and ὑπὲρ τὰ Καλλικράτους (28 § 3): the latter may, however, be traced back to Zenobius. The πολιτεῖαι of Sparta, Samos and Ithaca are expressly cited (*Frag.*³ 586, 575, 509); and Aristotle is named in several articles², including one on πελάται ('Αθ. πολ. 2 § 2). During the embassy 'to the Assyrians' the patriarch perused and epitomised no less than 280 volumes, many of which are now lost; but there is nothing to prove that the Ἀθηναίων πολιτεία was included among them.

PSELLUS of Constantinople (1018—1078) includes, in his list of forensic phrases, a passage on the distribution of the demes among the new tribes of Cleisthenes, which is ultimately derived from *c.* 21 § 4.

TZETZES of Constantinople (born *c.* 1120 A.D.) refers to the πολιτεῖαι of Orchomenus (*Frag.*³ 505) and Ithaca (504 and 508). Of the last two references the former is also found in the *Etymologicum Magnum*; so that possibly all three may have been borrowed from earlier sources. The lexicon last named, *s.v.* ἱεροποιοί, expressly quotes Aristotle ἐν τῇ Ἀθηναίων πολιτείᾳ (*c.* 54 § 6), and has a short article on δατητής (*Frag.* 422), which may be traced to Harpocration (*c.* 56 § 6). It also names Aristotle in connexion with Cumae (*Frag.* 525), and we know that this article comes ultimately from the Πολιτεῖαι.

EUSTATHIUS of Constantinople, archbishop of Thessalonica (who died *c.* 1198), refers to the πολιτεῖαι of Sparta (545) and Ithaca (506), and names Aristotle in a passage which comes from the πολιτεία of Thessaly (437). But there is no proof of direct acquaintance with any of the πολιτεῖαι. His only notice of the Ἀθηναίων πολιτεία (*c.* 44 § 1) is borrowed from Telephus of Pergamos who lived under Hadrian and (among other works) wrote on the Laws and Customs, and on the Lawcourts of Athens.

Thus far we have surveyed in chronological order the writers who, either at first or second hand, quote from the Πολιτεῖαι of Aristotle. We have still to notice a few anonymous citations.

(1) The unknown author of the ὑπόθεσις to the *Areopagiticus* of Isocrates, a Christian writer of perhaps the sixth century, is the only

quoted by Rose, *A. P.* p. 401, *Frag.*³ p. n. 6.

²⁵⁸.

³ *Frag.*³ 496, 541, 593, 554.

¹ W. A. Paton, *cp.* Wilamowitz, i 292

person who quotes the anecdote in c. 25 respecting the part ascribed to Themistocles in the overthrow of the Areopagus¹.

(2) The *Scholia* to Aristophanes refer to the 'Αθ. πολ. in no less than thirteen places². They also expressly quote the πολιτεῖαι of Sparta and Samos, and name Aristotle in connexion with Orchomenos, Corcyra and Cyrene. Many of the *Scholia* on Aristophanes are derived from Aristophanes of Byzantium and his pupils Callistratus, Aristarchus and Didymus; as well as from the Pergamene scholars, Herodicus and Asclepiades. The earlier *Scholia* were drawn up in the 3rd century A.D.; while the later *Scholia* go down as far as the age of Thomas Magister and Triclinius (end of 13th cent.).

The *Scholia* on Sophocles cite Aristotle for a fact mentioned in 'Αθ. πολ. 60 § 2; those on Euripides quote from the πολιτεῖαι of Sparta (*Frag.* 544) and Thessaly (498), and name Aristotle in connexion with terms relating to the πολιτεία of Cumae (524-5). Those on Homer give us evidence as to the πολιτεῖαι of Iasos and Samos (503 and 571); those on Pindar cite the πολιτεῖαι of Sparta, Syracuse and Gela (*Frag.* 532, 587, 486), and name Aristotle in connexion with Aegina, Rhodes, Crete, Acarnania, Opus and Locri. Those on Plato quote Aristotle for facts which may be traced to the πολιτεῖαι of Athens (385) and Thessaly (498). Those on Apollonius Rhodius refer to the πολιτεῖαι of Samos and Samothrace, Sinope and Tegea, Corcyra and Kios in Mysia; those of Theocritus refer to Croton, Ceos and Crete³. The *Scholia* on Aeschines contain no express mention of Aristotle, but they include several items of information ultimately derived from the 'Αθηναίων πολιτεία⁴.

It will be observed that the references to the Πολιτεῖαι, which have now been enumerated, extend over a period of no less than fifteen centuries, and attest different degrees of acquaintance with the work in many parts of the ancient world, chiefly in great centres of learning, such as Alexandria and Constantinople. In the case of the 'Αθηναίων πολιτεία, the exact degree to which the text of the treatise was known to those who refer to it, may in general be traced in the *Testimonia* which

¹ Rose, *A. P.*, p. 423, no. 359; *Frag.* 404³.

² 'Αθ. πολ. 7 § 1 (**Av.* 1354); 15 § 3 (**Ach.* 234); 19 § 3 (**Lys.* 665), § 4 (*Lys.* 1153), § 6 (*Vesp.* 502); 21 § 5 (*Nub.* 37); c. 28 § 3? (*Vesp.* 684); 34 § 1 (*Ran.* 1532), § 3 (*Vesp.* 157); 34 ult. (*Vesp.* 157); 54 § 2 (*Vesp.* 691); 65 § 2 (**Plut.* 278); 68 § 2 (*Eg.* 1150). In four of these places (marked with an asterisk) the title is given in full: 'Αρ. ἐν 'Αθ. πολ.;

in two (*Vesp.* 157, 684) the form is 'Αρ. ἐν πολιτεῖαις.

³ In the *Schol.* on Theocr. iv 7 we are told that the Olympic crown ἐκ τῆς καλλιστοῦς ἢ καλλιστεφάνου ἐλάας γενόμενος δίδεται, ἥτις ἀπέχει σταδίων ὀκτὼ ὥς φασιν (sic) 'Αριστότελης. This is less likely to have been derived from the θαυμασία ἀκούσματα than from the πολιτεία of Elis.

⁴ 'Αθ. πολ. 28 § 3, 57 § 3, 59 §§ 1, 2.

are printed below the critical notes in the present edition. All the external evidence is in favour of ascribing the Πολιτεῖαι to Aristotle.

§ 4. *The later literature of the Πολιτεῖαι.*

After the revival of learning in Italy it was Francesco Patrizzi who, in the course of a calumnious attack on the personal character and philosophical authority of Aristotle, unconsciously did some little service to the cause which he impugned by investigating the earlier sources of information as to the lost works of Aristotle. In his *Discussiones Peripateticæ*, published in 1571 at Venice, and reprinted ten years later at Basel, he made the first attempt to collect their fragmentary remains¹. Patrizzi's collection was included in Casaubon's Aristotle (1590), and in 1593 a more comprehensive edition was promised by Casaubon himself². The lost πολιτεῖαι are also mentioned by the learned Selden³, but meanwhile Casaubon's promise remained unfulfilled. The importance of the fragments was noticed by Niebuhr⁴ and others.

It was not until 1827 that C. F. Neumann, then living at Munich, published his *Aristotelis Rerumpublicarum Reliquiæ*, including fragments from 50 of the πολιτεῖαι, the number traced to the Ἀθηναίων πολιτεία being 59 in all. In 1843 a similar collection was published by H. A. Van Dyck at Utrecht. These were superseded by Carl Müller's edition in the *Fragmenta Historicorum Graecorum*, Paris (Didot), 1848, in which the editor says of Neumann's work: *qui quidem libellus nullius nobis usus esse potuit: tam supina est auctoris negligentia*. The total number of πολιτεῖαι in this new collection is 95, and the fragments of the Ἀθηναίων πολιτεία have now risen in number to 74.

This collection served as the foundation for a still more extensive work by Valentine Rose. In his *Aristoteles Pseudepigraphus* (1863), we have 213 fragments, 89 of which are assigned to the Ἀθ. πολ. Rose's second edition of these fragments was included in Vol. v of the Berlin edition of Aristotle (1870), with three new fragments (445, 470, 511) from the πολιτεῖαι of Delphi, Corcyra and Methone published by a French scholar from a MS of Zenobius discovered on Mount Athos⁵. Lastly, in 1886 Rose's third edition was published by Teubner; the number of fragments is now 223, and of these 91 are traced to the Ἀθ. πολ., the two new fragments being no. 413 and 429 (corresponding to c. 3 § 5 and 52 § 1).

¹ Hallam, *Lit. of Europe*, ii 6, ed. 1854; Heitz, *Verl. Schr.*, p. 1.

² Note on Diog. Laert. p. 76, ed. 1615.

³ *De jure naturali &c.*, Opera i i 74-5.

⁴ *Hist. Rom.* i 20, p. 12 of 3rd Eng. ed.

⁵ E. Miller, *Mélanges de littérature grecque*, Paris, 1868; p. 369.

Meanwhile, in 1869, the fragments had been edited by Emil Heitz, the able author of *Die Verlorenen Schriften des Aristoteles* (1865). This edition was practically simultaneous with the second edition by Rose which, although printed in 1867, was not published until 1870.

In the case of the more important *πολιτεῖαι* and especially in that of Athens, the substance of these fragments has been not unfrequently set forth by modern scholars in various degrees of fulness. Thus Carl Müller (FHG ii 104) supplies an epitome of the Fragments on Athens; and Rose, a brief digest in the form of a table of contents¹. But the most successful endeavour to give life to these fragmentary remains is to be found in the Appendix to the important work of Oncken on the political teaching of Aristotle². The fragments are there discussed in their historical bearing, and the scattered facts contained in them presented in a consecutive order and in an interesting form. The introduction to the analysis of the fragments closes with some valuable criticisms to the following effect:—

The method of dealing with the history of Athens which was pursued by Aristotle and his pupils must be regarded as marking the beginning of a new epoch. Without in any way undervaluing the influence of the contemporary school of Isocrates, as represented by Ephorus, Theopompus and Androtion, we may say without exaggeration that the picture, not only of the political life of Athens down to the overthrow of her freedom, but also of most of her statesmen, which became permanent in the literary tradition of later ages, was in its leading traits first delineated by the school of Aristotle and his followers³.

The analysis concludes with the following remarks on the second part of the *Ἀθηναίων πολιτεία*:—

Even a hasty glance at all these details gives one an impression of the extraordinarily valuable store of authentic facts here gathered by the industry of Aristotle. He has presented us with a description of the very subjects which the Athenians themselves did not deem worth the trouble of describing, since the knowledge of these details of every-day life was for themselves the merest matter of course. In Aristotle the scientific instinct of the genuine investigator was blended with the natural curiosity of the foreigner; and this double interest served to add a fresh keenness to his perception of what posterity would deem to be best worth knowing. For later generations his *πολιτεία* became a veritable treasure-house of accumulated learning. Things that are only incidentally noticed by the orators and poets of the time, as being perfectly familiar to every one, are here narrated, described and elucidated by Aristotle for the benefit of all of those to whom this information was unknown. It was an important and an imperishable service. It was also one which was the natural result of his peculiar method as an investigator. To display the various members of

¹ *A. P.*, p. 402.

² *Die Staatslehre des Aristoteles in Historisch-Politischen Umrissen*, vol. ii (1875), pp. 410—528.

³ See, however, Wilamowitz, i 370, 'Die Politie der Athener tatsächlich in der Beurteilung der Personen das Urteil der Nachwelt nicht bestimmt.'

the living body of definite fact, to separate all the complex framework into its component parts, to trace the sequence of a series of results as they came into being, to describe for after ages what was regarded by contemporaries as no less obvious than their daily meat and drink,—to do all this was thoroughly characteristic of Aristotle. It is more than enough to prove the truth of the opinion that Aristotle is above all others the scientific investigator of the Hellenic idea of political life.

Thus far we have dealt with laborious collections of the merest fragments of the Πολιτεῖαι, and with one vivid commentary upon the most important of the series. Meanwhile, the original work was deemed to have vanished as completely as the lost decads of Livy. Neumann, in the *Prolegomena* to his edition of the fragments, laments the loss in the following terms: *eheu amissum est in sempiternum praeclarum opus, nisi e palimpsestis quibusdam fortasse eruatur*. In the *Bibliothèque Orientale* of Herbelot (p. 971), mention is made of an Arabic translation of the work, but the hope inspired by this statement remained unfulfilled¹. To cherish such a hope, even for a moment, was in 1865 denounced as folly².

§ 5. *The Berlin Fragments of the Ἀθηναίων πολιτεία.*

In the year 1880 the interest of scholars was aroused by the announcement that, among the fragments of *papyrus* found in the Fayoom near the ancient Arsinoë, and acquired for the Egyptian Museum at Berlin, there were two small pages with writing on both sides. They were skilfully deciphered by Blass, and a comparison with other *papyri* led to their being provisionally assigned to the second century A.D. The first fragment contained on one side (Ia) the long passage in Iambic verse quoted by Aristides from the poems of Solon; on the other (Ib), a passage in prose on the archonship of Damasias. The second fragment had on one side (IIa) an account of the reforms of Cleisthenes; and on the other (IIb), a passage on the ostracism of Megacles and Xanthippus, with some mention of the mines at Maroneia. So imperfect were the indications given by the context that Blass identified Damasias as the archon of 639–8, instead of the archon of 582–1 and

¹ The title of the alleged translation is *Ketab Siassat Almoden* (the book of the government of States). Herbelot's authority is Haji Khalfa, who died in 1658. In Flügel's ed., vol. v p. 97, no. 10, 203, Haji Khalfa says that, in the book on 'the Government of States,' Aristotle mentions 171 great States. He distinguishes this book from the *Politics*, and says that the latter was translated into Arabic, which perhaps implies that the 'Government of States' was not. Part of this statement is doubtless derived from the list of Aristotle's writings

in Ibn Abi Useibia, which includes 'a book about the Government of States and the number of the nations, in which he mentions 151 great States' (ed. Müller, 1884, p. 68). As this list is confessedly taken from a Greek catalogue by Ptolemy (see *supra* p. xxvi), we have no right to assume that the Arabs possessed the book. It is not at all the kind of book that was likely to interest them. For the substance of this note I am indebted to Prof. W. Robertson Smith.

² Heitz, *Verl. Schr.*, p. 230.

581-0. The institution of the ten archons seemed to be mentioned *after* the extract from Solon. It thus appeared impossible to attribute the fragments to a historical work written in chronological order, such as that of Ephorus or one of the writers of 'Αρθίδες. But Theopompus was known to have closed the tenth book of his *Philippica* with an excursus on the demagogues of Athens. This (as Blass thought) might well have begun with some account of Dracon and Solon, followed by a digression on the early history of the archonship and by notices of various statesmen such as Megacles, together with some observations on the institution of Ostracism and the reforms of Cleisthenes. It was accordingly conjectured that the newly discovered fragments belonged to Theopompus.

Here the matter rested for a very short time. The article by Blass was published in *Hermes* in October, 1880. The very next number of the *Rheinisches Museum*¹ contained a brilliant contribution by the veteran scholar Bergk, who was then in his 69th year and had just completed the fourth edition of his *Poetae Lyrici Graeci*, and whose attention was perhaps mainly drawn to the fragments because they included fresh evidence on the poems of Solon. Bergk pointed out that the passage on Cleisthenes corresponded with a scholium on Aristophanes, *Nubes*, 37. The papyrus as deciphered by Blass had the following letters:

— — — ΑΘΗΝΑΙΟΙC
 — — ΧΟ · · · ΕΔΕΚ · ΔΗΜΟΙ
 — — ΕΠΟΜΕΝΤΑΝΤ · C · [ΝΑ
 — ΤΟ · C ΔΗΜΟΥCΑΝΑ · · ΩΝ

With the help of the *Scholium* Bergk restored the second and following lines thus:

κατ]έσ[τησ]ε δὲ κ[αί] δημαρ-
 χους τὴν αὐτὴν ἔχοντας] ἐπίμελειαν τ[οῦ]s πρ[ό]-
 τερον ναυκράροις καὶ τοῦ]s δῆμους ἀντ]ὶ τῶν
 ναυκραριῶν ἐποίησε]

This *Scholium*, although introduced by the words 'Αριστοτέλης δὲ περὶ Κλεισθένης φησί, had not found its way into either of Rose's previous editions of the fragments, its place having been taken by a less accurate transcript in the lexicon of Harpocraton (Rose, 359^a); but it is duly cited in the edition by Heitz (no. 19 = 388).

In addition to the proof supplied by this citation, the internal evidence of the style of these scanty fragments was enough to convince Bergk that the prose portions could not have come from any

¹ xxxvi (1881) = *Opuscula*, ii 505—533.

other work than the lost πολιτεῖαι of Aristotle¹. But Bergk could not believe that so long a passage of poetry as the fragment of Solon could have been cited in the Ἀθηναίων πολιτεία². He accordingly suggested two alternative solutions: either the poem was an interpolation inserted in a complete copy of the Ἀθηναίων πολιτεία by a copyist who desired to illustrate the reforms of Solon by transcribing the poem, or the work consisted of selections from various writers on the constitution of Athens.

The Berlin fragments were further discussed by Landwehr, who published a transcript and a restoration of the text in 1883; which he afterwards revised and corrected in the *Philologus* (Suppl. Bd v 195). They were also the subject of an able paper by Diels in 1885³. According to his view the fragments are simply two loose pages of papyrus filled with transcripts from the Ἀθηναίων πολιτεία by some schoolboy of Arsinoe. Damasias is rightly identified as Damasias II, and many other points are discussed in a masterly manner. It is also maintained for the first time that all the four pages belong to the same work, and that the Ἀθ. πολ. of Aristotle. The paper includes a convenient reprint of the various restorations of the fragments, and also a lithographed facsimile.

§ 6. *The British Museum papyrus.*

Thus far the student of Aristotle's Πολιτεῖαι had to found his conclusions as to the character of the work solely on meagre fragments laboriously collected from many sources, and on two barely legible and most imperfect scraps of *papyrus* in the Museum at Berlin, when suddenly, on the morning of Monday, Jan. 19, 1891, the readers of *The Times* were startled by the announcement that a MS containing the greater portion of Aristotle's *Constitution of Athens* had been acquired by the British Museum as part of a collection of papyrus rolls from a place in Egypt which, for adequate reasons, it was not expedient to specify more particularly. It was not until the rolls had been examined at the British Museum that it was found that three of them contained what was identified as the text of the Ἀθηναίων πολιτεία.

¹ p. 90, 'Wohl aber erinnert die Behandlungsweise an Aristoteles: selbst ein blödes Auge wird erkennen, dass der Verfasser vollkommen mit seinem Gegenstande vertraut ist, dass er zwischen Wesentlichem und Unwichtigem sehr wohl zu scheiden weiss, dass hier nicht ein buchgelehrter Grammatiker zu uns spricht, sondern ein erfahrener Mann, der mit scharfem Blicke das politische Leben zu betrachten gewohnt war, den sein historischer Sinn vor jeder Befangenheit des

Urtheils bewahrte. Nicht minder erinnert die schlichte und schmucklose, nur auf die Sache gerichtete Darstellung an die Weise des Begründers der Staatswissenschaft. Auf mich wenigstens machten diese Bruchstücke sofort den Eindruck, als hätte ich Reste der Aristotelischen Politie der Athener vor mir.'

² Cf. Wilamowitz, i 40.

³ *Philos. u. Hist. Abhandlungen*, Berlin Acad., 1886, ii pp. 1—57. Cf. Wilamowitz, i 291 f.

The MS is written in four hands: (1) extends over Columns 1—12, and is described as 'a small semi-cursive hand, employing a large number of abbreviations of common syllables.'

(2) begins with Col. 13 and ends in the middle of Col. 20. This is described as an 'uncial of fair size,' plain but not ornamental, employing no contractions, and making a large number of blunders in matters of spelling.

(3) is a 'straggling' and often ill-formed semi-cursive hand, of larger size than the first. This extends from the middle of Col. 20 to the end of Col. 24; and also includes the mutilated remains of Cols. 31—37.

(4) closely resembles (1), and 'employs many of the same abbreviations,' but is generally finer and more upright, and possesses some distinctive forms of letters. This extends over Cols. 25—30¹.

Abbreviations are not used uniformly by all the four hands. They are chiefly confined to hands (1) and (4), while they are very sparingly used by (3), and not at all by (2). Hence it is obvious that, in restoring the text, it is solely in Cols. 1—12, and 25—30, that we can assume the existence of abbreviations. They can only be admitted within very narrow limits in Cols. 20—24, and 31—37; while they cannot be admitted at all in Cols. 13—20.

(1) and (4) have many abbreviations in common; but at the same time each of the two has some that are characteristic of itself alone. This will be made clear by the following classified list².

hands (1) and (4)		band (1) only
† = γάρ	Λ = παρά and παρα-	ι = αὐτήν (c. 21, 19)
Δ' = δέ and -δε-	κ = περί	ο = -οι, -ου, -ον, -οις, -ους
Δ = διά and δια-	ς = σύν and συν-	κ = περ
\ = εἶναι	τζ = -ται	ςθ = -σθαι
/ = ἐστί	† = τήν and -την	* = χρόνος, -ου, -ον, -ων, -οις
κ = καί and -και-	τ = τῆς and -της	ω = -εως
κ' = κατά	τ' = τῶν and -των	
μ' = μέν and -μεν-	ω = -ων	
μ ¹ = μετά and (in 1) μετα-		hand (4) only
ο = -ος		Δ = ἀνα-
ό = οὖν and -ουν-		Ϸ = εἰσί
		ςθ = -σθαι
		γ' = ὑπό and ὑπο-
hand (3) only	hands (3) and (4) only	
γ' = ἵπέρ	κ ¹ = -και- and in (3) καί	

¹ Mr Kenyon's *Introduction*, p. xi. The proposal to identify hands (1) and (4), and hands (2) and (3), made by Kaibel and Wilamowitz on pp. v—vi of

their preface, is refuted by Mr Kenyon (ed. 3 p. xii) whose opinion is justly confirmed by Blass (*Praef.* iv—vii).

² Mr Kenyon has already given a

Hands (1) and (4) have not only certain distinctive abbreviations, but they also use with different degrees of frequency the abbreviations that are common to both. Thus the symbol for εἶναι is found fourteen times in (1), and only five times in (4); that for ἐστί four times in (1), and twenty-eight times in (4); that for συν- seventy times in (1), and six times in (4); that for -ουν- three times in (1), and sixteen times in (4); that for -ται twenty-four times in (1), and fifty-seven times in (4); and that for -ος is far more frequent in (1) than in (4)¹. These considerations prevent us from identifying the two hands. There are also certain distinctive differences in the shapes of the letters used by each; and the same remark applies to hands (2) and (3)².

Final syllables are often omitted in (1) and (4). Thus φυν^λ is found in both hands for φυλῆς and φυλήν, and βον^λ is used for all the cases of βουλή in the singular. Hand (3) has χωρ for χώραν (col. 22, 2); τρὸ for τρόπον (ib. 11) and απογραφ^λ for ἀπογραφάς (ib. 35). An abbreviation for αν is exceptionally used for αὐτήν (in col. 9, 8); and a symbol for δραχμή, found in cols. 21, 35 and 26, 54, is common to hands (2) and (4). Numerals are denoted by the ordinary symbols in all hands alike³.

Iota adscriptum is hardly ever omitted in (1); hardly ever inserted in (2); (3) and (4) do not follow any fixed rule⁴.

ει and ι are frequently interchanged, especially in (2); some of these mistakes are however corrected by hand (1). But even in (1) we some-

general list on the last page of his *Introd.* See also p. ix of his Berlin ed. I have endeavoured to classify this list, and to represent approximately the shapes of the letters used in the *papyrus*.

¹ For the details of these statistics, see van Leeuwen's *Observationes Palaeographicae* in the Dutch edition, pp. 170-7.

² See the alphabets reproduced in *Class. Rev.* v 183.

³ The use of the above abbreviations, and their distribution over the several hands, may be illustrated by the following examples. For convenience, ordinary type is here used, and the words are separated from one another.

Abbreviations in (1), also found in (4): —δεβη (col. 1, 3); π'χωρησαντ (1, 20); τα μ' δ' ἑ τ' ας αρχας (1, 35); τ' χ' ρ' ρ'ων αποκοπησ (2, 31); ατιμον\κ' τ' πολωσ (3, 32); δ'κα ετ' ου γ' οισθαι δικον\ (4, 6); μεμνητ' π' αυτ' (4, 15); π' τ' δ' νεμεσθ' τ' γην (4, 21); μ' τ' τ' ρ'ωμιν θεσιν (5, 23); ου γ' ενδεχετ' (7, 2); μ'πεμπομός (7, 14); αρμοδι^ο (7, 25); σ'παντα σ' οισ (8, 21); δ'κα μ' τ' π' το αστυ (9, 4); κ' τ' σ'μαχων (10, 12); \κ δικ'ος (11, 1), \τωι π'κλει (11, 27); επει δ' μ' τ' εν σικελ' γενομένην δ'φοραν (11, 46);

σ'γραφεινδανηγωντ', i.e. συγγράφειν ἃ ἂν ἡγῶνται (12, 3).

In (4), also found in (1): —κ'βαλλετ' (25, 25); δραχμω (27, 1); αρχοντ^ο (27, 23); π'αιρειται (29, 18); δ'τιθησι (29, 23); μ' τ' βουλ (29, 50); π'τιθενται (30, 41).

In (1) alone: —ο=ον in 15 places, e.g. αρει^ο παγ^ο, (2, 9); =ον in 44 places, e.g. θητικ^ο, (3, 3); =οι in 8 places, e.g. δισχιλ^ο (10, 17); =οις once, αλλο (2, 33); =ους in 16 places, e.g. κλεισθεν^ο, (12, 8); κ' π (8, 9).

In (4) alone: —// =εισι (in 20 places, e.g. twice in 27, 11 and 28, 41); υ=υπό (26, 19, 30; 27, 20; 28, 24); σθ' =-σθαι in 16 places, e.g. δυνασθ' (26, 9); υ=υπό in 26, 19 and 30; 27, 20; 28, 24; also =υπο- in υδρυγων (26, 52); ἀ=ἀνα- in 13 places, e.g. ἀβηναι 30, 3.

In (3) alone: υ=υπέρ twice 21, 24 and 23, 22 (cf. 22, 44). (3) κ' =καί (22, 13 δεις; 23, 22); =-και- in αναγκ'ων (23, 14). χωρ' =χώραν (22, 2); τρὸ=τρόπον (22, 11); απογραφ^λ=ἀπογραφάς 22, 35. Final ν above last letter of word, seven times, cf.

p. 151, n.c. κ' also =-και- in (4), 27, 17.

⁴ Van Leeuwen, *l. c.* p. 165.

times have ι for ϵ , e.g. $\pi\iota\sigma\iota\sigma\tau\rho\alpha\tau\omicron\varsigma$ in three places (Col. 5, 28, 33, 37), besides four other instances. In (2) there are as many as 41, e.g. $\alpha\phi\epsilon\iota\lambda\omicron\nu$ for $\acute{\alpha}\phi\epsilon\iota\lambda\omicron\nu$ (Col. 16, 4); in (3) and (4) there are only four and five respectively. Conversely we have ϵ for ι in all the four hands, the number of instances being 14, 11, 15 and 2 respectively. Both of these mistakes are combined in $\pi\omicron\lambda\epsilon\iota\tau\iota\alpha\nu$ (Col. 13, 3) and $\pi\omicron\lambda\epsilon\iota\tau\iota\alpha\varsigma$ (14, 1; 16, 26)¹.

There is nothing resembling a mark of punctuation, except the short horizontal line in the margin (Cols. 1, 40; 2, 4; 7, 15, 30; 11, 5, 31; 13, 15). In some cases this may be a true *παραγραφή*, as in Col. 1, 40 and 8, 21 f, where it coincides with the natural end of a chapter; in others (as suggested by Blass²) it may denote a corruption; at any rate this appears more probable than van Leeuwen's³ opinion that it draws attention to an important or striking statement.

There are no breathings or accents, except in $\epsilon\kappa\mu\alpha\rho\tau\upsilon\rho\omega\tilde{\nu}$ (Col. 3, 9), $\nu\omicron\mu\omicron\phi\upsilon\lambda\alpha\kappa\epsilon\tilde{\iota}\nu$ (3, 26), $\delta\eta\mu\omicron\nu$? (4, 29), $\acute{\alpha}$ (12, 3), $\eta\gamma\omega\tilde{\nu}\tau\alpha\iota$ (13, 11) and $\alpha\tilde{\upsilon}\tau\omicron\nu$ (29, 46). In some of these cases they are apparently added to prevent ambiguity of meaning⁴.

Blunders made by hand (2) are occasionally corrected, apparently by hand (1), or possibly (4). It has been suggested that the transcript was begun by some one who desired a copy for his own use, and, after writing out the first twelve columns, entrusted to others the task of copying the remainder, being content to revise their work and to correct their misspellings and their other mistakes⁵. The editors of the first German edition, Kaibel and von Wilamowitz⁶, hold that all the corrections are due to hand (1) which they identify with (4). To account for the fact that many blunders are left uncorrected, they assume that the text depends on two earlier MSS, one of them much more accurate than the other⁷. Blass however holds, with apparently greater probability, that there are several correctors: all the four hands correct some of their own mistakes; and one or more of them correct the work of the rest, not to mention the possibility of a revision independent of all the four. The same critic divides the 'corrections' into five groups, the most important of which he prefers to regard as *variae lectiones* which were recorded as such in the MS from which our *papyrus* was copied⁸.

The process by which the *papyrus* plant was made into material for writing was as follows: the tall stem had its rind stripped off and the pith cut with a sharp instrument into broad slices of extreme thinness

¹ Van Leeuwen, *l. c.* p. 166.

² *Praef.* p. xi.

³ *l. c.* p. 166.

⁴ Mr Kenyon's *Introd.* last page; and van Leeuwen, *l. c.* p. 167.

⁵ Mr Kenyon's *Introduction*, p. xi.

⁶ *Praef.* p. vii.

⁷ *Praef.* p. ix.

⁸ Blass, *Praef.* pp. viii--xi. See also Thalheim's ed., p. vi f.

and considerable length. These were laid in long strips on a flat board; across these were placed in the opposite direction and touching one another, a number of short strips corresponding in length to the proposed height of the roll. The upper and lower surfaces were made to adhere to one another by means of the slightly glutinous sap of the pith or (failing that) by means of paste. The long scroll thus formed was thereupon smoothed down with an ivory instrument or a shell¹. The proper side for writing is that on which the horizontal strips allow of the pen running freely without traversing the frequent joinings of the successive parallel strips of papyrus. Thus, the British Museum papyrus of the first three speeches of Hyperides is written entirely on what may be called the 'horizontal' side, *i.e.* that on which the strips of *papyrus* run in a horizontal direction. If any writing is added on the back, it may be described as written on the 'vertical' side, that on which the strips run vertically and overlap one another at their edges. After the front of a scroll has been filled, the back is not unfrequently used for some other writing on a totally different subject. For example, the British Museum papyrus of the Funeral Oration of Hyperides has a Greek horoscope on one side, and that the 'horizontal', or right side; while the speech of Hyperides is written on the 'vertical', or wrong side. Similarly the *Ἀθηναίων πολιτεία* is written on the vertical, or wrong side, technically called *verso* (or 'reverse') as opposed to *recto*. It may be inferred that the text of any author so inscribed on the back of the scroll is not only later in date than that on the other side; but also that it has been copied solely for the private use of the owner (probably a student²), and not for publication or for preservation in a public library³.

On the horizontal side of the papyrus of the *Ἀθηναίων πολιτεία* are the accounts of receipt and expenditure drawn up by a bailiff on a private estate in the eleventh year of Vespasian (from Aug. 78 to June 79 A.D.)⁴. After (but probably not very long after) the time when the accounts had ceased to be valuable, the other side was used to the extent of a column and a half for the transcription of an argument to the *Midias* of Demosthenes⁵; the latter was then struck out, the roll turned upside down and the *Ἀθηναίων πολιτεία* written on it, beginning

¹ Martial xv 209, 'Levis ab aequorea cortex Mareotica concha Fiat: inoffensa currit harundo via.' Cf. Pliny, *N. H.* xiii §§ 68—83; Blümner's *Technologie*, i 308—325, and Kenyon's *Palaeography of Greek Papyri* (1899), 15—22.

² Wilamowitz, i 291.

³ U. Wilcken, *Hermes* 1887, p. 487—492, *Recto oder Verso*.

⁴ *ἔτους ἑνδεκάτου αὐτοκράτορος Καίσαρος Οὐεσπασιάνου Σεβαστοῦ ἀργυρικὸς λόγος Ἐπιμάχου Πολυδεύκου λημμάτων καὶ ἀναλωμάτων τῶν δι' ἐμοῦ Διδύμου Ἀσπασίου χειριζομένων* (in the original there are no accents).

⁵ Printed in the Dutch ed. of the *Ἀθ. πολ.*, pp. 180—185; and in Mr Kenyon's 3rd ed., pp. 215—219.

at the other end of the roll. The ms has been assigned to 'the end of the first century of our era or, at latest, the beginning of the second', and this opinion is confirmed by several dated documents of the first and second centuries which have come to light since the first publication of the *papyrus*¹.

§ 7. *Date and Authorship of the Ἀθηναίων πολιτεία.*

The date of the original composition of the treatise is determined by internal evidence. The system of electing *Strategi* for special departments of military duty, which is recognised in c. 61 § 1, was in force as early as 352 B.C.² If that was the date of the introduction of the new system, the work was written later than that date. The latest date expressly quoted in it is the archonship of Cephisophon, B.C. 329-8 (c. 54 § 7). Again, since in c. 46 § 1 mention is made of triremes and quadriremes, and not of quinqueremes, it has been inferred that it was written before B.C. 325-4, the earliest date at which quinqueremes are named in connexion with the navy of Athens³. Further, it is clear that the treatise could not have been composed after 322 B.C.; because, in that case, we should certainly have had some account of the change in the constitution of Athens which was brought about by Antipater in that year⁴. Lastly, the treatise describes the Athenians as still sending officials to Samos (c. 62, 16); in the autumn of B.C. 322 that island ceased to be under the control of Athens. B.C. 322 is also the year of the death of Aristotle: hence, the evidence derived from the treatise itself shews that it was written while Aristotle was still alive; and the reasons above assigned enable us to place its date between B.C. 328 and 325⁵.

We have already traced in chronological order the evidence of all the ancient authorities who quote the *Πολιτεῖαι*. We have seen that the work as a whole is assigned to Aristotle by the unanimous voice of antiquity; and it has just been shewn that the Ἀθηναίων πολιτεία was certainly completed while Aristotle was still alive⁶. In such a case we

¹ Mr Kenyon's *Introd.* to ed. 3, p. xvi.

² See note on c. 61, 5, ἐπὶ τὴν χώραν.

³ Mr Cecil Torr in *Athenaeum*, Feb. 7, 1891; Bruno Keil, *Berl. Phil. Woch.* 1891, p. 614; J. H. Lipsius, *Verhandlungen der Sächs. Gesellschaft der Wissenschaften*, 28 Feb. 1891, p. 45. See note on 46 § 1.

⁴ Bruno Keil, *u. s. p.* 613.

⁵ The treatise makes no mention of the financial officer known as δὲ πρὶ τῇ διοικήσει, who existed as early as 334, possibly as early as 338. Hence it has been inferred by V. von Schöffer that the main bulk of

the treatise was composed c. 350 B.C., the chapter on the Draconic constitution (c. 4) and the mention of the archonship of Cephisophon being later additions on the part of the author (*Bursian's Jahresb.* 75, 32 f).

⁶ Wilamowitz, i 305, holds that all the *Πολιτεῖαι* were produced towards the end of Aristotle's life:—'Die Politie der Athener, von der nur Willkür ihre Schwestern trennen kann, ebenso wie die politischen Vorträge und die Δικαιώματα, der letzten Lebenszeit des Aristoteles angehören.'

1 AUTHORSHIP OF THE ΑΘΗΝΑΙΩΝ ΠΟΛΙΤΕΙΑ

must necessarily accept the work as Aristotle's, unless internal evidence is conclusive on the other side. The consideration of that evidence turns partly on questions of style, partly on the relations subsisting between the 'Αθηναίων πολιτεία and the *Politics*. Let us consider the latter point first.

The latest event mentioned in the *Politics* is the death of Philip in B.C. 336¹. Had the *Politics* been finished even as early as seven years after that date, it would have been completed before the 'Αθηναίων πολιτεία. But, according to the opinion now prevalent among Aristotelian scholars, it was left incomplete by its author and was not given to the world in his lifetime. Books vii (iv) and viii (v) are more carefully composed than the rest, being specially marked by the avoidance of *hiatus*. It is possible that these two books represent the author's finished style; it is also possible that they owe their polish to the skill of a pupil of the Peripatetic school². But in either case they are not of the nature of a popular work, and there is nothing to prove that they were in general circulation during the author's lifetime.

It has sometimes been supposed that the vast collection of facts relating to the πολιτεῖαι of various Greek states was formed to serve as materials for the theoretical treatment of the subject in the *Politics*. The *Politics*, however, were never completed, whereas the 'Αθηναίων πολιτεία assumed a finished form more than three years before the death of Aristotle. But it is quite possible that the materials for the 'Αθηναίων πολιτεία, and for the rest of the series, were collected before the larger part of the *Politics* was reduced to writing. The same materials would serve for both; but, in the case of the Πολιτεῖαι, they were embodied in a finished work for popular perusal; in the case of the *Politics*, they formed part of the preliminary studies for courses of lectures probably confined to the philosopher's immediate circle. Now, as the *Politics* may have continued to supply the theme for such lectures in and after 334, while the 'Αθηναίων πολιτεία was not ready for public perusal until 6 or 8 years later, we need not be surprised to find in the *Politics* no reference whatsoever to the Πολιτεῖαι. At a time when only fragments of the latter were known to scholars, this fact used to be quoted in proof of the spuriousness of the work. But now that nearly the whole of one of the Πολιτεῖαι has been recovered, and its date determined to be later than the latest event noticed in the *Politics*, no argument against its genuineness can be founded on the fact that the author

¹ viii (v) 10, 1311 b 2. There may, however, be references to the events of 333 and 330, see Newman on 1270 b 11, 1299 a 14, and 1312 b 6. On the possible dates of different parts of the *Politics*, see

Hicks, p. 662. Wilamowitz, i 363, regards the *Politics* and the Πολιτεῖαι as 'im ganzen gleichzeitig verfasst'.

² Shute's *History of the Aristotelian Writings*, pp. 164—170.

of the unfinished work says nothing of a popular treatise that had not yet been published while the theoretical work was still in course of preparation.

The question arises whether the Πολιτεῖαι are ever mentioned in the undisputed works of Aristotle. At the close of the *Ethics*, when about to state the theme of the ensuing discussion in the *Politics*, Aristotle speaks of τῶν πολιτειῶν αἱ συναγωγαὶ and also of τῶν συνηγμένων πολιτειῶν (x 9 §§ 21, 23). The sense of the context of the latter phrase may be expressed as follows: 'First then let us endeavour to review whatever is to some extent valuable in the statements of our predecessors, and then to learn from the constitutions which have been collected (or put into juxtaposition with one another), the causes which are apt to preserve or to destroy states, and the causes which have this effect on the several constitutions.' This promise is sufficiently fulfilled by the review of the various constitutions in Book II, their classification in Books III–VI¹, and the discussion of the ways in which revolutions may be caused or prevented in Book VIII (v).

Rose, however, in his *Aristoteles Pseudepigraphus*, while regarding the πολιτειῶν συναγωγαὶ as existing collections of facts forming materials for the *Politics*, insists at the same time that Aristotle had not himself written any such work or expressed any intention of writing it². The *Politics* of Aristotle, he adds, were supplemented in due time by the works on νομοθεσία written by his pupil Theophrastus; but neither Aristotle nor Theophrastus, he contends, ever wrote any work on πολιτεῖαι. The Πολιτεῖαι, attributed to Aristotle, are ascribed by Rose to some anonymous Peripatetic who was less of a philosopher than a historian and philologist. Such was Demetrius Phalereus who wrote works περὶ τῆς Ἀθήνησι νομοθεσίας and περὶ τῶν Ἀθήνησι πολιτειῶν. Such, again, was

¹ Cf. Newman, *Ar. Pol.* vol. i pp. 2, 214–220.

² Rose, *A. P.* p. 306.

Camerarius and Victorius understood πολιτεῖαι συνηγμέναι as a reference to Aristotle's historical work, a view supported by Grant and Stahr, *Ar. Pol.* (1860) p. 66, and by Wilamowitz, i 360 n. We may compare Aristotle's συναγωγὴ τεχνῶν. Heitz, *Verl. Schr.* p. 232, quotes the paraphrase of Andronicus: εἶτα συναγαγόντες τὰς πολιτείας θεωρῶμεν ἐν αὐταῖς ἃ τε φθείρει καὶ ἃ σφίζει τὰς πόλεις. From the use of συναγωγὰς in *Pol.* vii (vi) *init.*, p. 1316 b 40, ἐτι δὲ τὰς συναγωγὰς αὐτῶν τῶν εἰρημένων ἐπισκεπτέον πάντων τῶν τρόπων, and συνακτέον εἰς ὅλγα in 1319 b 23, he infers that they are die unter eine gewisse Anzahl von Rubriken vertheilt, verschiedenen Verfassungs-

formen. But the meaning of συναγωγὰς in the former of these two passages is determined by Aristotle himself by the use of the word συνδυαζόμενα in the very next line, and συνδυασμοὶ in the subsequent context. It refers to constitutions which exceptionally combine oligarchic and democratic elements; and this sense has nothing to do with the interpretation of the passage in the *Ethics* proposed by Heitz. Susemihl (followed by Mr J. A. Stewart) brackets *Eth.* x 9 §§ 22, 23, the passage including τῶν συνηγμένων πολιτειῶν, while he retains § 21, with its mention of τῶν πολιτειῶν αἱ συναγωγαί. The former phrase is rendered by Susemihl-Hicks (*Politics* p. 69), and by Newman (i p. 2), 'a comparison of constitutions'.

Dicaearchus, whose πολιτεῖαι were known to Cicero. The author of the Πολιτεῖαι was (according to Rose) inspired, like Dicaearchus, by the example of Aristotle who, in his *Politics*, touches on the constitutions of a large number of states. Now that we know that the 'Αθηναίων πολιτεία was completed several years before the death of Aristotle, while the *Politics* was still unfinished, the suggestion that the unknown author of the Πολιτεῖαι was inspired by the *Politics* falls to the ground, unless indeed we are to assume that the author was one of the pupils of Aristotle who attended his course on the *Politics* at some date after his return to Athens (334). If so, it is singular that the name of this remarkably prolific writer should not have been preserved. On the contrary, the name has completely vanished, and in its place we find everywhere the name of Aristotle and of none beside.

It has been supposed (by Rühl) that the editor of the treatise in its present form was Heracleides Lembos, the author of an extensive compilation called Ἱστορίαι, who flourished under Ptolemy Philometor (181—146). Demetrius Phalereus and Dicaearchus have also been mentioned as possible authors. The former is suggested by Rose in his *Aristoteles Pseudepigraphus*, p. 398. Two of the fragments seemed to imply a more aristocratic type of constitution than any that prevailed at Athens before about 317 B.C.; and, on the other hand, the work must have been composed before the number of the Attic tribes was increased from ten to twelve (B.C. 307). The fragments in question are those on θεσμοθετῶν ἀνάκρισις (414³) and στρατεία ἐν τοῖς ἐπωνύμοις (469³). The inference drawn by Rose is not supported by the context in which we find those fragments in the present work (c. 55 § 1 and c. 53 § 7); and we now know that the treatise was written not between 317 and 307, but between 328 and 325. Rose's suggestion has been recently revived by Schvarcz¹. If any detailed refutation of this view is necessary, it may be noticed that, of all the passages attributed to the work of Demetrius περὶ τῆς Ἀθήνησι νομοθεσίας (either by Harpocration, s.v. σκαφηφόροι, Ζεὺς ἔρκειος and παράστασις, or by Plutarch, *Sol.* 23, or by the Scholiast on Arist. *Nubes* 37, or by other authorities mentioned in Müller's FHG), not one is to be found in the πολιτεία. Indeed, in the very first fragment of the work of Demetrius, the account of κυρία ἐκκλησία is described by Harpocration as less satisfactory than that of 'Aristotle' which is found in c. 43 § 4. Similarly Harpocration, s.v. παράστασις, prefixes to a quotation from Demetrius περὶ νομοθεσίας, a quotation from 'Aristotle' ἐν τῇ Ἀθηναίων πολιτείᾳ which is found in c. 59 § 3; and the Scholiast on Arist. *Nubes* 37 quotes from both

¹ *Ar. und die 'Ath. pol.*, pp. c, d.

treatises, his quotation from 'Aristotle' being found in c. 21 § 5. (From the other work, *περὶ τῶν Ἀθήνησι πολιτειῶν* or *πολιτῶν*, named in Diog. Laert. v 80, not a single fragment has survived.) To meet these difficulties Schwarcz suggests that, at the time of writing the *περὶ τῶν Ἀθήνησι πολιτειῶν*, which he practically identifies with the *Ἀθηναίων πολιτεία*, Demetrius was unacquainted with the facts which he afterwards ascertained by further study in the archives of Athens and embodied in his later work *περὶ τῆς Ἀθήνησι νομοθεσίας*. And yet, strange to say, the account of *κυρία ἐκκλησία* in this 'later work' is in the judgment of Harpocration inferior to that in the treatise which Schwarcz identifies with the 'earlier work' of Demetrius.

It is equally impossible to assign it to Aristotle's pupil, Dicaearchus, for not a single fragment attributed to him by ancient authorities is to be found in the *Ἀθηναίων πολιτεία*. Nothing is quoted from his *πολιτεῖαι* of Pellene and Corinth, or Sparta and Athens; and the few remains of his antiquarian works *περὶ μουσικῶν ἀγώνων*, *περὶ Διονυσιακῶν ἀγώνων* and *Παναθηναϊκός*, have nothing in common with the treatment of those topics in the treatise ascribed to Aristotle.

While in the *Politics* there is no allusion to the *Πολιτεῖαι*, there are many passages in the *Ἀθ. πολ.* which, either in thought or expression, are so closely parallel to the *Politics*, as to suggest a common authorship. Such coincidences might of course be due to the retentive memory of a pupil attending the master's lectures on his unfinished and unpublished work; but it seems more natural to ascribe them to a common author. Let us first consider the more general coincidences of thought.

(1) The *Ἀθηναίων πολιτεία* is the work of one who displays a certain predilection for an aristocratic form of government.

In the *Politics* there is no question as to the author's general sympathies being on the side of an aristocratic government. *Aristocracy* is to Aristotle an *ἀρίστη πολιτεία*. It is marked by election for merit; it is distinguished from the perfect state (which alone really deserves the name of aristocracy¹) by being a government of men who are only good relatively to the constitution; it is so called because the best rule, or because the best interests of the state are consulted; it is analogous to royalty as a government of the best: it is even preferable to royalty, because under it the good are more than one. *Oligarchy*, the perverted form of Aristocracy, is inferior to constitutional government (*πολιτεία*), and to its perverted form, Democracy.

Democracy is described in the *Politics* as the government of the

¹ *Pol.* 1293 b 1 f.

many in their own interests; it is the perversion of constitutional government; it is akin to tyranny; in its extreme form it is peculiarly apt to pass into tyranny; it is, however, the only possible form of government in large states; and it is more stable than oligarchy. 'Liberty and equality', as well as the 'use of the lot', are dispassionately described as characteristic of democracy; and suggestions are propounded for the improvement of this form of government¹.

The author of the *Ἀθηναίων πολιτεία* dwells on the importance of the services rendered by the Areopagus in the times of Dracon (c. 4) and Solon (c. 9), and in the sixteen years immediately succeeding the formation of the confederacy of Delos (c. 23). Cleon is regarded as a demagogue who corrupted the people (c. 28). Nicias, Thucydides (son of Melesias), and Theramenes, are counted among the best statesmen of Athens (c. 28). The writer shows the greatest interest in the constitutional measures proposed by the Four Hundred (c. 29—32); at the same time he does not disguise the atrocities committed by the Thirty (c. 35 end). The restoration of the democracy is described in dispassionate and unenthusiastic terms (c. 38). The defeat of a proposal to reward all who had aided in its restoration is mentioned in language implying that the author did not disapprove of the result.

On the other hand, the transfer of judicial functions from the *βουλὴ* to the *ἐκκλησία* is commended on the ground that 'small bodies are more open to corruption than large ones' (c. 41, l. 28); but this approval is expressed in the mildest terms and does not imply sympathy with democracy as such. It has been quoted² as inconsistent with the *Politics*; but the reason given for the writer's approval of the transfer is in perfect accord with a passage in the *Politics* (1286 a 30, quoted in note on c. 41 l. 28). There are two periods in which Athens enjoyed a good government:—(1) the 16 years during which the Areopagus was supreme; and (2) the time immediately after the Four Hundred. The only phrase that does not remind one of the writer of the *Politics* is the reference to the 'forgiving spirit' of democracy in c. 22 § 4:—*χρώμενοι τῇ εὐωθίᾳ τοῦ δήμου πραότητι*. I am not aware of anything like it in the *Politics*, but I may observe that it recalls a notable passage in the *Republic*, and may possibly be a reminiscence of it³.

¹ For the reff. as to all these points, see Index to Jowett's *Politics* s. v. Aristocracy and Democracy.

² Cauer, *Hat Ar. die Schrift vom Staate der Athener geschrieben?* p. 49.

³ p. 558 B (of the 'forgiving spirit' of democracy), *ἡ συγγνώμη καὶ οὐδ' ὅπως*

τιῶν συμκρολογία αὐτῆς. The term *πραότης* happens to be used just before, but it is there applied to the 'calmness' with which condemned criminals go about the world like heroes under a democratical government:—*ἡ πραότης ἐνίων τῶν δικασθέντων οὐ κομψή;*

The attitude of the author of the *πολιτεία* towards Peisistratus and Theramenes is in harmony with what we should expect from the author of the *Politics*. Both agree that Peisistratus rose to power by attacking the men of the Plain¹; unless a certain passage in the *Politics* is interpolated, both observe that he was summoned before the Areopagus, and that he was twice exiled from Athens². When recommending 'the constitution that gives predominance to the moderately wealthy class' (1296 a 38), Aristotle adds that 'only one of those who had played a leading part in the affairs of Greece had encouraged the introduction of this form'. As to the person meant there is much diversity of opinion; but whether (with Mr Newman) we identify him with Theramenes, or (as Dr Jowett prefers) with Solon, we have in either case a complete agreement with the 'Αθηναίων πολιτεία, though this does not exhaust the question. Again, the description of Ostracism and its object is 'to a considerable extent in harmony with that given in the *Politics*'³. The account of the policy of Aristides is less favourable than we should expect (see c. 24), 'inasmuch as he is said to have converted a citizen-body largely consisting of peasants into an urban citizen-body subsisting on pay and exercising a despotic authority over the subject states, and thus to have contributed to the establishment of an extreme democracy'. We are taught, however, in the *Politics* (1292 b 41—1293 a 6) to 'connect the establishment of a τελευταία δημοκρατία with a great increase in the size of the city and with the provision of pay'; and we also know that the opinion of Aristotle's pupil, Theophrastus, on the policy of Aristides, 'was not an altogether favourable one' (Plut. *Aristid.* c. 25)⁴.

While the two works are in general agreement on the points above mentioned, there are certain apparent discrepancies that must now be noticed. (1) The 'Draconic Constitution' of the *πολιτεία* (c. 4) is in conflict with the passage in the *Politics* (1274 b 15) which states that Dracon 'adapted his laws to a constitution that already existed'; but the 'Draconic Constitution' has been vigorously attacked on its own merits, while the passage in the *Politics* is of doubtful genuineness. Again, the *πολιτεία* (c. 17 § 1) states that Peisistratus reigned for 19 years; the *Politics* (1315 b 31) makes his reign last for 17, but the whole of the context of the latter passage is bracketed by Susemihl in his 2nd and 3rd editions. In a disputed passage of the *πολιτεία*, Themistocles co-operates with Ephialtes for the curtailment of the power of the Areopagus: in a possibly interpolated chapter of the *Politics* (ii 12), the place of Themistocles is taken by Pericles, but not without protest on the part of critics, even before the discovery of the *πολιτεία*. In the

¹ *Pol.* 1305 a 23.

² *Pol.* 1315 b 21, 31.

³ Mr Newman in *Class. Rev.* v 162 b.

⁴ *Ibid.*

πολιτεία (c. 21 § 6) we are told that Cleisthēnes 'allowed every one to retain his γένος and φρατρία and his (hereditary) priesthood according to his ancestral rights'; in a perfectly genuine passage of the *Politics* (1319 b 23) it is implied that Cleisthenes 'increased the number of the phratries' and 'converted a number of private worships into a few public ones'. But these passages may be readily reconciled with one another if we consider that the passage in the πολιτεία refers to those who were already citizens; that in the *Politics* to the νεοπολῖται.

It has been pointed out by Mr Macan that 'the ideas underlying the second part of the work are conspicuously Aristotelian. The distinction between ἄρχειν and ἄρχεσθαι and its relation to the franchise; the definition and essence of citizenship (1275 a 22, and b 22)...; the theory of citizenship in the *Politics*, especially in Bk III *ad init.*, might seem to be presupposed in the treatment of the ἀρχαὶ in the work under consideration'¹.

The comparison we have endeavoured to draw between the 'Αθηναίων πολιτεία and the *Politics* cannot perhaps be better concluded than by a striking example of identity of thought and language in the two works. In 'Αθ. πολ. c. 16 we read of Peisistratus: τοῖς ἀπόροις προεδάνειζε χρήματα πρὸς τὰς ἐργασίας, ὥστε διατρέφεσθαι γεωργοῦντας. τοῦτο δ' ἐποίει δυοῖν χάριν, ἵνα μήτε ἐν τῷ ἄστει διατρίβωσιν ἀλλὰ διεσπαρμένοι κατὰ τὴν χώραν, καὶ ὅπως εὐποροῦντες τῶν μετρίων καὶ πρὸς τοῖς ἰδίοις ὄντες μήτ' ἐπιθυμῶσι μήτε σχολάζωσιν ἐπιμελεῖσθαι τῶν κοινῶν. In the *Politics* we are told that (even under a democracy) it is advisable to provide the poor (τοὺς ἀπόρους) with capital, and encourage them to work (τρέπειν ἐπ' ἐργασίας 1320 b 8); and that it is characteristic of an oligarchy and a tyranny to drive the people out of the city and disperse them (1311 a 14). We learn elsewhere that the best material for a democracy is an agricultural population; for being poor they have no leisure (ἄσχολος), and therefore seldom attend the assembly; and, not having the necessities of life, they are always at their work (πρὸς τοῖς ἔργοις διατρίβουσι καὶ τῶν ἀλλοτρίων οὐκ ἐπιθυμοῦσι, 1318 b 14); lastly, that while mechanics or traders or labourers are apt to frequent the city and find it easy to attend the assembly, the agricultural class (οἱ γεωργοῦντες) do not attend meetings, or equally feel the need of assembling together, because they are scattered over the country (διὰ τὸ διεσπάρθαι κατὰ τὴν χώραν, 1319 a 30). It would be difficult to imagine a more complete series of parallelisms in expression as well as thought. Again, in c. 41, 25 f, we find the final form of the democratic constitution of Athens described in the terms:—ἀπάντων αὐτὸς αὐτὸν

¹ *J. H. S.* 1891, p. 21.

πεποίηκεν ὁ δῆμος κύριον, καὶ πάντα διοικεῖται ψηφίσμασιν κτλ. In the *Politics*, 1292 a 26, we find the phrases—διὰ τὸ τὸν δῆμον πάντων εἶναι κύριον, and *ib.* 35, ἥ τοιαύτη κατάστασις, ἐν ᾗ ψηφίσμασι πάντα διοικεῖται.

Apart from these undoubted resemblances, which are more striking than the apparent discrepancies, the general spirit of both works is the same¹.

Next, as to the *language and style* of the treatise. The vocabulary includes nine words that are not found elsewhere: these fall into two groups, (1) technical expressions, viz. ἐπιζημίωσις (45, 9, quoted from a law), ἐπτετηρίς (54, 29), ἐπτάχους (67, 8), προδρομεύω (49, 6), and προεδρικός (59, 6); (2) words compounded with two prepositions, viz. ἐπεισκαλῶ and ἐπείσκλητος (30, 22—23); προσαναζητῶ (29, 16); προδιασπείρω (14, 23). The technical terms need no defence; ἐπτετηρίς is exactly analogous to τριετηρίς and πεντετηρίς, and ἐπτάχους to δίχους and ἑξάχους which occur elsewhere. Of the compound words the first three occur in quotations from public documents, and the last is supported by the analogy of προδιαβάλλειν, προδιασύρειν and προδιαχωρεῖν in the undisputed works. Double compounds are in fact characteristic of Aristotle; in the *Index Aristotelicus*, out of nine words compounded with ἐπεισ- one is found in Aristotle alone, and two others are first found in his pages; while, among the compounds with προσανα- and προσαπο-, two are found in Aristotle alone, and five are used by no earlier writer².

Among words that are not found in the *Index Aristotelicus* may be mentioned: κυμαεῖν, ἀνακράζειν, βῆμα, ἀντιστασιώτης, ὁμοφρονήσαντες (14, 8), ἀγηλατεῖν (20, 8). Of these ἀγηλατεῖν is obviously quoted from Herodotus; and ὁμοφρονήσαντες, which occurs four times in Herodotus (though not in the same historical connexion), comes immediately after a word borrowed from that historian. The rest are part of the necessary vocabulary of the subject, and their non-appearance in the undisputed works is merely accidental. Exception has been taken to συμβουλευεῖν (c. 30, 14) as non-Aristotelian, and τούτων χάριν (29, 25) and ἐντὸς τριῶν μνῶν (49, 26) have been described as apparently un-Aristotelian³; but the last of these is cited from a law, and the other two are also in quotations; so that here at any rate we have no right to demand adherence to Aristotelian usage.

Among the compound verbs that are not found in any contemporary writer are ἀντιδημαγωγεῖν, ἐπιδιανέμειν, ἐξαπορεῖν, προδιασπείρειν, προσκοσμεῖν, καταφατίζειν, συναρέσκεσθαι and παραστρατηγηθῆναι; and, among technical terms, ζευγίσιον, ὄστρακοφορία, ἀφείσιμος (ἡμέρα), εὐσημία,

¹ Wilamowitz, i 372.

² *Class. Rev.* v 273.

³ Gomperz, *Anzeiger der phil.-hist. Classe*, Wien, 1891, no. xi.

βάλανος, ἐμπήκτης, ἐπιστύλιον, ἐκθύματα (?), and ἐναγίσματα¹. The word προδανείζειν, which has been quoted as only used by later writers, is actually found in contemporary decrees²; and τριακοντόριον, which has been described as an 'entirely new word', is to be seen in contemporary inscriptions³. μεμψιμοιρία is not found in Aristotle, but he uses μεμψίμοιρος.

Lists of 'un-Aristotelian words and phrases' have been collected by various scholars in the *Classical Review*⁴; and many of the items in such a list will call for notice in the course of the commentary. Attention has also been drawn to the absence of certain turns of expression characteristic of the undisputed writings of Aristotle: thus in the πολιτεία 'there is a good deal about democracy, but we miss the technical terms ἐσχάτη, ὑστάτη, τελευταία, ἄκρατος δημοκρατία. Nothing is ἄτοπον, and no person or thing is either σπουδαῖος or φαῦλος'⁵. But, however acute such criticism may be, and undoubtedly is, much of its point is removed, and its edge appreciably blunted, by a frank recognition of the necessary distinction that separates the style of a popular manual like the πολιτεία from that of a philosophical investigation like the *Politics*.

To a similar cause we may ascribe the differences which may be noticed in the degree to which certain particles and conjunctions are used in the πολιτεία as compared with the undisputed works already known to us. Of the *particles*, γε is not used at all, and consequently γοῦν does not occur, τοι occurs only once in μέντοι (28, 35) where its existence is solely due to a probable, but not perfectly certain, emendation. περ is found only in καθάπερ, καίπερ, ὅσπερ, ὅσοσπερ and ὥσπερ. μὴν is only used in οὐ μὴν followed by ἀλλά. δὴ is rather rare, but is sometimes found after a demonstrative pronoun, once after a superlative (κάλλιστα δὴ 40, 17); and in several instances where τε is followed by καὶ δὴ καί; ἐπειδὴ is rare, while ἐπεὶ and ἐπειδὴν are common. Of the *conjunctions*, οὖν is only used by itself twice (19, 19 and 60, 15), but μὲν οὖν is frequent. ἄρα, τοίνυν, τοίγαρ, and τε γάρ, are not found. ἀλλὰ occurs some thirty-seven times, but (except in 40, 16) always after a negative. καὶ always follows διό, and nearly always follows ὅθεν, when used in the sense of διό; ἵνα is found about nineteen times; ὅπως twenty-two times; and ὅπως ἂν twice⁶.

¹ See also Kaibel's *Stil und Text*, p. 38 f.

² The decree of Stratocles preserved in [Plut.] 852 B; and another inscr. relating to Lycurgus in CIA ii 162 c 7 and 9 (cf. *Class. Rev.* vi 255 a).

³ Besides the inscr. of B.C. 325/4 quoted on 56, 20, we have one of 330/29 in which the word occurs twice:—cf. Boeckh's *See-*

urkunden, p. 393.

⁴ v 123 (J. B. Mayor), 184 and 272 (H. Richards); 'rare words', *ib.*, 229 (E. J. Chinnock). See also *Greek Index*.

⁵ *Class. Rev.* v 273 b (H. Richards).

⁶ Cf. van Herwerden's *Index Dictionis*, s.v. 'Particulae'; also Kaibel's *Stil und Text*, 73—80.

In the undisputed works, γε and οὖν and τε γάρ are common; ἄρα is rare in the *Politics*; τοίνυν, μέντοι and καίτοι frequent in the *Metaphysics*, *Physics* and *Politics*; yet, in the *Rhetoric*, μέντοι is found only four times; καίτοι only five. μὴν is used not only after οὐ (as in the *πολιτεία*), but also after ἀλλά; οὐ μὴν ἀλλά, though only found once (except in quotations) in the *Rhetoric* (1361 a 29), is not infrequent in the *Politics* (e.g. 1284 b 4, 1262 a, 1264 a, 1290 b) as in the *πολιτεία*. The argumentative sense of δὴ is common, but δὴ is never found after a superlative (as once in the *πολιτεία*); as a variation on καὶ δὴ καὶ (which also occurs in the *πολιτεία*) we have καὶ followed (but never immediately followed) by δὴ; ὅθεν is followed by καὶ in *Pol.* 1384 a 11, ὅθεν δῆλον ὅτι καί; and διὸ by καὶ in 1301 b 39. After final conjunctions, such as ἵνα and ὅπως, whether the tense of the principal verb be present or not, the optative is hardly ever used, but almost invariably the subjunctive¹. The only exception to this rule in the *πολιτεία* is in c. 18, 30, ἵνα ἀσεβήσαιεν ἄμα καὶ γένοιτο ἀσθενεῖς, which may possibly be a quotation, as suggested by the introductory phrase, ὡς οἱ δημοτικοὶ φασιν. In the undisputed works ὅπως ἂν generally has a relative sense, which it does not entirely lose even when the sense appears to be final²; in the *πολιτεία*, the only instances of ὅπως ἂν are in quotations from decrees of the fifth century, in which ὅπως with the subjunctive is never found without ἂν³; all the other instances of ὅπως in the *πολιτεία* are in strict accordance with Aristotle's usage.

In the above statement such divergences as have been noticed may be fairly attributed to the different character of the works compared. There is clearly less scope for a multiplicity of particles, or of conjunctions (such as καὶν εἰ and τοίνυν and ἄρα), in a consecutive exposition of constitutional history and antiquities, than in the course of a philosophic discussion⁴.

In a review of the *πολιτεία* it has been well observed by the latest editor of the *Politics*, that 'the style differs much from the style of the recognised works of Aristotle. It is a clear and precise, though a

¹ The exceptions are *Pol.* 1320 a 35, and *Eth.* 1117 b 9—12. See Eucken, *De Particularum usu*, p. 53. This work has also been used for other details in this paragraph.

² Eucken, p. 55.

³ Meisterhans, *Gr. d. Att. Inschriften*, p. 212².

⁴ See also Hagfors, *De praepositionum in Ar. Pol. et in Ath. Politia usu*, 1892, p. 131, 'quantum ex praepositionum usu concludere licet, ille liber ab Aristotele potest esse conscriptus'; and F. Kaissling, *Ueber den Gebrauch der Tempora*

und Modi in des Aristoteles Politica und in der Atheniensium Politia (1893), p. 89 f, 'Die Politica, als eine theoretische Staatslehre mit nur leichtem historischen Hintergrund, vielfach ganz andere Wendungen etc. erheischen als die Ath. Politia, die als historisch-antiquarische Schrift auf wirklichen Verhältnissen und Zuständen basiert. Auf der anderen Seite fanden sich so vielfache Ähnlichkeiten...dass die Annahme, Aristoteles sei der Verfasser der A. P., soweit man nach dem Vergleich der Tempora und Modi urteilen kann, nicht unrechtfertigt erscheint'.

rather bald style, a style which has not the pregnancy which we associate with the style of Aristotle, and is also comparatively free from the ambiguities and irregularities which beset it'. But 'the work before us is a narrative and descriptive work addressed apparently...to the world at large, not to the pupils for whom the recognised works of Aristotle were probably designed, and it is not likely that it would be written in the same style'¹. Simplicius draws attention to the lucidity of his style in the genuine Πολιτεῖαι, as well as in the *Topica* and the *Meteorologica*, as compared with his less popular works². The treatise is in fact the sole representative of the more popular class of writings attributed to Aristotle, and it enables us for the first time to appreciate the justice of some of the ancient encomiums on Aristotle's style, which have hitherto been hard to reconcile with that of his abstruser works. Thus Cicero speaks of his *flumen orationis aureum*³, and his *dicendi incredibilis copia* and *suavitas*⁴; and similar phrases are found in Dionysius of Halicarnassus and Quintilian⁵. The encomium in Cicero's *Academica* in particular may indeed owe its exaggerated form to a desire to point the contrast between the style of Aristotle and the style of the Stoics; but the general purport of these eulogies is enough to prove that, at a time when the abstruser writings of Aristotle were imperfectly known, his style enjoyed the reputation of being marked by a singular charm and richness and variety. This language has been generally explained as applicable to the lost dialogues of Aristotle; but there seems no sufficient reason for refusing to recognise it as holding good in the case of other popular works, ascribed to the same author. Such a work was the Ἀθηναίων πολιτεία, and the style of that work may be fairly described as on the whole smooth and flowing, and severely graceful⁶.

It is perhaps even more than this. It is observed by Blass that its composition is marked by a high degree of attention to laws of rhythm similar to those adopted by Isocrates, and generally approved in the third book of the *Rhetoric*. Within the compass of a single sentence we repeatedly find a series of five to twelve or more syllables immediately followed by another of identical, or nearly identical, rhythm. Many examples of this have been noticed⁷, but a single instance of an exceptionally striking character may perhaps suffice for the present purpose (c. 55 § 4):—

¹ Mr Newman in *Class. Rev.* v 159.

² *In Cat.* f. 4, ἐν οἷς ἐβουλήθη σαφέστατα ἐδίδαξεν, ὡς ἐν τοῖς μετεώροις καὶ τοῖς τοπικοῖς καὶ ταῖς γησίαις πολιτείαις, ἅπτερ διὰ τὸ κοινότερον τῶν θεωρημάτων σαφέστερον ἀπαγγεῖλαι σὺννοide.

³ *Acad. Prior.* ii 119.

⁴ *Topica* i 3.

⁵ Grote's *Ar.* i 43—47, 58; the passages are quoted at length in my note on the *Orator* of Cic., § 62. See also Kaibel, 114 f.

⁶ See also Kaibel, 8 f, 64 f, 102 f; Wilamowitz, i 309 f; and Diels in *SB. Berlin Akad.* 21 Dec. 1893.

⁷ Blass, *Praef.* xvi—xxv.

(ἐπειδὴ) δὲ παράσχηται τοὺς μάρτυρας
ἐπ-ερωτᾷ, 'τούτου βούλεται τις κατηγορεῖν;
κἂν μὲν ἦ τις κατήγορος κτλ.

Here the first word is followed by a double series of nine syllables, passing off into a double series of eight; and, within each pair of sequences, the quantities of all the syllables correspond.

The observations of Blass on the *rhythm* of the 'Αθηναίων πολιτεία are perhaps unduly fanciful. In the extreme case quoted in the text the metrical correspondence is possibly due to accident alone. The central clause of the sentence is a quotation, τούτου βούλεται τις κατηγορεῖν; and it is difficult to believe that, in the language used immediately before and after this clause, the writer was consciously guided by the metrical value of the successive syllables of the quotation itself. One may also fairly mistrust a theory which leads its exponent to print the trisyllabic Πειραιῶς in c. 35 § 1, while everywhere else he prefers the quadrisyllabic Πειραιέως. A more cautious and sober view is that of Bruno Keil, *l.c.*, p. 36, who observes:—'die Unfertigkeit des Aristotelischen Buches lässt eine Rhythmik in dem Umfange, wie Blass sie annimmt, m. E. überhaupt gar nicht suchen'. Elsewhere, p. 33, he makes the interesting remark: 'das *Tempo* der Sprache unseres Buches ist im ganzen ein schnelles'.

The general avoidance of *hiatus* in this treatise implies that it is a finished work prepared for popular perusal and not a mere series of memoranda (or ὑπομνήματα) for personal use. This point was observed by Blass even in the scanty remains preserved in the Berlin fragments, and also by Mr Newman in the case of the work as a whole. It has since been investigated more minutely by Mr J. W. Headlam in the *Classical Review*.

He shows (1) that a definite principle is observed throughout the greater part of the work. (α) as a general rule *hiatus* occurs only after the article, after numerals, after καί, διά and περί¹, and after words in which the last vowel is readily elided *e.g.* δέ, τε, τινα, ἔπειτα, εἴτα, ἀλλά, μηδέ, μήτε, πάντα, σφόδρα, μάλιστα. *Hiatus* is avoided at a pause, as well as in the middle of a sentence. (β) In quoted documents the rule does not hold (contrast c. 28 with latter part of c. 29). Nor (γ) in certain technical expressions, such as indications of dates, *e.g.* εὐθὺς δὲ τῷ ὑστέρῳ ἔτει ἐπὶ Τελεσίφρου ἄρχοντος (22, 21); constitutional terms, *e.g.* ἡ βουλὴ ἢ ἐξ Ἀρείου πάγου (4, 20); and legal phrases, *e.g.* περὶ τοῦ δοῦναι τὰ ἑαυτοῦ ᾧ ἂν ἐθέλῃ (35, 14) and μὴ εἶναι ἐλεύθερον (42, 8). To these may be added ἦ (or ᾧ) ὄνομα (14, 27; 17, 13).

(2) The exceptions are very unevenly distributed. A list of all that occur in the first part (cc. 1—41) shows that, at the beginning, clear and undoubted exceptions are very rare: in cc. 1—14 § 3 (omitting c. 7, 21—30), there are only five. In the second part, the first few pages are as free as any in the first part; then cases become more frequent, and at the end the rule is almost completely neglected. The author had to insert so many technical expressions that he gave up troubling about the matter. In the first part the more striking exceptions often occur directly after a quotation (c. 32 § 1). In the first part at least, no conjectural emendation should be accepted which violates *hiatus*.

The rule is much laxer than that of the school of Isocrates. Hence the work was

¹ Also after ἦ, εἰ and μή.

not written by any member of that school. On the other hand there is considerable evidence that it is from the hand of Aristotle himself, for the usage in this matter is very nearly the same as that of some of his best authenticated works¹.

While it cannot have been written by any of the Isocratean school it exhibits the same familiarity with the works of Isocrates as that displayed by Aristotle himself². A passage that reminds us of the *Gorgias* is introduced by the characteristic *τινες*, which is Aristotle's favourite way of referring to Plato in the *Politics*³.

Thus far I have endeavoured to state the internal evidence in favour of accepting the treatise as being substantially the work of Aristotle. It is impossible, however, to ignore the fact that not a few highly competent scholars at home and abroad hesitate to accept it as such⁴. Doubtless, in its manner of dealing with matters of history and particularly of chronology, side by side with much minuteness of detail on the subject of dates, there is evidence of occasional carelessness. There is sometimes a certain lack of intellectual force and vigour. And, further, there is an absence of those long and tangled sentences in which Aristotle, as we have hitherto known him, reviews and discusses a rapid succession of difficulties, doubts, and contradictions amid frequent irregularities of construction and amid repeated violations of his own rule against the use of parenthesis (*Rhet.* iii 5 § 7).

Much, perhaps too much, has been made of such points, and in consequence some have been disposed to regard the treatise as simply a product of the Peripatetic School, the work of some pupil writing with or without the general guidance and direction of Aristotle⁵. It must, however, be remembered that, even in the case of works which are without question accepted as Aristotle's, it is extremely difficult to determine how far they were actually composed by him in the form in which they have reached us; how far they are merely notes of his oral teaching, not given to the world in his lifetime, but revised and edited after his death by the industry and devotion of his pupils and successors. Of the usually accepted works of Aristotle it is doubtful whether any one, as a whole, passed beyond the limits of the lecture-room during the life of its author. 'Portions of the *Metaphysics* and *de Caelo*, some

¹ *Classical Rev.* v 270-2. See also Kaibel, 9-16.

² See notes on 26 § 2 ult., and 35 § 4 ult., and Newman in *Class. Rev.* v 160-1.

³ See note on 26, 23 *χέλους γενέσθαι*.

⁴ e. g. the Dutch editors; also F. Cauer and F. Rühl; and in England Mr H. Richards and several other contributors to the *Classical Review*.

⁵ Even Wilamowitz, who accepts the work as genuine, admits that the author may have entrusted to a pupil the preparation of the concluding account of the law-courts, i 205 :—'es ganz gleichgiltig ist, ob er irgend einen Studenten des Peripatos auf dem Markt und in die Heliaia geschickt hat, um diese Beschreibung für ihn anfertigen'.

at least of the *Parva Naturalis*, the two books *περὶ φιλίας*, now included in the Nicomachean *Ethics*, and the two books on the ideal state, *Politics* vii (iv) and viii (v), may have first seen the light in some other form during the lifetime of Aristotle.¹ On the other hand, the *Πολιτεῖαι* (like the *Dialogues*) 'would have been very likely to see the light early, for they were on a subject of far greater general interest than most of Aristotle's works...It could only be through his *Dialogues* and *Πολιτεῖαι* that he could hope to be immediately known to a wide circle of non-philosophic readers². If he were during his lifetime something more than the revered teacher of a limited circle of pupils, we may safely assume that the publication took place.'³

The above remarks are quoted from the work of an Aristotelian scholar of the highest promise, whose *History of the Aristotelian Writings* was published in 1888, after his own death, and several years before the discovery of the *Ἀθηναίων πολιτεία*. The inference there drawn on grounds of *a priori* probability, as regards the *Πολιτεῖαι* in general, is conclusively confirmed by the internal evidence of the date of the *Ἀθηναίων πολιτεία* in particular. It was certainly written, and probably published, before the death of Aristotle⁴.

I may also appeal to the same unimpeachable testimony as to the exact degree of value to be attached to the evidence afforded by the avoidance of *hiatus*:—

'Wherever it occurs, we have a work, or a portion of a work, in exactly the state which was given to it by the author who threw it into its present form. As to whether this author was or was not Aristotle himself, a good deal may be said on either side.'

On the one hand, 'the Aristotle whom we know shows the most absolute contempt for all matters of style', and seems little likely to have adopted the Isocratean rule of avoiding *hiatus*. On the other, there is 'nothing wonderful or difficult in keeping one style for oral lectures and another for published books. Still less wonderful would it be if there was a wide difference to be found between mere notes for such lectures and deliberately finished publications'.⁵

Assuming, as we fairly may, that the *Ἀθηναίων πολιτεία* was a work of Aristotelian origin, it may still remain uncertain whether it was prepared for publication by the great teacher himself, or by some unknown and unnamed pupil who was skilled in certain graces of style that were apt to win the popular ear⁶. The latter hypothesis might help to account

¹ Shute, *History of the Aristotelian Writings*, p. 23.

² Kaibel, p. 2, describes the treatise as 'Eine für das Publikum berechnete litterarische Leistung, das heisst ein Kunstwerk'; *ib.* p. 6, 'Sie ist nicht für den Hörsaal bestimmt, sondern für die gebildete Gesellschaft'.

³ Shute, p. 23.

⁴ Some indications of its unfinished character have, however, been noticed by Kaibel, 21 f, 27, 229, 247 f.

⁵ Shute, p. 165 f.

⁶ Cf. Beloch, *Gr. Gesch.* i 26, 'mag sie nun von Aristoteles herrühren, oder auf seine Anregung hin und hinter seiner Leitung von einem seiner Schüler gearbeitet sein'.

for certain divergences from the diction of the generally accepted works of Aristotle. To the interposition of such an editor we might perhaps attribute the general smoothness of style that marks its composition. To the same source we might possibly trace certain inaccuracies of historical statement that tend to impair the authority of the work. But even Aristotle himself may have been quite capable of making a mistake in matters of history. The 'master of those who know' was not necessarily omniscient¹.

It must also be admitted that works like the *Πολιτεῖαι*, owing to the miscellaneous character of their contents, were, in their transmission from age to age, peculiarly liable to interpolation. It has even been suggested that, like the *History of Animals* and the *ιστορίαι* generally, 'they represent not any fixed work of Aristotle or of anyone else, but merely a continuously open note-book'². The *Ἀθηναίων πολιτεία* may have suffered to some extent from this cause of corruption.

The difficulties as to the authorship of the treatise appear to be fairly met by an eminent Transatlantic scholar who expresses his opinion as follows :

'We are compelled to believe, from many indications, that it was written mainly by Aristotle, with perhaps the help of a pupil who prepared certain of the less important passages, the padding as it were; the work was then revised, but not rewritten, by him. If we are ready to maintain—a proposition by no means self-evident—that the main body of the writings current as Aristotle's are the genuine works of the master in their original form, and that, accordingly, they are the only norm by which everything else is to be tested, we may still account for the "non-Aristotelian" peculiarities of the language of the *Ἀθηναίων πολιτεία* as due, in part, to the fact that the historical sources (epigraphic and literary) are often given in verbal quotations, or at least in paraphrases that retain original forms of expression; due in part, perhaps, to the stylistic idiosyncrasies of an assistant whose work was incorporated with the master's, and finally to the most significant fact that the work was intended not for the scientific inner circle, but for the general reader'...

'The evidence, internal and external, of essentially Aristotelian authorship, as well as authority, seems so overwhelming, that, as between the two alternatives, one should prefer to modify his conceptions of Aristotle than reject this treatise. As Diels³ has pointedly phrased it:—*Diese Ἀθηναίων πολιτεία [ist] nicht nur echt aristotelisch sondern aristotelischer als die meisten der uns erhaltenen Lehrbücher an welche sich jene Skeptiker halten.*'⁴

If we now revert to the evidence of ancient writers who, either directly or indirectly, quote the *Ἀθηναίων πολιτεία* as the work of Aristotle, we find that, out of 56 fragments in which the *Ἀθηναίων πολιτεία* is expressly mentioned, 53 are found in our MS; of the remaining

¹ See also Wilamowitz, i 366, 373, 'Er kein Historiker war'; 'er fortan nicht mehr als Historiker gelten darf'.

² Shute, p. 72.

³ *Archivf. Gesch. d. Philos.*, iv (1891), p. 479–86.

⁴ Prof. J. H. Wright, *The Date of Cylon*, p. 22 f.

three, one (*Frag.*³ 385) belongs to the lost beginning, one (463) to the mutilated end; the third (447) is an inaccurate transcript of c. 54 § 2. Of the 35 fragments in which Aristotle is named without any express mention of the work, 25 are found in the MS; of the remainder, three belong to the lost beginning (381, 384, and the new fragment on p. 268, l. 57); seven probably do not come from this work at all (382, 386, 392, 399, 401, 415, and part of 394); one (456) may possibly have come from the mutilated end of the work; and one (396) is a misquotation of the text, which can readily be brought into harmony with it. Thus, of the total number of 93 fragments (of which 86 are probably genuine references to this work), 78 are found in the MS, and all the rest are satisfactorily accounted for¹. More than 50 of the fragments of the πολιτεία are preserved by Harpocration alone, and all of these are found in the MS.

Lastly, the Berlin fragments are all here. These fragments correspond to the following passages in the text:

I *a* begins before δουλενόντων and ends with ἀνδρῶν, c. 12, 26—52.

I *b* begins before ἄρχοντα and ends with χρέα, c. 13, 4—22.

II *a* begins before Ἀθηναῖοι and ends after φυλῆς ἐκάστης, c. 21, 18—c. 22, 10.

II *b* begins before Ἱππαρχος and ends after τριήρεις, c. 22, 19—37.

In I *a* the long Iambic passage is written as consecutive prose, and I *b* is less complete than II *a* and *b*. Hence it is difficult to found any calculation on leaf I. But the contents of leaf II are equivalent to 44 lines of print in the present edition. Hence one page is equivalent to about 22 (say 24) lines of print. The number of lines of print now lost between the bottom of leaf I and the top of leaf II is 240 (4 + 30 + 26 + 44 + 18 + 38 + 39 + 23 + 18). Thus it is not improbable that the lost portion is equivalent to 10 pages. The number of lines in our printed text preceding I *a* is 245, which would take up only 10 pages. If the two connected leaves, which contain the Berlin fragments, were the first and last leaves of one gathering, then, as the intermediate portion is equivalent to five leaves, the whole gathering must have consisted of seven leaves, or fourteen pages. The preceding gathering of fourteen pages would have been the first; the equivalent of ten of these pages is extant in the London MS; therefore the lost portion at the beginning of that MS must have been equivalent to four pages or two leaves of the Berlin MS. A simpler result might have been obtained, if the gap between the two leaves of the Berlin MS had been equivalent to six leaves, or twelve pages, in which case the gathering would have consisted of sixteen pages, and the lost beginning would have been equivalent to six pages.

§ 8. Authorities followed in the Ἀθηναίων πολιτεία².

The only authors actually named by the writer are Solon and Herodotus. From SOLON he quotes a large number of verses, most

¹ The same facts have been duly stated by Mr Kenyon in his *Introduction*, p. xv; revised in ed. 3, p. xvi.

² Cf. V. von Schoeffer in *Bursian's Jahresh.*, 83, 213-7.

of them already familiar to us through Aristides, who shews no proof of any acquaintance with the poems of Solon, beyond that which he derived from the present work¹. The writer's debt to HERODOTUS is far larger than appears at first sight. He only mentions the historian once (c. 14 § 4), but he closely follows him in the account of Peisistratus and Cleisthenes (cc. 14, 15, 20), though not without interesting variations². He also borrows from THUCYDIDES, while deliberately differing from him on several important points in the story of Harmodius and Aristogeiton (c. 18). He coincides with the historian in many parts of his narrative of the revolution of the Four Hundred (cc. 29, 33); but the coincidence is not complete, and the writer quotes original documents which are not quoted by the historian³. These documents are inconsistent with the historian's narrative, but the eighth book of Thucydides was apparently left incomplete. It must have been written soon after the revolution of 411, for it mentions no event later than 410⁴. Had the historian lived long enough to examine the documents, he would have revised and corrected his account⁵. As regards XENOPHON, we find a close resemblance in the account of the speech of Theramenes (c. 36)⁶ and elsewhere; at the same time, the divergences are sufficiently numerous to suggest that the authority followed here was the same as that followed at a later date by Diodorus Siculus. This authority has sometimes been supposed to have been the *Hellenica* of Theopompus⁷; it has also been suggested that the writer owes to another work of Theopompus, the tenth book of his *Philippica*, his list of the Athenian demagogues, and his portrait of Cleon. It is just possible that the exaggerated account of the generosity of Cimon, which appeared in that work, is tacitly corrected in c. 27 § 3. But there is reason to believe that Theopompus did not publish his work until 324, after Alexander's departure from India; if so, it was later than the *πολιτεία*. The common source, followed by Diodorus as well as the writer, was more probably EPHORUS, who is expressly mentioned by Diodorus⁸. Busolt holds that the agreement between Aristotle and

¹ Cf. Wilamowitz, i 39—75.

² Cf. Wilamowitz, i 29—38; M. Heller, *Quibus auctoribus Ar...usus sit* (1893), 1—10.

³ Cf. Wilamowitz, i 99—120; Heller, 42—44.

⁴ Wilamowitz, *Hermes*, 1908, 596 f.

⁵ Lehmann-Haupt, in Gercke and Norden's *Einleitung in die Altertumswissenschaft*, iii (1912) 88, who dissents from Ed. Meyer's opinion (*Forschungen*, ii 406 f) that the narrative in Book viii is complete and is essentially truer than

the documentary account in the *Ἀθ. πολ.*

⁶ Heller, 44 f. Wilamowitz (i 166) explains this resemblance by suggesting that Xenophon and Aristotle alike were copying from a lost work of Theramenes.

⁷ Th. Reinach's *Transl.* of *Ἀθ. πολ.* p. xxiv.

⁸ xiv 11 and 22; Bauer, *Forschungen*, p. 155. Theopompus, in Pollux, v 43. Wilamowitz, however (i 305), denies that, in the present work, Aristotle made any use of Ephorus (cf. i 266 n. 13).

Diodorus (Ephorus) is due to the fact that both Aristotle and Ephorus borrowed from the 'Αρχὴς of Androtion¹.

There are important traces of references to oligarchical authorities. The writings of two of the 'thirty tyrants' have been suggested. Thus CRITIAS, who was the writer of certain πολιτεῖαι, has been regarded as the authority for the attacks made on Solon for his motives in respect to the σεισάχθεια (c. 6 § 2) and to his increasing the power of the law-courts by the obscurity of his laws (9 § 2)². Indebtedness to Critias has, however, been denied by others, and THERAMENES has been suggested instead. An opinion of Theramenes is expressly quoted in c. 36 § 2. Theramenes has been supposed to be the author of an oligarchical pamphlet attacking the Athenian demagogues of the 5th century³. It has even been suggested that the main authority followed by Aristotle was an oligarchical work on the Athenian constitution composed shortly after 390 B.C. by an adherent of Theramenes, and that this authority was to a large extent simply transcribed by Aristotle⁴.

As regards the writer's relation to the various writers of 'Αρχίδες, there is no trace of any indebtedness to Hellanicus, whose carelessness on points of chronology⁵ would have been enough to prevent his being trusted by a writer who usually aims at being precise in matters of chronological detail. To CLEIDEMUS, the next in order of time, and the first writer of a true 'Αρχίς, we may probably attribute the Ionism in c. 14 § 4, where the form παραιβατούσης appears to be an echo of παραιβατήσασαν in Cleidemus' description of the stately woman who assumed the garb of Athene and rode in the chariot of Peisistratus on the occasion of his first restoration to Athens⁶. The account of the disciplinary powers entrusted to the Areopagus (c. 3 § 6) bears some resemblance to a passage attributed to PHANODEMUS; but a statement to the same effect is attributed to a writer of the next generation to that of Aristotle, namely Philochorus, who may, however, have borrowed his phraseology from Phanodemus. In any case, the resemblance between the passage in the πολιτεία and that attributed to 'Phanodemus and Philochorus' is not sufficiently close to make it quite certain that the writer was following Phanodemus⁷.

¹ Busolt, *Aristoteles oder Xenophon?* *Hermes*, 1898, 71—86, esp. 76.

² Dümmler, in *Hermes*, xxvii 260—286, who, however, denies that Critias is the authority for the Draconic Constitution, or for the part played by Themistocles in the attack on the Areopagus.

³ Wilamowitz, i 165—178; cf. V. von Schoeffer in Bursian's *Jahresb.* lxiii 197 f.

⁴ A. v. Mess, *Ar. Ath. πολ. und die*

politische Schriftstellerei Athens, in *Rhein. Mus.* lxi 356—392.

⁵ Thuc. i 97, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς.

⁶ Cleidemus, in Athenaeus 609 D. The authority for stating that she was a στεφανόπωλις (as alleged by Aristotle's ἐνιοί) is not named by Athenaeus.

⁷ See note on p. 12 a.

ANDROTION may be identified with the person attacked in the 22nd speech of Demosthenes; he may therefore be placed earlier than the age of Aristotle. If so, he is closely followed in the account of the ostracism of Hipparchus son of Charmus (22 § 3); and the statement as to the number of the συγγραφείς in c. 29 § 2 is in accordance with that of Androtion. But the writer differs from Androtion as to the nature of Solon's *σεισάχθεια*, without going out of his way to controvert it. Here, as sometimes elsewhere, he is only tacitly polemical. Plutarch's agreement with the author of the *'Αθηναίων πολιτεία* is probably due to both writers having a common source in Androtion¹.

The most famous of the writers of *'Ατθίδες*, Philochorus, belongs to the age after that of Aristotle, and has several points in common with the writer of the *πολιτεία*. As has been shewn by Professor Wright, it is not improbable that he actually quoted the latter and accepted it as the work of Aristotle².

On the relations subsisting between the *'Αθηναίων πολιτεία* and the *Atthidographi*, I may be allowed to quote some criticisms for which I am indebted to the kindness of Mr W. L. Newman.

It is remarkable that while, in the *Politics*, there is little to remind us of the writings of the *Atthidographi*, in the *πολιτεία* there is much. This indeed holds good of the *Πολιτεία* generally. No doubt it is not unnatural that the 'Constitutions' ascribed to Aristotle, containing as they do sketches of local history, should follow the model furnished by local histories like the *Atthides*; still it is strange that, if Aristotle was the author of these 'Constitutions', he should be so little influenced by the *Atthides* in the *Politics*, if indeed he is so at all. Readers of the *πολιτεία*, on the contrary, find it hard to avoid the suspicion that some *Atthis* has been largely used by the writer, very possibly the *Atthis* of Androtion. We may note the following resemblances between the *'Αθ. πολ.* and the other *Πολιτεῖαι* ascribed to Aristotle on the one hand, and the writings of the *Atthidographi* on the other:—

(1) The *'Αθ. πολ.* is up to the mark of the last new historical fashion in respect of chronological exactitude. No doubt the effort to be chronologically exact is traceable early in the development of Greek historical literature. Thucydides knows the date of the fall of Troy (i 12), and the approximate date of the founding of Melos (v 112). Still the passion for chronological exactitude increased during the fourth century B.C. and later; for instance, Ephorus (*Frag.* 9 a) and Callisthenes knew that Troy was taken on the 23rd of Thargelion. As to Timaeus see Diod. v 1 and Polyb. xii 10. Nothing of this care for exactness in dates appears in the *Politics* or in other recognised writings of Aristotle. The writer of the *'Αθ. πολ.*, again, often dates by archons, but Aristotle never does so in the *Politics*. This dating by archons was perhaps no new thing in historical writing; some think that Hellanicus reckoned by archons, but here again we have an Atthidographic feature. Androtion and Philochorus reckoned by archons (Busolt, *Gr. Gesch.* i 363¹, note 4); see also

¹ On Ar. and Androtion cf. Wilamowitz, i 123, 277, 287 f, 305; also 42, 52; also F. E. Adcock in *Klio*, xii (i).

² *American Journal of Philology*, xii 310 f; *supra*, p. xxviii f.

Philoch. *Frag.* 52 (where Philochorus knows in whose archonship at Athens Homer flourished) and Androt. *Frag.* 46.

(2) The 'Αθ. πολ. and other Constitutions ascribed to Aristotle resemble the *Atthides* in the interest they shew in the origin of words and familiar phrases. See 'Αθ. πολ. c. 2, 5; 6, 11 f; 13, 25; 21, 6 and 21; 43, 6 f &c.; and Aristotle's Constitutions (*Frag.*³ 477, 484, 488, 491, 495, 512, 514, 519, 536, 562, 580, 582, 595, 596); and compare Androtion, *Frag.* 28—29, 33: Phanodem. *Frag.* 1, 13, 14: Ister, *Frag.* 28, 32, 35, 39, 43, 52, 57: Philoch. *Frag.* 4, 5, 6, 7, 10, 12, 16, 42, 48 and many others. The interest which the 'Αθ. πολ. and the other Constitutions shew in these matters is a good deal more marked than that which we trace in Aristotle's recognised works, and the same may be said of

(3) the interest which the 'Αθ. πολ. and other Constitutions share with the *Atthides* in (A) the origin of institutions and the like, and (B) the explanation of proverbs.

As to (A), compare 'Αθ. πολ. c. 8, 3 and *passim*, and Aristotle's Constitutions, *Frag.*³ 475, 479, 501, 511, 519, with Philoch. *Frag.* 51, 56, 66, 189.

As to (B), see 'Αθ. πολ. c. 16, 18; 21, 6 &c., and Aristotle's Constitutions, *Frag.*³ 487, 505, 513, 523, 528, 545, 558, 559, 571, 584, 591, 592. Demon, one of the *Atthidographi*, wrote a book about Proverbs (Müller, FHG i 379).

In choosing his authorities and in deciding between them when they differ, the author is guided by the consideration of the comparative probability of the accounts before him. He repels the calumnies against Solon (6) and Theramenes (28); and, in the story of Harmodius and Aristogeiton, gives an adequate reason for not accepting an opinion sanctioned by Thucydides (18 § 4)¹. On the other hand, he is himself far from infallible as a historian. There is much confusion in the chronology of the years between the archonship of Solon and that of Damasias II (p. 51); and in that of the times of Peisistratus (p. 58). The presence of Themistocles in Athens in 462 seems impossible to reconcile with the chronology of his later years suggested by the *data* in Thucydides (p. 107); and there are several grave inaccuracies in the brief allusion to the trial of the generals after the battle of Arginussae (p. 138).

Besides relying on the testimony of Solon's poems, the writer draws inferences from popular poetry such as the *scolium* in honour of Cedon and that on the baffled heroes of Leipsydrium (cc. 19, 20). He quotes archaeological evidence derived from the κύρβεις of Solon (7 § 1), from the prae-Solonian coinage (c. 10), and from a relief and inscription on the Acropolis (7 § 4). He alludes to proverbial phrases, χωρίον ἀτελές (16 § 6) and μὴ φυλοκρινεῖν (21 § 2). He also takes special pains in quoting official documents².

¹ ὁ λεγόμενος λόγος. Thucydides is not named. Cf. the anonymous references to *twes* (6, 5; 9, 10), *ἐνιοι* (3, 10; 7, 17; 14, 26; 18, 32), *οἱ δημοτικοί* (6, 7; 18, 30), *οἱ βουλόμενοι βλασφημεῖν* (6,

8); Kaibel, 31; Wilamowitz, i 276.

² In these quotations we find a minute but not uninteresting proof of his fidelity: in the whole work, out of 21 instances of ὅπως with subjunctive or with future

The decrees proposed by Aristion (14 § 1) and Themistocles (22 § 7) are noticed in general terms; that proposed by Pericles in 451-0 (26 ult.) is expressly quoted. The official documents cited *in extenso* are those connected with the revolution of the Four Hundred in 413; viz. the motion of Pythodorus for the appointment of 30 *συγγραφείς*, with the amendment by Cleitophon; the formal record of the preliminary proposals and of the constitution drawn up by the *συγγραφείς* (c. 29); with the ultimate and the provisional constitutions drawn up by the hundred Commissioners (cc. 30, 31). We have also the terms of the reconciliation effected between the oligarchical and democratic parties in 403 (c. 39). These documents were presumably preserved among the archives of the State in the *Metreon*; but they probably owed their publication not only to their historical importance, but also to their including typical forms of oligarchical constitutions which afforded suitable themes for discussion among students of the theory of politics¹. The writer's evident interest in the detailed history of the period between B.C. 413 and 403 is one of the considerations in favour of identifying him with the author of the *Politics*. In the latter Aristotle selects the Revolution of the Four Hundred as a typical instance of a revolution effected by fraud on the part of those who, when the deception is over, still endeavour to retain the government by force (1304 b 12, quoted on c. 29, 8). Elsewhere, while discussing revolutions in oligarchies arising within the governing class, he mentions, as first of the two types of the oligarchical demagogue, 'one who practises on the oligarchs themselves; for, although the oligarchy are quite a small number, there may be a demagogue among them, as at Athens the party of Charicles predominated among the Thirty, that of Phrynichus in the Four Hundred' (1305 b 24-27). It is, however, only fair to add that neither Phrynichus nor Charicles is mentioned in the *πολιτεία*.

In the absence of direct historical evidence, the writer's favourite form of argument is that indicated by Mr Macan in an interesting contribution to the *Journal of Hellenic Studies*. 'The author has a source of knowledge, or rather a method of reconstruction, to take the place

indicative, we have only two of *ὅπως* *ἄν* with the subjunctive (29, 24, and 30, 20); both of these occur in decrees of the fifth century, and the inscriptions of that century give us 16 instances of *ὅπως* *ἄν*, and none of *ὅπως* with the subjunctive. In view of this fact it is suggested that in 29, 18, *ὅπως ἀκούσαντες βουλευσονται* is only a copyist's mistake for *ὅπως ἄν*. This is noticed by Prof. Wright in *The Nation*, 1 May, 1891, p. 383. It must not, however, be inferred that

ὅπως c. fut. is not found in inscriptions: on the contrary it is very common (Meisterhans, note 1705²).

¹ Wilamowitz (i 108) supposes that these documents were quoted, not direct from the archives, but from some oligarchical work. The documents relating to the restoration must, in that case, have come from another source. It seems more natural to suppose that all the documents had a common origin which is unknown to us.

of direct testimony, tradition or evidence. This method consists in a process of inference from the present to the past, from existing circumstances to their presumable antecedents, from a given state of institutions to a former condition of the same'.¹ As instances in which the author mentions the employment of this method by others, we have (1) the oaths of the nine Archons (3 § 3); and (2) the property qualification of the ἱππεῖς (7 § 4). He uses it himself in cases such as the following: (1) the sacral marriage of the βασιλιννα (3 § 5); (2) the Solonian method of appointing officials (8 § 1); (3) the institution of the οἱ κατὰ δήμους δικασταί by Peisistratus (16 § 5); and (4) the motive for the institution of ostracism by Cleisthenes (22 § 3).²

§ 9. *Abstract of the Ἀθηναίων πολιτεία.*

The work is divided into two parts, (1) a Sketch of the Constitutional History of Athens down to the Restoration of the Democracy in 403 B.C. (cc. 1—41), subdivided into (a) an outline extending to about 411 B.C. (cc. 1—28), and (b) a documentary account of the oligarchical revolutions and of the restoration (411—403 B.C.) (cc. 29—40), with c. 41, résumé of the previous historical survey; and (II) a detailed analysis of the machinery of the Constitution between 328 and 325 B.C. (c. 42 to the end). The first has been well described as a 'Primer of Constitutional History'; the second, as a 'Citizen's Handbook'.³

Part I, in its complete form, comprised an account of the 'original constitution' of Athens, and of the eleven changes through which it successively passed (c. 41). Accordingly, in the following abstract, we have to deal with a series of twelve constitutions.

(1) *The constitution in the time of Ion.* The original constitution of Athens was an absolute monarchy. In process of time, owing to some of the hereditary line of kings being feeble in war, ION, the son of Apollo by the daughter of an Attic king, was summoned to their aid, and invested with military command. Such was the origin of the office of *Polemarch*, which was second to that of *Basileus* in order of date (3 § 2). In the days of Ion, the people were divided into four tribes, with four φυλοβασιλεῖς or 'tribal kings' (41, 6—9). To Apollo's son, the first Polemarch, the Athenians owed the name of Ionians and the worship of Apollo πατρώος (frag. 381²).

(2) *The constitution in the time of Theseus.* Under THESEUS, we are simply told that the constitution exhibited a slight divergence from absolute monarchy (41, 10; and frag. 384³).

[About 1088 B.C., on the death of Codrus, and the accession of his son Medon, the kingly power ceased to be hereditary. Henceforth the kings were elected for

¹ J. H. S. 1891, p. 37.

² *ib.* p. 38. For some of the 'signals of this method', cf. note on 8 § 1, p. 31,

88 εν ετι διαμένει.

³ *Cambridge Review*, 20 Feb. 1891, p. 212 a.

life from members of the royal house.]¹ By the side of the King, the *Polemarch* was already in existence as commander in the time of war; and in the reign either of Medon, or his son Acastus, a third office, that of *Archon*, came into being, and was endowed with some of the royal prerogatives by the descendants of Codrus (3 § 3). In process of time the name of Archon was transferred from the third officer of State to the first [c. 753/2 B.C.]. The chief Archon was elected [from the royal house], but his term of office was limited to ten years (3 § 1 end), while the title of King, with the privilege of attending to certain religious duties, was assigned to another archon, called the *Basileus*. It was not until the three primary offices of State, those of Archon, Polemarch and Basileus, had become annual [c. 683/2 B.C.], that their number was increased by the institution of the six *Thesmothetae*, whose duty it was to record and preserve all legal decisions with a view to their being enforced against transgressors of the law (3 § 4). In the course of time the Archons were elected by the Council of the Areopagus (8 § 2) under qualifications of birth and wealth (3 § 1), while the Areopagus itself was composed of those who had filled the office of Archon. It was the duty of the Areopagus to maintain the supremacy of law, to inflict personal punishments and fines, and to administer the State in general (3 § 6).

[In an Olympic year between 636 and 624 B.C.] an attempt to seize despotic power was made by a young nobleman named Cylon [who had been a victor in the Olympic games of 640]. The attempt was unsuccessful: the adherents of Cylon were put to death under the authority of the Archon Megacles, of the house of the Alcmeonidae, who violated their right of sanctuary and thus brought a curse on Athens and his descendants (*Heraccl. Epit.* § 4).

The constitution at this time was thoroughly oligarchical. There was a conflict between the various orders in the State: the land was in the hands of a few; discontent prevailed among the poor, who, if they failed to pay their rent, became the slaves of the rich (c. 2).

(3) *The Constitution of Dracon*. It was with a view to providing a remedy for these evils that (in 621 B.C.) the first code of law was drawn up by DRACON (41, 11). The franchise was at this time possessed by all who could provide their own equipment for war. It was these who elected the Archons and other principal officers of State; and out of their own body a Council of 401 members was appointed by lot from among those who had attained the age of 30. Members of the Council were liable to fines varying with their social status. The Council of the Areopagus continued to maintain the supremacy of law and the efficient discharge of the duties assigned to the officers of State; it also received formal complaints from persons aggrieved by the infringement of any statute (c. 4).

In due time the friends of the exiled members of Cylon's party acquired sufficient power to compel the Alcmeonidae to submit to a trial before a special court of 300 citizens selected from the noblest families of Athens. They were found guilty; the dead bodies of the offenders were cast out, and their surviving relatives condemned to perpetual exile. Athens was further purified from the curse of sacrilege by Epimenides (c. 1).²

¹ Throughout this abstract, dates and other items derived from sources extraneous to the treatise itself are distinguished by being placed within brackets. Such items generally represent the traditional accounts of Attic history accepted (whether rightly or wrongly) by the Athenians themselves.—The dates in this

paragraph depend mainly on the *Marmor Parium* (Busolt, *Gr. Gesch.*, i 404¹).

² On the date of Epimenides, see p. 3, and cf. Prof. Wright's *Date of Cylon*, pp. 70 and 74, where the visit of Epimenides, as well as the trial of the Alcmeonidae, is conjecturally assigned to 615 B.C.

(4) *The Constitution of Solon.* Dracon's legislation having failed to remedy the wrongs of the poor, the conflict of the orders broke out afresh and was not allayed until [c. 594 B.C.] both parties agreed on choosing SOLON as mediator and as Archon (5 § 2). Solon cancelled all existing debts, whether public or private; and for the future he made it illegal to lend money on the security of the person of the debtor (6 § 1). With the exception of the laws on homicide, the code of Dracon was repealed, and a new code published. The people were divided into four classes, *Pentacosiomedimni*, *Hippeis*, *Zeugitae*, and *Thetes*; the various offices of State being now assigned to the first three classes in proportion to the amount at which they were severally rated, while the fourth class had only the right of taking part in the public Assembly and in the Law-courts (c. 7). The nine Archons were now appointed by lot, out of forty selected candidates, nominated to the number of ten by each of the four tribes. A Council of 400 was also constituted, 100 from each tribe. The Areopagus, which still retained the duty of supervising the laws and maintaining the constitution in general, was now empowered to try cases of treason (c. 8). In Solon's constitution the specially democratical elements were:—(1) the prohibition of loans on the security of the person; (2) the privilege of every citizen to claim legal satisfaction on behalf of any one who was wronged; and (3) the right of appeal to the law-courts. The power of voting in the law-courts made the commons master of the constitution (c. 9). Solon also introduced a new standard of coinage, and of weights and measures (c. 10). His legislation, however, did not prove acceptable to either of the two great parties in the State. Finding himself beset and harassed by both, and declining to make himself despot at the expense of either, he withdrew for ten years to Egypt (c. 11).

When he had gone abroad, although the State was still disturbed by divisions, they lived in peace for four years; but, in the next year, and again four years later, their divisions prevented the election of an Archon. After another term of four years (?), the choice fell on Damasias [582], who succeeded in remaining in office for two years and two months. The interval of civil strife was closed by an agreement to elect ten Archons from the several orders in the State, five from the *Eupatridae*, three from the *Agroeci*, and two from the *Demiurgi*. But the general discontent was not allayed. Some of the rich had lost their wealth; others had lost their political power; a few besides were inspired by personal ambition. At this time the three parties of the Shore, the Plain and the Highlands, representing the moderate, the oligarchical and the democratic spirit respectively, were under the leadership of Megacles, Lycurgus, and Peisistratus. The party of Peisistratus was reinforced by those whom Solon's legislation had deprived of the debts due to them, and also by persons whose dubious birth gave them an uncertain claim to the rights of citizenship (c. 13). These struggles found their issue in the tyranny of Peisistratus and his sons.

(5) *The tyranny of Peisistratus and his sons.* PEISTRATUS, who had won distinction in the war against Megara, persuaded the people to grant him the protection of a body-guard, and with the aid of the latter seized the Acropolis (560 B.C.). He ruled in a constitutional spirit; but, five years later, he was expelled by a coalition between the parties of Megacles and Lycurgus. Eleven (?) years afterwards he was restored by the aid of Megacles on condition of marrying his daughter (14). This condition was only nominally fulfilled; and, about six years later, he was once more expelled. He withdrew to Macedonia, where he acquired money and mercenary troops. Ten years subsequently, with the help of Thebes, of Lygdamis of Naxos, and the Knights of Eretria, he recovered his power and dis-

armed his subjects (15). His rule, however, was mild and humane. To encourage agriculture he advanced money to the poorer classes, with a view to their staying in the country and looking after their own affairs, instead of coming into the town and taking part in public business. With the same object he instituted 'local justices', and himself visited various parts of the country, thus making it unnecessary for the tenants to neglect their farms by bringing their grievances to Athens. Besides this, the cultivation of the soil promoted an increase in his revenues (16).

Peisistratus died in 527/6 B.C., having held actual possession of his power for nineteen out of the thirty-three years that had elapsed since he had originally established himself as 'tyrant' (c. 17). He was succeeded by his sons Hippias and Hipparchus, who at first ruled in their father's spirit; but, when Hipparchus had been slain in the conspiracy of Harmodius and Aristogeiton (c. 18), the rule of Hippias became more severe. Three years afterwards (c. 19 § 2) he was expelled by Cleomenes, king of Sparta (in the spring of 510 B.C.).

(6) *The Reforms of Cleisthenes.* After the overthrow of the tyranny the rival leaders in the State were Isagoras, an adherent of the tyrants, and CLEISTHENES, of the house of the Alcmeonidae. Isagoras invited the aid of Cleomenes. Thereupon Cleisthenes withdrew, while Cleomenes vainly endeavoured to supersede the Council and to set up a body of 300 partisans of Isagoras in its place. Cleisthenes soon returned, and became leader of the people (c. 20). In 508 B.C. he distributed the population into ten tribes instead of the existing four; and instituted a Council of 500 (fifty out of each of the ten new tribes), in place of that of 400 (100 out of each of the four tribes). He also made the deme the unit of his social organisation, combined the demes into groups (*τριττῦες*), and assigned these groups to the several tribes in such a manner that each tribe had three groups allotted to it, one from the urban or suburban district, one from the coast, and one from the interior (c. 21). The reforms of Cleisthenes made the constitution more democratic than that of Solon. Among the laws now passed was that concerning Ostracism, which was at first intended to serve as a safeguard against the reestablishment of a tyranny. In 504 B.C. [or, more probably, in 501], the oath, which was still in use in the writer's time, was first imposed on the Council. The Generals were elected according to tribes, one from each tribe (22 § 2). The law of Ostracism was enforced for the first time in 488/7, two years after Marathon, the person ostracised being Hipparchus son of Charmus (§ 4); he was followed in 487/6 by Megacles [a nephew of Cleisthenes], by Xanthippus [the father of Pericles] in 485/4, and about 484/3 by Aristides. Meanwhile, in 487/6, for the first time since the establishment of the tyranny, the nine Archons were appointed by lot out of 500 [or more probably, 100] candidates selected by the demes. In 483/2, on the discovery of certain silver mines in Attica, Themistocles persuaded the people to lend the proceeds to the hundred wealthiest men in Attica, and thus brought about the building of the hundred triremes, with which the battle of Salamis was won [480].

(7) *The supremacy of the Areopagus.* Thus far the growth of the democracy had been advancing with the gradual growth of Athens; but, after the Persian wars, the Council of the Areopagus once more assumed the control of the State. It owed this high position, however, not to any formal decree, but to the spirited action it had taken in connexion with the battle of Salamis. When the Generals were unable to cope with the crisis, it was the Areopagus that provided pay for the crews, and thus ensured the manning of the fleet and the gaining of the victory (23 § 1). The leaders of the people at this time were ARISTIDES and THEMISTOCLES. On the

establishment of the Confederacy of Delos, Aristides assessed the amount to be paid to the common fund by the allies of Athens, beginning with the year 478/7 (§ 5). By his advice the inhabitants of Attica left the rural districts and settled in the city, on the assurance that all of them would be able to maintain themselves by the discharge of military duties or by taking part in public affairs, and would thus secure the control of the league. Thus it was that Athens came to adopt the policy of oppressing her allies, from which Chios, Lesbos and Samos alone were exempt.

(8) *The restored and developed democracy.* The supremacy of the Areopagus lasted for about seventeen years (478 to 462 inclusive). The power of the people was meanwhile increasing, and EPHIALTES, on becoming their leader, attacked the Areopagus, by depriving it of all the more recent privileges by which it had attained the control of the constitution, transferring some of them to the Council of Five Hundred, and others to the Assembly and the Law-courts (462 B.C.). In this revolution he was aided by Themistocles (25).

Thereupon the administration of the State became more and more lax owing to the rivalries that arose between successive aspirants for popular favour. At this time the aristocratical party had no real chief, although their leader was Cimon, who was comparatively young for that position, and had been rather late in entering on public life. In 457/6 the office of Archon was thrown open to the *Zeugitae*. In 453/2 the thirty 'local justices' were restored; and in 451/0, on the proposal of PERICLES, it was enacted that the franchise should be limited to those who were of citizen blood by both parents (26). Under Pericles, the constitution became still more democratic. He deprived the Areopagus of some of its ancient privileges, and also prompted Athens to aim at the empire of the sea (27 § 1). The Peloponnesian war (B.C. 431—) inured the people to military service, and led to their assuming the administration of the State (§ 2). Pericles was also the first to provide pay for serving in the Law-courts (§ 3).

So long as he was leader of the people, public affairs were managed comparatively well; at his death there was a great change for the worse (28 § 1). It was then that, for the first time, in the person of Cleon, the people had for their leader one who was of no reputation among the upper classes (§ 2); on the other side, the leader of the aristocracy was Nicias. These two were succeeded by Cleophon and Theramenes respectively. It was Cleophon who was the first to provide each citizen with the grant of two obols for a seat in the theatre (§ 3); and the series of demagogues, who succeeded him, owed their position to their recklessness of language, and to their readiness to gratify the immediate desires of the populace (§ 4). Of the leaders of the aristocratical party, Nicias and Thucydides (son of Melesias) are justly esteemed as statesmen. Concerning Theramenes there is a conflict of opinion; but, on calm reflexion, it is clear that, so far from subverting every kind of constitution, he really supported each in turn, so long as it was faithful to the laws; thus proving that, like a good citizen, he was capable of living in contentment under any form of government, while he could never be a party to unconstitutional conduct, but on the contrary was always its resolute foe (§ 5).

(9) *The revolution of the Four Hundred.* After the failure of the Sicilian expedition [Sept. 413], when the power of Sparta had been increased by her alliance with Persia, Athens was compelled to abolish her democracy and to accept the oligarchical revolution of the Four Hundred. At this crisis it was proposed by Pythodorus that the popular Assembly should elect a Committee of thirty in all, to draw up proposals for the public safety; and that any other person might make such proposals

as he pleased, so that the people might decide on whatever course it thought fit (29 §§ 1, 2). An amendment moved [and probably carried] by Cleitophon made it an instruction to the Committee to take into consideration the constitution of Cleisthenes in drawing up their report (§ 3). The Committee reported in favour of the Prytanes being compelled to put to the vote any motion for the public safety (instead of exercising their own discretion in the matter). They also proposed the abolition of all indictments for illegal motions, all impeachments before the Council or the Assembly, and all citations before the Law-courts, so that nothing should hinder any citizen from offering such counsel as he thought fit. If any person attempted, either by fine or citation or prosecution, to prevent such counsel being given, he was to be summarily brought before the Generals and delivered up to execution (§ 4). They further drew up the following form of constitution:—The revenues were to be spent solely on the conduct of the war. So long as the war lasted, no officers of State were to receive any pay except the nine Archons and the Prytanes. The franchise (including the right of making treaties) was to be entrusted to not less than Five Thousand of the citizens who were best able to serve the State. The list of the Five Thousand was to be drawn up by a Commission of one hundred formed by electing ten out of each of the tribes (§ 5).

When these proposals had been ratified, the [provisionally acting body of] 'Five Thousand' elected from among their own members the hundred Commissioners for drawing up the constitution. The Commissioners proposed for the future a Council, which was to be in power for a year at a time, and to include certain officers of State (about 100 in all) as members *ex officio*. The Council was to appoint these out of a larger number of selected candidates chosen out of the members of the Council for the time being. All other offices were to be filled by lot (30 § 2). There were to be four Councils of four hundred each, such four Councils serving in turn, for a year each, in an order to be determined by lot (§ 3). Members of the Council absent without leave were to be fined (§ 6).

For the immediate present, there was to be a Council of Four Hundred (as in the constitution of Solon), forty from each tribe, appointed out of a larger number selected by the members of the several tribes. This Council was to appoint the officers of State, and to have complete discretion in questions of legislation, official audits, &c.; but was to have no power to alter the new constitution (31 § 1). Military officers were to be elected from the 'Five Thousand', provisionally by the Four Hundred, but ultimately by the Council (§ 2). No office, except that of a General or a member of the Council, was to be held more than once (§ 3).

About the end of May, 411, the existing Council was dissolved; and on June 7 the Four Hundred entered on office. An oligarchical constitution was thus established nearly a century after the expulsion of the tyrants (510). The leaders of the Revolution were Peisander, Antiphon and Theramenes. The Four Hundred sent envoys to Sparta, proposing the termination of the war on the basis of *uti possidetis*; but, as the envoys declined to surrender the maritime supremacy of Athens, Sparta refused to come to terms (c. 32).

(10) *The restored Democracy.* The defeat of Athens in the naval battle of Eretria, and the subsequent loss of Euboea, led the people to depose the Four Hundred, after they had been in power for four months (May to August, 411); and to entrust the management of affairs to the Five Thousand, a body consisting of all citizens capable of providing a military equipment. No pay was to be given for any public office. This revolution was led by Aristocrates and Theramenes, both of whom disapproved of the Four Hundred for keeping all the power in their

own hands, and not referring anything to the Five Thousand. The constitution at this time appears to have worked excellently, inasmuch as it was a time of war and the franchise was entrusted to those who provided a military equipment (c. 33).

[After the victories in the Hellespont in 410] the people soon deprived the Five Thousand of their exclusive right to the franchise. In 406 the victory of Arginusæ was won, but that victory was attended with the following results: (1) Under the misleading influence of passionate appeals to the feelings of the people, all the Generals who had won that victory had their fate sealed by a single verdict (see note on pp. 138—139); and (2), when Sparta proposed to evacuate Decelea, Cleophon protested that she should be required to surrender all the cities of the Athenian empire that had become subject to Sparta (34 § 1). Athens soon had good reason to regret the mistake of not accepting the proposal to evacuate Decelea. In 405 she was vanquished at Aegospotami; and Lysander became master of Athens and established the rule of the Thirty (§ 2).

(11) *The despotic government of the Thirty and of the Ten.* The THIRTY, instead of framing a constitution, appointed a Council of five hundred, out of a large number of selected candidates; associated with themselves ten officials in the Peiræus, eleven superintendents of the prison, and three hundred attendants; and, with the help of these, kept the city completely under their own control. At first they acted with moderation: they professed to restore the ancient constitution; repealed the laws of Ephialtes curtailing the privileges of the Areopagus; and abolished the limitations to the right of bequest granted by Solon. But, as soon as they had established themselves in power, they proceeded to put to death those who were eminent for wealth or birth or reputation; and, within a short time, the number of their victims rose to 1,500 (c. 35). Alarmed, however, by the indignant protests and the ever increasing popularity of Theramenes, they offered to draw up a list of 3,000 who were to receive the franchise. Theramenes was still dissatisfied; the list was withheld, and, when published, was constantly liable to arbitrary alterations (c. 36).

Meanwhile, winter set in, and the Thirty were repulsed in their attack on Thrasybulus, who, with the exiles of the democratic party, had taken possession of the fort of Phyle. The Thirty now resolved on disarming the people and getting rid of Theramenes. For the latter purpose they compelled the Council to pass two proposals, (1) giving the Thirty power to put to death any person not included in the list of the 3,000; (2) preventing any one from enjoying the franchise if he had taken part in demolishing the fort of Eetioneia or had in any way opposed the Four Hundred. Theramenes had done both. After putting him to death, they disarmed all the people except the 3,000; and proceeded to further extremities of cruelty and crime (37).

After this, Thrasybulus and his soldiers occupied Munichia and defeated the partisans of the Thirty. The party of the city retreated to Athens; and, on the next day, held a meeting in the market-place, deposed the Thirty and elected Ten of the citizens as commissioners with full powers to bring the war to a conclusion. The TEN did nothing of the kind; they sent to Sparta to ask for aid and to borrow funds. Finding that this was resented by those who possessed the franchise, and fearing they might be deposed in consequence, they arrested a citizen of the highest repute and put him to death. They thus strengthened their position, and they were further supported by the Spartan harmost Callibius and his Peloponnesians, and by certain of the Knights. The party of the Peiræus, however, were soon joined by all the people, and began to get the upper hand in the struggle. Thereupon, the party of the

city deposed the Ten, and elected in their place another body of the same number, consisting of men of the highest character, among whom was Rhinon (who was afterwards elected one of the Generals). Under the management of this new body of Ten, and with the aid of Pausanias and ten Commissioners from Sparta, terms of reconciliation were drawn up and the democratic party returned to Athens (c. 38).

The terms were as follows: All the oligarchs who had remained in Athens might reside at Eleusis, while retaining their property and their full rights as citizens (39 § 1). The temple at Eleusis was to be common ground for both parties; but, except at the season of the Mysteries, the settlers at Eleusis were not to enter Athens, or the residents in Athens to visit Eleusis. The settlers at Eleusis were to contribute their share to the federal fund (§ 2). If any one had killed or wounded another, trials for homicide were to be held, as of old (§ 5). Lastly, there was to be a general amnesty towards all persons, except the Thirty, the Ten (who immediately succeeded them), the Eleven, and the Ten who had ruled in the Peiraeus; and even these were not to be excluded, if they rendered an account of their office (§ 6).

A prominent part was played at this time by Archinus:— (1) He accelerated the date for the closing of the list of settlers at Eleusis (40 § 1); (2) he successfully resisted the proposal of Thrasybulus to confer the franchise on all who had aided in the restoration of the democracy; and (3) he insisted on the penalty of death being inflicted on one who attempted to violate the amnesty (§ 2). The funds which the Thirty had borrowed from Sparta for their own purposes, were repaid out of the public treasury (§ 3). A further reconciliation was effected with the settlers at Eleusis in B.C. 401/0 (§ 4).

(12) *The restored and extreme Democracy.* The constitution established in B.C. 403 remained in force until the time when the work was written (B.C. 328—325) with ever-increasing accessions to the power of the people. The people had made itself master of everything, and administered all the affairs of State by means of the decrees of the Assembly and the decisions of the Law-courts. In the latter, no less than in the former, the people ruled supreme. Even the judicial decisions formerly in the hands of the Council were transferred to the people, a course which the writer approves on the ground that small bodies are more liable to corruption than large ones (41 § 2). At first it was decided not to provide pay for attendance at the Assembly; but, as its members were habitually absent, an allowance of one obol a day was introduced by Agyrrhius, to be increased to two obols by Heracleides, and to three by Agyrrhius himself (§ 3).

Part II, which describes the machinery of the 'existing Constitution', under the general heads of (i) the Franchise (c. 42), (ii) the Council and the Public Assembly (43—45), (iii) Administration (46—62), and (iv) Judicature (63 to end), may from one point of view be regarded as entirely concerned with a single subject, being an account of αἱ ἀρχαί, the 'posts of power or service, honour or emolument, for which the Athenian citizen becomes eligible or qualified sooner or later', when once the franchise is conferred on him. It may be divided into four sections: (i) the conditions of the franchise (c. 42); (ii) the exercise of the full franchise in the ἐγκύκλιοι ἀρχαί (cc. 43—62), first the κληρωταί, the Council with sundry other authorities (43—54), and the Archons (55—59). From these may be detached (iii) the χειροτονηταί

ἀρχαί, or ἀρχαὶ πρὸς πόλεμον (61), and (iv) the Dikasteria (63 to end), placed here because they are permanent and not concerned with administration (ἡ διοίκησις), although recruited by the Lot (Mr Macan, *J. H. S.*, xii 21). Or, again, we may for convenience use ἀρχαὶ in the narrower sense, and divide the second part into three main portions under the head of (i) πολιτεία (c. 42); (ii) ἀρχαί (cc. 42—62); (iii) δικαστήρια (cc. 63 to end).

In (i) we have first an account of the method of enrolling citizens, with interesting details as to the military training of youthful citizens between the ages of 18 and 20 (c. 42). In (ii) the foremost place is occupied by the administrative functions of the Council and of the officials who act in concert with it (43—49); while the ἐκκλησία is only briefly dealt with in connexion with the πυρτάνεις and πρόεδροι in c. 43 and c. 44. Then follow certain other officials appointed by lot, with some account of the public Arbitrators (50—54), and the nine Archons (55—59), with a detailed statement of the duties of the Archon (56), the Basileus (57), the Polemarch (58) and the Thesmothetae (59) respectively. Next come the ἀθλοθέται, with some notice of the Sacred Olives (60). Thus far for officials appointed by lot. Next in order we have the military officers (61), who have already been briefly mentioned with other officials elected by show of hands (43 § 1). This portion of the work closes with a chapter on Salaries (62). The remainder is entirely concerned with the Law-courts, and, in particular, with the way by which the dicasts were allotted to the several courts, the method of voting, the measurement of time during the proceedings, and lastly the arrangements for paying the dicasts when their duties were over.

A large amount of the contents of the Second Part was already known to us in a fragmentary way, through the quotations preserved by grammarians and lexicographers; but it is a signal advantage to have before us the source of all these quotations with the opportunity of testing every statement by the light of its immediate context¹. We are thus at last able to deal with a first-hand authority for the Constitutional Antiquities of Athens. Whatever hesitation there may necessarily be as to the historic value of certain details in the First Part of the treatise, especially in cases where the writer is describing the institutions of a distant past, which had left behind it no contemporary records except the laws and poems of Solon; or where his account refuses to be reconciled with that of writers such as Thucydides and Xenophon; there can be no question as to the great importance and the completely trustworthy character of the Second Part, with its terse and clear description of the machinery of the State towards the close of the third quarter of the fourth century B.C. And the value of all this is unimpaired by any doubts that have been entertained as to the authorship of the work.

¹ Cp. Wilamowitz, i 373 f.

§ 10. *Bibliography of the Ἀθηναίων πολιτεία.*

(The order in each division is mainly chronological except in B IV, where it is alphabetical.)

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German. (4) **H. Hagen** in *Schweizer Rundschau*, no. 4—6, 1891. (5) **G. Kaibel** u. **A. Kiessling**, two editions in 1891; (Trübner) Strassburg. (6) **F. Poland** (Lagenscheidt) Berlin, '91. (7) **M. Erdmann** (Neumann) Leipzig, '92. (8) **G. Wentzel** (Reclam) Leipzig, 1893. (9) **A. Keseberg**, progr. Eupen, '93.

French. (10) **Th. Reinach** (Hachette) Paris, '91; (11) **B. Haussoullier** (Bouillon) Paris, Nov. '91.

Italian. (12) **C. Ferrini** (Hoepli) Milan, '91; (13) **C. O. Zuretti** (Loescher) Turin, '92.

Russian. (14) **N. I. Schubin** in *Journ. d. kais. russ. Ministeriums d. Volksaufklärung*, May—Aug. '91; (15) **Alex. Lovagin**, St Petersburg, 1895.

Polish. (16) **L. Cwiklinski**, Krakau, Nov. '92; (17) **J. Wierzbicki**, Wadowic, '94.

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(Several of the above Translations are reviewed in the *Athenaeum*, 5 Sept. '91, p. 316, and by Mr F. T. Richards in the *Academy*, 15 Aug., '91, p. 137.)

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(IV) PAMPHLETS, ARTICLES, &c.

(omitting some of the popular articles published in 1891)

(ems. = emendations)

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(c) the Greek lexicographers, esp. Bekker's *Anecdota*, vol. i; *Etymologicum Magnum* (Gaisford); *Harpocraton* (Dindorf); *Hesychius* (Schmidt); *Photius* (ed. Porson, revised by Dobree, 1822, who printed as Appendix the *Lexicon Rhetoricum Cantabrigiense*; Dobree's transcript of the latter was also published posthumously in 1834); also id. (ed. Naber, 1864—5); *Pollux* (Bekker); and *Suidas* (Bernhardy).

(d) in *Gk. History*;—*Herodotus*, *Thucydides*, *Xenophon*, also C. Müller's *Fragmenta Historicorum Graecorum*, quoted as FHG:—among modern writers, *Thirlwall*, *Grote* (ed. 1862 in 8 vols), *Curtius* (ed. Ward), *Duncker*, *Busolt*, *Holm*, *Abbott*; also *Gilbert's Beiträge*. In *Chronology*, *Eusebius* (ed. Schoene, 1866—75); and the *Marmor Parium* in Müller's FHG; also *Clinton's Fasti*, and *Peter's Zeittafeln*. On *Ed. Meyer's Forschungen &c.*, see IV (126).

(e) in *Antiquities and Law*: (1) **Boeckh**, *Die Staatshaushaltung der Athener*, ed. 2, 1851, ed. 3 (by Fränkel) 1886; also the translations of ed. 1 by Sir Geo. Cornwall Lewis 1828, 1842; of ed. 2 by Lamb, Boston, U.S., 1857. (2) the new edition of **K. F. Hermann's** *Lehrbuch der Griechischen Antiquitäten*, Vol. I, Part ii, *Der Athenische Staat und seine Geschichte*, ed. **Thumser**, 1892; Vol. II, Part i, ed. 4, *Rechtsalt.* ed. **Thalheim**, 1894. (3) **Meier u. Schoemann**, *der Attische Process*, 1824, ed. **Lipsius** 1881—6; **Lipsius**, *Das Attische Recht und Rechtsverfahren*, 2 vols. pp. 785, 1905—12 (vol. 3 not yet published), and in *Verhandlungen d. k. Sächs. Gesellschaft d. Wissenschaften*, '91, p. 41—69. (4) **G. F. Schoemann**, *Antiquities of Greece*, vol. i translated by Hardy and Mann, 1880, ed. 2 of the original work, ed. **Lipsius**, 1897—1902. (5) **G. Gilbert**, *Griechische Staatsalterthümer*, 2 vols. 1881—5; ed. 2 of vol. i, 1893 (E. T. by E. J. Brooks and T. Nicklin, 1895), with Introduction on 'Αθ. πολ.

(6) **Busolt**, *Die Griechischen Alterthümer*, 1887 (ed. 2, '92), and **Stengel**, *Sakralalterthümer*, 1890, both in *Iwan Müller's Handbuch*. (7) **A. Mommsen**, *Heortologie*, 1864. (8) **Smith**, *Dict. of Gk. and Roman Antiquities*, ed. Wayte and Marindin (with Appendix on 'Αθ. πολ.). (9) **Daremberg et Saglio**, *Dict. des Antiquités*. (10) **Haussoullier**, *la Vie Municipale en Attique*, 1884; **Hauvette-Besnault**, *les Stratèges Athéniens*, 1885; **A. Martin**, *les Cavaliers Ath.*, 1887; **Dürnbach**, *L'Orateur Lycurgue*, 1890; **Brillant**, *Les Secrétaires Athéniens*, 1911. (11) **Philippi**, *Beiträge zu einer Geschichte des Attischen Bürgerrechtes* (1870), and *Der Areopag und die Epheten*, 1874. (12) **Fränkel**, *die attischen Geschworenengerichte*, 1877. (13) **Schulthess**, *Vormundschaft*, 1886. (14) **U. von Wilamowitz-Moellendorff**, *Aus Kydathen*, in 'Philol.

Untersuchungen', 1880. (15) Dissertations by **Thumser**, *de Civium Atheniensium muneribus*, 1880; **Kornitzer**, *De Scribis Publicis*, 1883; **Haederli**, *Astynomen u. Agoranomen*, 1886; **Panske**, *de Magistratibus Atticis, qui saeculo A. C. quarto pecunias publicas curabant*, i, 1890; and others. (16) Articles in Philological Journals, &c.

§ 11. *Abbreviations used in the critical notes, &c.*

SIGLARIUM.

Papyri Londinensis lectiones litterae 'unciales' indicant;

[] quae in papyro prius, ut videtur, fuerunt, nunc autem evanuerunt;

< > quae in papyro per errorem omissa, propter sensum addenda sunt;

[] quae in papyro scripta, ut aliena omittenda sunt;

† obelus lectionem corruptam designat;

* asteriscus coniecturas non antea ab editore prolatas.

Editiones.

K¹=Kenyonis ed. prima; K² secunda; K³ tertia; K⁴ quarta (ed. Berolinensis);

K-w¹=Kaibel et von Wilamowitz-Moellendorff, ed. prima; K-w² secunda;

K-w³ tertia;

H-L=van Herwerden et van Leeuwen;

B¹=Blass, ed. prima; B² secunda; B³ tertia; B⁴ quarta;

Th=Thalheim.

§ 12. *List of Illustrations.*

In Frontispiece. Fig. 1; Heliastic *πινάκιον*, from Daremberg and Saglio's *Dict. des Antiquités*, iii 190, fig. 2410; first published by M. Rayet, *Annuaire de l'Association des Études Grecques*, 1878, p. 206. See note on c. 63 § 4.

Fig. 2 and 3; two bronze counters, probably used in the allotment of citizens to the several heliastic divisions. On the obverse, four owls and two sprays of olive, encircled with the word *θεσμοθετων*. On the reverse, fig. 2 (from the British Museum) bears the letter **E**; fig. 3 (published in *Parnassos*, Athens, 1883), the letter **A**. From Daremberg and Saglio, *l.c.*, fig. 2411, 2412. See note on c. 63 § 5.

Fig. 4 and 5; heliastic *σύμβολα*. On the obverse, a copy of the design on a *τρωβόλον*,—an owl surrounded with two sprays of olive, and *AΘH* in fig. 4, *Θ* only in fig. 5. On the other side, a letter, probably denoting one of the heliastic sections. See note on c. 65 § 2. From Daremberg and Saglio, *l.c.*, fig. 2413, 2414.

Fig. 6 and 7; bronze *ψήφοι* used for voting, found at Athens (*Bull. de Corr. Hellén.* 1887, xi 210). From Daremberg and Saglio, *l.c.*, fig. 2415—6. See note on c. 68 § 2.

On p. 41; Aeginetan Didrachmon; Berlin Cabinet, Friedländer u. Sallet, *Beschreibung*, no. 2. From Baumeister's *Denkmäler*, fig. 1010.

Ibid. and *Tiile-page*. Early Attic Tetrachmon; Berlin Cabinet, *u.s.*, no. 54. From Baumeister's *Denkmäler*, fig. 1013.

CORRIGENDA.

p. 53, in critical note on 13, 8, for [τετταρ]as Berol., read [πεν]τε Berol.; cf. Kenyon in *Cl. Rev.* xiv 413.

p. 84 b, 5—6, read 'and the number current in Strabo's time (*fl.* 24 B.C.) was 174 (Strabo, p. 396).' Cf. *Cl. Rev.* x 383 f.

p. 145, c. 36, 5 *dele* comma after Θηραμένην.

p. 258, in note on δεκάχους, for 2'16 gallons, read 7'2 gallons.

ADDENDA.

Commentary, p. 9 (c. 3, 25): Βουκολίων κτλ] Cf. Bruno Keil, in *Berl. Phil. Woch.* 21 May, 1892, p. 652 f.

p. 15 (c. 4, 6): ταμίαι] The earliest inscription in which the ταμίαι are mentioned belongs to the first half of the sixth century, CIA iv 373²³⁸, p. 199, οἱ ταμίαι τάδε χαλκία κτλ. Cf. *J. H. S.* ix 125.

p. 143 a (c. 35, 9): Ἐφιάλτου καὶ Ἀρχεστράτου] Bruno Keil, *Solon. Verf.*, p. 54, proposes to identify Archestratus with the mover of the last amendment in the decree concerning Chalcis, CIA iv 1, p. 12 n. 27 a, 70, Ἀρχεστρατο[s] εἶπε τὰ μὲν ἄλλα καθάπερ ἹΑῖντικλῆς τὰς [δ]ὲ εὐθύνας Χαλκιδεῦ[σ]ι κατὰ σφῶν αὐτῶν εἶναι ἐν Χαλκίδι καθάπερ Ἀθήνησιν Ἀθηναίοις, πλὴν φνγῆς καὶ θανάτου καὶ ἀτιμίας. περὶ δὲ τούτων ἔφεσιν εἶναι Ἀνῆναζε ἐς τὴν ἡλιαίαν τῶν θεσμοθετῶν κατὰ τὸ ψήφισμα τοῦ δήμου. The spirit of this proposal harmonises with the policy of Ephialtes. On Ἀρχεστράτου Λυκομήδους Φλυεύς cf. Wilamowitz i 68 n. 40.

p. 145 (c. 35, 24) ὑπεξαιρούμενοί τε <διὰ> τὸν φόβον] The insertion of διὰ is proposed by Mr W. L. Newman in a letter to the editor dated 27 Oct. 1911. He aptly compares Xen. *Hiero.* c. 5 § 2, ὅταν δὲ τοὺς τοιοῦτους διὰ τὸν φόβον ὑπεξαιρῶνται. Cf. διὰ τὸν φόβον in c. 13, 23.

p. 258 (c. 67, 7) δεκάχους] Bruno Keil's opinion implies that there was a change in the capacity of a *chous* between the time of Lysias and the time of Demosthenes. We cannot allow that there was any such change. But, at the later of the two periods, the *chous* corresponded to a shorter day. The same amount of water had to be made to flow faster in the time of Demosthenes than it did in the time of Lysias. During the lapse of one *chous*, 80 lines could be spoken in the time of Lysias, but only 70 in that of Demosthenes. Therefore the water must have travelled faster by $\frac{1}{8}$ of the former standard. Hence, with the change of the standard day, the *clepsydra* itself must have been changed. Thus, if the *clepsydra* had eight perforations in the time of Lysias, we have only to make them nine, and the water will pass $\frac{1}{8}$ faster than before (J. E. Sandys, in *Cambridge Univ. Reporter*, 5 March, 1912, p. 691).

ΑΡΙΣΤΟΤΕΛΟΥΣ

ΑΘΗΝΑΙΩΝ ΠΟΛΙΤΕΙΑ.

1. — — Μύρωνος καθ' ἱερῶν ὁμόσαντες ἀριστίνδην. καταγνωσθέντος δὲ τοῦ ἄγους αὐτοὶ μὲν ἐκ τῶν τάφων ἐξεβλήθησαν,

I 1 Ex Plutarchi *Sol.* 12 initium supplevit Wilamowitz, *Aristoteles und Athen*, i 291 n, [ἐδίκασον δὲ κατηγοροῦντος] Μύρωνος || [τριακόσιοι] καθ' ἱερῶν ὁμόσαντες || [τελείων θάρθεν

αἰρεθέντες] ἀριστίνδην. || <αἰρεθέντες> addiderat Papageorgios. ΚΑΤΑΓΝΩΣΘΕΝΤΟΣ. Sensui repugnat καθαρθέντος, etenim tunc temporis erat τὸ ἄγος καταγνωσθὲν tantum, nondum autem καθαρθέν.

2 αὐτοὶ scripsi; quod cum verbis in altero membro (τὸ γένος αὐτῶν) satis apte quadrat; cf. Paus. i 25, 3 αὐτοὶ τε οἱ ἀποκτείναντες ἐνομήθησαν καὶ οἱ ἐξ ἐκείνων ἐναγείς τῆς θεοῦ. Idem scripserunt K. w et K³ Kirchhoffium et Kontum secuti. νεκροὶ quondam K, οἱ νεκροὶ H-L, sed articulo quem desideramus spatium non sufficit, et in ipsa papyro litterae τ potius quam ρ apparet vestigium.

TESTIMONIA. 1 Capitis primi partem deperditam in compendium redactam conservat Heraclidis epitoma (Rose, *Frag.* 611, 2³): τοὺς μετὰ Κύλωνος (Κύκλωπος codices meliores) διὰ τὴν τυραννίδα ἐπὶ τὸν βωμὸν τῆς θεοῦ πεφευγῶτας οἱ περὶ Μεγακλέα ἀπέκτειναν, καὶ τοὺς δρᾶσαντας ὡς ἐναγείς ἤλαινον.

I. Cylon's attempt to establish a tyranny, and its consequences.

Μύρωνος] Myron of Phlya is mentioned by Plutarch alone, *Sol.* 12, as the accuser of the Alcmaeonidae who were involved in the curse of Cylon. At a later time one of the Alcmaeonidae, named Λεωβώτης, had his revenge for this act of a member of the deme of Phlya by bringing a charge of high treason against a distinguished member of that deme, Themistocles (Plut. *Them.* 23; cf. *ib.* i § 3). Busolt, *Griechische Geschichte*, i 508 (ed. 1885), ii 209 (ed. 1895).

καθ' ἱερῶν ὁμόσαντες] Cf. decree quoted in c. 29 (at end), ὁμόσαντες καθ' ἱερῶν τελείων.

ἀριστίνδην] cannot be taken with καθ' ἱερῶν ὁμόσαντες, but must go with some such verb as ἐδίκασον in the earlier part of the sentence. We may perhaps infer from Plutarch *Sol.* 12 that the sentence ran as follows: (ἐδίκασον δὲ τριακόσιοι κατηγο-

ροῦντος) Μύρωνος καθ' ἱερῶν ὁμόσαντες ἀριστίνδην. According to Plutarch the Alcmaeonidae were tried by a court consisting of 300 persons selected from the noblest families (δικαζόντων ἀριστίνδην). The number is confirmed by its being identical with that of the *Boule* of the partisans of Isagoras which Cleomenes king of Sparta endeavoured to establish at Athens in a subsequent attack on the Alcmaeonidae (Hdt. v 72). For ἀριστίνδην cf. c. 3, l. 2.

καταγνωσθέντος—τοῦ ἄγους] 'The charge of sacrilege having been made good' by the sentence of condemnation passed by the court.

ἐκ τῶν τάφων ἐξεβλήθησαν] The same incident is mentioned in Plutarch *L. c.*, and Thuc. *L. c.* In the latter it seems to be more closely connected with the second expulsion of the ἐναγείς (in 508 B.C.), than with the first. See also Plutarch's *Moralia* 549 A, τὰς Ἀθήνησι τῶν ἐναγῶν σωμάτων ῥίψεις...οὐδὲ παίδων

3 τὸ δὲ γένος αὐτῶν ἔφυγεν αἰφυγίαν. Ἐπιμενίδης δ' ὁ Κρῆς ἐπὶ τούτοις ἐκάθηρε τὴν πόλιν.

παῖσιν ἐπιδεῖν ὑπῆρχε τῶν ἀποσφαγέντων ἐκείνων.

The principal ancient authorities on the affair of Cylon are as follows. Hdt. v 71, ἦν Κύλων τῶν Ἀθηναίων ἀνὴρ Ὀλυμπιονίκης. οὗτος ἐπὶ τυραννίδι ἐκόμησε, προσποιησάμενος δὲ ἑταιρήειν τῶν ἡλικιωτέρων καταλαβεῖν τὴν ἀκρόπολιν ἐπειρήθη; οὐ δύναμνος δὲ ἐπικρατῆσαι ἰκέτης ζήτησεν πρὸς τὸν ἀγαλῶν. τούτους ἀνίστασθαι μὲν οἱ πρυτάνεις τῶν ναυκράρων (αἱ ναυκραρίων), ὥπερ ἔνεμον τότε τὰς Ἀθήνας, ἐπεγγύους πλὴν θανάτου· φονεῦσαι δὲ αὐτοὺς αἰτίῃ ἔχει Ἀλκμεωνίδας. ταῦτα πρὸ τῆς Πεισιστράτου ἡλικίης ἐγένετο. The above account is unduly favourable to the Alcmaeonidae. It is materially corrected by Thucydides, i 126 § 2, Κύλων ἦν Ὀλυμπιονίκης, ἀνὴρ Ἀθηναῖος τῶν πάλοι εὐγενῆς τε καὶ δυνατός... ὁ δὲ... κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι... § 6 οἱ δὲ μετὰ τοῦ Κύλωνος πολιορκούμενοι φλαύρως εἶχον σίτον τε καὶ ὕδατος ἀπορίᾳ. ὁ μὲν οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδράσκουσιν· οἱ δ' ἄλλοι ὡς ἐπείεοντο καὶ τινες καὶ ἀπέθνησκον ὑπὸ τοῦ λιμοῦ, καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται τὸν ἐν τῇ ἀκροπόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, ὡς ἑώρων ἀποθνήσκοντας ἐν τῷ ἱερῷ ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν ἀπαγαγόντες ἀπέκτειναν. § 7 καθεζόμενους δὲ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν [ἐν τοῖς βωμοῖς] ἐν τῇ παρόδῳ διεχρήσαντο. καὶ ἀπὸ τούτου ἐναγείεις καὶ ἀλιτῆριοι τῆς θεοῦ ἐκείνοι τε ἐκαλοῦντο καὶ τὸ γένος τὸ ἀπ' ἐκείνων. ἤλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς ἐναγείεις τούτους, ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος ὑστερον μετὰ Ἀθηναίων στασιαζόντων (B.C. 508), τοὺς τε ζῶντας ἐλαίνοντες καὶ τῶν τεθνεώτων τὰ δῶτ' ἀνελόντες ἐξέβαλον. Thucydides is supported by Plutarch, *Solon* 12, whose narrative has several points of contact with the account in the text. τὸ δὲ Κυλῶνειον ἀγος ἦδη μὲν ἐκ πολλοῦ διετάραττε τὴν πόλιν, ἐξ οὗ τοὺς συνωμώτας τοῦ Κύλωνος ἰκετεύοντας τὴν θεὸν Μεγακλῆς ὁ ἄρχων ἐπὶ δικῇ καταλθεῖν ἔπεισεν· ἐξάψαντας δὲ τοῦ ἔδους κρόκην κλωστήν καὶ ταύτης ἐχομένους, ὡς ἐγένοντο περὶ τὰς σεμνὰς θεὰς καταβαίνοντες, αὐτομάτως τῆς κρόκης ῥαγείσης, ὥρμησε συλλαμβάνειν ὁ Μεγακλῆς καὶ οἱ συναρχόντες, ὡς τῆς θεοῦ τὴν ἰκεσίαν ἀπολογούμενους· καὶ τοὺς μὲν ἐξω κατέλευσαν, οἱ δὲ τοῖς βωμοῖς προσφυγόντες ἀπεσφάγησαν· μόνον δ' ἀφείλθησαν οἱ τὰς γυναῖκας αὐτῶν ἰκετεύσαντες, ἐκ τούτου δὲ κληθέντες ἐνα-

γείεις ἐμίσουντο· καὶ τῶν Κυλῶνείων οἱ περιγενομένοι πάλιν ἦσαν ἰσχυροὶ καὶ στασιάζοντες αἰεὶ διετέλουν πρὸς τοὺς ἀπὸ τοῦ Μεγακλέους. ἐν δὲ τῷ τότε χρόνῳ τῆς στάσεως ἀκμὴν λαβούσης μάλιστα καὶ τοῦ δήμου διαστάντος, ἦδη δόξαν ἔχων ὁ Σόλων παρήλθεν εἰς μέσον ἅμα τοῖς ἀρίστοις τῶν Ἀθηναίων, καὶ δεόμενος καὶ διδάσκων ἔπεισε τοὺς ἐναγείεις λεγομένους δικὴν ὑποσχεῖν καὶ κριθῆναι τριακοσίῳ ἀρίστῳ τὴν δίκαν δικαίων. Μύρωνος δὲ τοῦ Φλυνέως κατηγοροῦντος ἐάλωσαν οἱ ἄνδρες, καὶ μετέστησαν οἱ ζῶντες· τῶν δ' ἀποθανόντων τοὺς νεκροὺς ἀνορύξαντες ἐξέριψαν ὑπὲρ τοὺς ὄρους. ταῦται δὲ ταῖς ταραχαῖς καὶ Μεγαρέων συνεπιθεμένων ἀπέβαλον τε Νίσαιαν οἱ Ἀθηναῖοι καὶ Σαλαμῖνος ἐξέπεσον αὐθις. καὶ φόβοι τινὲς ἐκ δεισιδαιμονίας ἅμα καὶ φάσματα κατέειχε τὴν πόλιν, οἱ τε μάντιες ἀγῆ καὶ μαισμοὺς δεομένους καθαρμῶν προφαίνεσθαι διὰ τῶν ἱερῶν ἡγόρευον. οὕτω δὲ μετὰ πεμπτος αὐτοῖς ἦεν ἐκ Κρήτης Ἐπιμενίδης... ἐλθὼν δὲ καὶ τῷ Σόλωνι χρησάμενος φίλῳ πολλὰ προσπειργάσατο καὶ προωδοποίησεν αὐτῷ τῆς νομοθεσίας... τὸ δὲ μέγιστον, ἱλασμοῖς τισι καὶ καθαρμοῖς καὶ ἰδρύσεισι κατοργιάσας καὶ καθοσιώσας τὴν πόλιν ὑπέκοον τοῦ δικαίου καὶ μᾶλλον εὐπειθῆ πρὸς ὁμόνομον κατέστησε.

The date of the Olympic victory of Cylon is 640 B.C. Sex. Julius Africanus (early in 3rd century A.D.), as quoted in the *Chronicon* of Eusebius, i p. 145 = 198, has, under *Ol.* 35, 1 = B.C. 640, *Recursum Cylon Atheniensis, i. c. tyrannidem affectavit*. Plutarch *l. c.* implies that Epimenides visited Athens, in connexion with the expiation of the curse of Cylon, shortly before the legislation of Solon (archon 594 B.C.). Hence the attempt of Cylon has generally been placed after the date of Dracon (621 B.C.). Thucydides, i 126, 3, places Cylon's attempt to seize the tyranny in an Olympic year. It has therefore been assigned to the Olympic years 620 (Clinton and Peter), 616 (Duncker), 612 (Corsini). But Herodotus *l. c.* describes the partisans of Cylon as an ἑταιρήειν τῶν ἡλικιωτέρων, which points to a company of young men. Hence it has been suggested that the attempt was made at an earlier date, before the time of Dracon. It has accordingly been assigned to various Olympic years between 640 and 624 B.C., either as early as 636 or as late as 624 (Busolt, *Griechische Geschichte*, i 498, 505, ed. 1885; perhaps 632, ii

204-9, ed. 1895). The same opinion was maintained by Prof. John H. Wright as reported in the *Proceedings of the American Philological Association*, 1888, p. xxvi. His arguments were drawn from the language of Herodotus, Thucydides and the other authorities on this incident; from considerations of the probable age of Megacles and the date of Cylon's father-in-law, Theagenes of Megara. He also urged that 'the adoption of the earlier date lent unexpected coherence and significance to certain phenomena in early Attic history, the episode thus being one of the important steps in the social and political development of Athens, and not an unrelated event.' This opinion is confirmed by the text which clearly implies that the affair of Cylon preceded the date of Dracon. Cp. Macan on Hdt. v 71, and Busolt, ii 204 f².

ἔφυγεν ἀειφυγίαν] Plat. *Leg.* 871 D, 877 C, 881 BD, *φευγέτω ἀειφυγίαν*, 877 E, (ὅταν) ἐν ἀειφυγίᾳ τις φεύγῃ. Plut. *Sol.* 24, τοῖς φεύγουσιν ἀειφυγίᾳ τὴν ἐαυτῶν, Photius, s.v. μαστήρες: τῶν ἀειφυγίαν φυγαδευθέντων.

Ἐπιμενίδης] The purification of Athens by Epimenides is generally assigned to B.C. 596-5, shortly before the archonship of Solon in 594-3 (Clinton, *Fasti*, and Busolt, i 509¹, ii 211²). These dates are consistent with the account in Plutarch and were possibly suggested by it, or derived from some common source, such as Hermippus of Alexandria, quoted in Plut. *Sol.* 11. The chronology of the life of Epimenides is however extremely uncertain. Diogenes Laertius, i 111, quotes Phlegon as stating that Epimenides returned to Crete and died not long after at the age of 157. He adds that Xenophanes made him die at the age of 154, and the Cretans at 299. (But the Cretans, as we know on the authority of Epimenides himself, 'are always liars.') Suidas puts his birth in Ol. 30 (about 659 B.C.), and describes him as an old man at the time of the purification, which he places in Ol. 44 (B.C. 604—), corrected by Bernhardt into Ol. 46 (B.C. 596—). At the latter date he would have been 63.

On the other hand, Plato, *Leg.* 642 D, 698 C, describes him as coming to Athens and offering expiatory sacrifices in 500 B.C. This account is rejected by Bentley and Grote. The former says of Plato: 'that great Man did not tie himself in his Discourses to Exactness of Time' (*Phalaris*, p. 58); the latter regards the statement in the *Laws* as 'a remarkable example of carelessness in chronology'

(*H. G.*, c. 10, ii 294). The sacrifices ascribed to Epimenides by Plato may, indeed, be connected with the outbreak of a plague attested by an inscription of about 500 B.C. (CIA i 475, Busolt i 509¹, ii 212²), but this is not enough to warrant our placing the prophet a century later than the age of Solon.

Thus we have two accounts of the date of Epimenides, (1) that represented by Plato, placing him about 500 B.C.; (2) that represented hitherto by no earlier authority than Hermippus, placing him about 600 B.C. (2) is supported by the text, which mentions his visit immediately after an account of a trial assigned by Plutarch to the time of Solon. The discrepancy between the two accounts is explained by Diels as arising from the fact that Plato is referring to the Epimenides of literature and not to the Epimenides of history. The Theogony ascribed to Epimenides was written under Orphic influence shortly before the Persian wars; and the story of the protracted sleep of Epimenides, which lasted for a whole century, was a fiction designed at the same time to give currency to the poetical fabrications ascribed to him. The curse of Cylon was originally expiated through the banishment of the Alcmaeonidae and the purification of Athens by Epimenides about 600 B.C. In the following century the Alcmaeonidae returned and about 508 B.C., after the expulsion of the Peisistratidae, when Cleisthenes, the Alcmaeonid, was the foremost man in the state, the influence of the exiles led to a revival of the memory of the ancient crime. At such a time as this the story of Epimenides was naturally revived by the opponents of Cleisthenes, and his oracles invented as part of their machinations against the guilty race of the Alcmaeonidae (Diels, *Sitzungsberichte* of the Berlin Academy, April 16, 1891, part xxi; abstract in *Berliner Philologische Wochenschrift*, p. 766). Cp. Busolt, ii 211 f².

ἐπὶ τούτοις] either 'thereupon,' or 'besides.' Ἐπὶ τούτοις in the former sense=μετὰ ταῦτα has hitherto been found only in the spurious works (Eucken, *Sprachgebrauch des Ar.*, p. 51). The latter sense (*praeterea*) is on the whole preferable, and is found in *Rhet.* ii 6, 1384 a 9. Cf. *Pol.* ii 9, 1271 a 39, ἐπὶ τοῖς βασιλευσιν ἢ ναυαρχίᾳ ἑτέρα βασιλεία καθέστηκεν. ἐπὶ τούτοις may also mean 'in consequence of these events.'

ἐκάθηρε] For the details of this purification, see Plut. *Sol.* 12 *ad fin.* (καθάρμοις), and Diogenes Laertius, i 110.

2. μετὰ δὲ ταῦτα συνέβη στασιάσαι τοὺς τε γνωρίμους καὶ τὸ πλῆθος πολὺν χρόνον [τὸν δῆμον]. ἦν γὰρ αὐτῶν ἡ πολιτεία τοῖς 2 τε ἄλλοις ὀλιγαρχικῇ πᾶσι, καὶ δὴ καὶ ἐδούλευον οἱ πένητες τοῖς πλουσίοις καὶ αὐτοὶ καὶ τὰ τέκνα καὶ αἱ γυναῖκες. καὶ ἐκαλοῦντο 5 πελάται καὶ ἐκτήμοροι· κατὰ ταύτην γὰρ τὴν μίσθωσιν [ἡ]ργάζοντο τῶν πλουσίων τοὺς ἀγρούς. ἡ δὲ πᾶσα γῆ δι' ὀλίγων ἦν.

Π 2 τοὺς τε—πλῆθος del. Oppenraij. [καὶ τὸ πλῆθος] πολὺν χρόνον <καὶ> Thalheim. τὸν δῆμον secluserunt K, K-W, H-L, B: defendebat Joh. Mayor. 5 ἐκ-
τημόριοι B⁴. <τε> γὰρ B⁴ appendix.

TESTIMONIA. 5 Plut. Sol. 13 ἅπας μὲν γὰρ ὁ δῆμος ἦν ὑπόχρεως τῶν πλουσίων. ἡ γὰρ ἐγεώργουν ἐκείνοις ἔκτα τῶν γινομένων τελοῦντες, ἐκτήμοροι (ἐκτημόριοι libri, corr. Koraës) προσαγορευόμενοι καὶ θήτες, ἡ χρέα λαμβάνοντες ἐπὶ τοῖς σώμασιν ἀγώγιμοι τοῖς δανείζουσιν ἦσαν, οἱ μὲν αὐτοῦ δουλεύοντες, οἱ δ' ἐπὶ τὴν ξένην πιπρασκόμενοι (c. 12, 37 ff.). Photius, s. v. πελάται 1, οἱ παρὰ τοῖς πηλίοις ἐργαζόμενοι. καὶ θήτες οἱ αὐτοὶ καὶ ἐκτήμοροι, ἐπειδὴ ἔκτω μέρει τῶν καρπῶν ἐιργάζοντο τὴν γῆν (=schol. Plat. *Euthyphr.* 4 C); ib. 2, οἱ μισθῷ δουλεύοντες, ἐπεὶ τὸ πέλας ἐγγύς, οἷον ἔγγιστα διὰ πενίαν προσιώντες. *Ἀριστοτέλης; Pollux iv 165 ἐκτήμοροι δ' οἱ πελάται παρὰ τοῖς Ἀττικοῖς (cf. iii 82). Hesych. ἐκτήμοροι: οἱ ἔκτω μέρει τὴν γῆν γεωργοῦντες; id. ἐπι-
μόρτος: ἐκτήμοροι οἱ τὸ ἔκτον τελοῦντες. Rose, Ar. Frag. 351³, 389³.

II. The conflict of the classes before the times of Dracon and Solon.

§ 1. μετὰ ταῦτα] i.e. after the affair of Cylon, which must have been the main subject of the previous chapter; although in the part that has been preserved, the narrative of its consequences is brought down to the time of Epimenides. (Blass, however, makes μετὰ ταῦτα mean 'after the expiation by Epimenides,' neque enim στάσις, i.e. *seditio armata, per multos annos obtinuisse potest.*)

For the general sense, cf. Plut. Sol. 13 *ἰνί.*, οἱ δ' Ἀθηναῖοι τῆς Κυκλονέου πεπαι-
μένης ταραχῆς καὶ μεθεστῶτων...τῶν ἐνα-
γῶν, τὴν παλαιὰν αὐθις στάσιν ὑπὲρ τῆς
πολιτείας ἐστασίαζον, ὅσας ἡ χώρα διαφορὰς
εἶχεν, εἰς τοσαῦτα μέρη τῆς πόλεως δια-
στάσης.

§ 2. τοῖς τε ἄλλοις...καὶ δὴ καὶ] 16 §§ 2, 8, 10. In 18 § 2 and 19 § 3 we have καὶ alone in the second clause. It is exceptional for τε to be omitted, as in Lycurg. *Leocr.* 95, ἐπὶ τὴν ἄλλην χώραν καὶ δὴ καὶ (where Baiter prefers ἐπὶ τε). Kaibel (p. 78) regards it as an archaic formula.

ὀλιγαρχικῇ...ἐδούλευον] These evils were remedied by Solon, who was eulogised as a legislator: *Pol.* 1273 b 36, ὀλιγαρχίαν τε γὰρ καταλῖσαι Μαν ἀκρα-
τον οἶσαν δουλεύοντα τὸν δῆμον παῖσαι.

πελάται] used by Plutarch in eight passages as an equivalent for the Roman *clientes* (*Romulus* 13, *Poplicola* 5, *Coriolanus* 13 and 21 § 4, *Marius* 5 § 5, *Crassus* 21 § 5, *Cato Minor* 34 § 3, *Tib. Gracchus* 13

§ 2); also in *Agis* 6 § 5, and *Quaest. Conviv.* ii 10, (ὁ κυττός) Βουωπίου θεοῦ πελάτης καὶ παράσιτος ὢν.

ἐκτήμοροι] (1) Plut., Sol. 13, states that these tenants paid their landlords a sixth part of the produce (ἔκτα τῶν γινομένων τελοῦντες). Similarly, Hesychius, s. v. ἐπι-
μόρτος. (2) Photius, s. v. πελάται, says that they cultivated the soil in return for a sixth part of the produce (ἔκτω μέρει τῶν καρπῶν ἐιργάζοντο τὴν γῆν). Similarly, Hesychius, s. v. ἐκτημόροι, and the Scholiast on Plato, *Euthyphron* 4 C. Thus Plutarch makes them pay 1/6 and retain 5/6 for their own maintenance; while Photius makes them pay 5/6 and retain 1/6. The former view is preferable and it is supported by Oncken (*Staatslehre*, ii 437 n) who observes that a tax of 1/6 was sufficiently severe to imply a considerable amount of distress, and by Gomperz (in Appendix III to his polemical pamphlet, *Die Schrift vom Staatswesen der Athener*, pp. 45—48; also by Botsford, *Athenian Const.* (1893) 138 f, and Henry Sidgwick, *Cl. Rev.* viii (1894) 296 f, who quotes Isocr. *Areop.* 32, γεωργίας ἐπὶ μετρίαις μισθώσεσι παραδίδοντας. The other view is held by Beloch, i 218: Busolt, ii 100², Thumser, *Gr. Ant.* 335 f; Gilbert, i 128²; and Wilamowitz, ii 58.

μισθωσιν] 'rent' (not 'wages'). *Inf.* μισθώσεις ἀποδίδοιεν. Dem. 28 § 12, ἀπο-
δέδωκε τὴν μισθωσιν, and 43 § 58 (*lex*) τοὺς μὴ ἀποδίδοντας τὰς μισθώσεις τῶν τεμενῶν.
δὲ ὀλίγων ἦν] c. 4 *ad fin.*, c. 29 § 1. The sense is not materially different in

καὶ εἰ μὴ τὰς μισθώσεις ἀποδιδόειν, ἀγώγιμοι καὶ αὐτοὶ καὶ οἱ παῖδες ἐγίγνοντο. καὶ οἱ δανεισμοὶ πᾶσιν ἐπὶ τοῖς σώμασιν ἦσαν μέχρι Σόλωνος· οὗτος δὲ πρῶτος ἐγένετο τοῦ δήμου προ-
 3 στάτης. χαλεπώτατον μὲν οὖν καὶ πικρότατον ἦν τοῖς πολλοῖς τῶν 10
 κατὰ τὴν πολιτείαν τὸ δουλεύειν· οὐ μὴν ἀλλὰ καὶ ἐπὶ τοῖς ἄλλοις ἐδυσχέрайνον· οὐδενὸς γάρ, ὥς εἰπεῖν, ἐτύγχανον μετέ-
 χοντες.

3. ἦν δ' ἡ τάξις τῆς ἀρχαίας πολιτείας τῆς πρὸ Δράκοντος

8 ΕΓΙΝΟΝΤΟ (K-W): ἐγίγνοντο (H-L, K³, B, Th); in titulis atticis annorum 445—292 A.C. quadraginta tribus locis inventum est γίγνομαι, nusquam γίνομαι (Meisterhans, *Grammatik der Attischen Inschriften*, p. 177³); itaque ubique praetuli γίγνομαι (K⁴). καὶ οἱ δανεισμοὶ πᾶσιν Blass (K³, K-W³): καὶ [δε]δ[εμένοι τοῖς δανείσ]ασιν K, καὶ γὰρ κτλ. K-W^{1,2}; ὑπόχρεω γὰρ H-L repugnante papyro. 11 δουλεύειν K-W (K³, B): [τὸ τῆς γῆς μὴ κρατ]εῖν H-L Blassii coniecturam secuti.

III 1 τῆς πρὸ Δράκοντος secl. Dufour (Th).

Pol. viii (v) 6, 1306 a 16, τῆς πολιτείας δι' ὀλίγων ὀψεως, and *infra* c. 29 l. 9, δι' ὀλίγων ποιήσονται τὴν πολιτείαν, also *Pol.* 1318 b 34, αἱ τε γὰρ ἀρχαὶ αἰεὶ διὰ τῶν βελτίστων ἔσονται, 1301 b 12, τὴν μὲν κατάστασιν προαίρουσιν τὴν αὐτήν, δι' αὐτῶν δ' εἶναι βούλονται, 1293 a 28, δι' αὐτῶν τὰς ἀρχὰς ἔχειν (Eucken, *Sprachgebrauch des Ar.*, p. 38), 1283 b 6; Isaeus, vi 35, ὅπως ἐκείνου τελευτήσαντος δι' αὐτῶν ἔσοιτο ἡ οὐσία.

ἀγώγιμοι] *Plut. Sol.* 13, χρεά λαμβάνοντες ἐπὶ τοῖς σώμασιν ἀγώγιμοι τοῖς δανείζουσιν ἦσαν, 15 § 8, τῶν ἀγωγίμων πρὸς ἀρσύνων γεγονότων πολιτῶν.

Diod. Sic. i 79, 16 (of an Egyptian law-giver) τῶν ὀφειλόντων τὴν ἑκπραξίν τῶν δανείων ἐκ τῆς οὐσίας μόνον ἐποιήσατο, τὸ δὲ σῶμα κατ' οὐδέναν τρόπον εἰσεν ὑπάρχειν ἀγώγιμον.

δανεισμοὶ κτλ.] c. 4 *ad fin.*, c. 9 § 1 δανείζειν ἐπὶ τοῖς σώμασιν. *Dion. Halic. Ant. Rom.* iv 9, p. 658, 6 Reiske (of Servius Tullius), νόμον θήσονται, μηδὲνα δανείζειν ἐπὶ σώμασιν ἐλευθέρους, and v 53, p. 970, 4 (οἱ δανείζοντες) εἰς δεσμούς τὰ τῶν ὑποχρέων ἀπήγον σώματα. The word δανεισμός occurs in *Eth.* 1131 a 3, *Plat. Rep.* 473 E, *Leg.* 842 D, 921 C.

τοῦ δήμου προστάτης] In *Plut. Sol.* 13 *ad fin.*, the oppressed citizens resolve on choosing ἓνα προστάτην ἄνδρα, and the choice falls on Solon. The same term is applied *infra* c. 28 to Solon, Peisistratus, Cleisthenes, Xanthippus, Themistocles and Aristides, Ephialtes and Pericles, Cleon and Cleophon. According to Grote's definition, which is mainly applicable to a time later than that of Solon, the term 'denotes the leader of a popular party, as opposed to

an oligarchical party (see *Thuc.* iii 70, 82, iv 66, vi 35) in a form of government either entirely democratical, or at least in which the public assembly is frequently convoked and decides on many matters of importance' (*Hist. of Gr.* vii p. 304 n). See Dr Hager's article in *Smith's Dict. of Ant.* ii 504.

§ 3. οὐδενὸς...ὥς εἰπεῖν] An example of the normal use of ὥς εἰπεῖν, to modify a numerical exaggeration. To the passages quoted in my note on *Dem. Lept.* § 140, the following may be added, from Aristotle's *Politics*. ὥς εἰπεῖν is used with πᾶς in 1263 b 4, 1273 b 17, 1282 a 5, 1314 a 14, 1319 a 30, 1323 a 20, 1328 b 16; also with numbers in 1285 b 34 σχεδὸν δύο ἔστιν ὥς εἰπεῖν, 1302 a 19 σχεδὸν ὥς εἰπεῖν τρεῖς. ὥς ἐπὶ τὸ πλείστον εἰπεῖν occurs in 1297 b 33, 1335 a 8. ὥς ἀπλῶς εἰπεῖν, in 1293 b 34, 1299 a 25, 1310 a 37.

ὥς εἰπεῖν is less frequently used to modify a strong metaphor or other emphatic phrase unconnected with number: 1263 a 36 τοῖς δούλοις χρώνται τοῖς ἀλλήλων, ὥς εἰπεῖν ἰδίοις, 1268 a 23 τὰς κυριωτάτας ἀρχὰς ὥς εἰπεῖν, 1324 b 6 τῶν πλείστων νομίμων χυδῆν ὥς εἰπεῖν κειμένων, 1301 b 5 ἀρχαὶ μὲν οὖν ὥς εἰπεῖν [bracketed by Susemihl, transferred after πηγαὶ by others] αἰτᾶται καὶ πηγαὶ τῶν στάσεων εἶναι, 1304 b 5, οἱ κατ' ἀρετὴν διαφέροντες οὐ ποιοῦσι στάσιν ὥς εἰπεῖν, 1312 b 23 εὐθὺς ὥς εἰπεῖν. ὥς ἔπος εἰπεῖν is combined with πᾶς, 1252 b 29; also *infra* c. 57 § 1, and with πλείστα in 49 § 5. It is quite unnecessary to substitute it for ὥς εἰπεῖν here.

III. The Athenian Constitution before the time of Dracon.

According to the current account the

τοιάδε. τὰς μὲν ἀρχὰς καθίστασαν ἀριστίνδην καὶ πλουτίνδην· ἥρχον δὲ τὸ μὲν πρῶτον διὰ [βίου], μετὰ δὲ ταῦτα δέκαέτειαν. μέγιστα δὲ καὶ πρῶται τῶν ἀρχῶν ἦσαν βασιλεὺς καὶ 2 5 πολέμαρχος καὶ [ἀ]ρχ[ω]ν· τούτων δὲ πρώτη μὲν ἡ τοῦ βασιλέως (αὕτη γὰρ ἦν πάτριος), δευτέρα δ' ἐπικατέστη πολεμαρχία

3 διὰ βίου K-W, H-L (K², B): del quondam K. 6 ἦν πάτριος K (B², K-W³, ita L, ut videtur K⁴; πάτριος ἐγένετο H-L; καὶ π[άτ]ριος [ἦν] B². ἐπικατέστη ἡ hiatus admisso Jos. Mayor (H-L, K³, S¹).

title of king was abolished on the death of Codrus. His son Medon, and twelve successors, beginning with Acastus and ending with Alcmaeon, were archons for life. In the second year of Alcmaeon (752 B.C.) the life archonships of the Medontidae were reduced to the duration of ten years. The names of seven decennial archons have been preserved. In 712 B.C., with this limitation in the tenure of the office, the archonship was thrown open to all the Eupatridae. Lastly, in the archonship of Creon (683 B.C.), or on the expiration of that of Eryxias (682, Duncker, *Hist. of Greece*, ii 135 E.T.), the single decennial archon was abolished, and his duties were distributed over nine officials who held office for a year only, and were elected by the Eupatridae out of their own body (Grote, *H.G.*, ii chap. 10 *init.*). The legend that it was out of gratitude for the heroism of Codrus that the title of king was abolished has no earlier authority than that of Justin (ii 7). It is not recognised by Plato or Aristotle, or by any earlier writer. Plato describes Codrus as meeting his doom in quest of glory and in the interests of the royal status of his descendants, *Symp.* 208 D, ὑπὲρ τῆς βασιλείας τῶν παίδων. Aristotle, *Pol.* viii (v) 10, p. 1310 b 37, implies that he was one of those who earned their royal power by their services to their country (κατὰ πόλεμον κωλύσαντες δουλεύειν). The life-archons were elected from the royal house, and bore the title of βασιλεὺς (Pausanias i 3 § 3). This title was never formally abolished, but survived even in later times in the name of the ἀρχων βασιλεὺς. The institution of the office of life-archon is described by Pausanias, iv 5 § 10, as a change ἀντὶ βασιλείας ἐς ἀρχὴν ὑπεύθυνον. In explanation of this phrase it has been suggested that the life-archon was 'responsible to the general body of the Eupatridae' (see ARCHON, p. 166 a, in Smith's *Dict. Ant.*); but it seems more probable that Pausanias used a phrase which was an obvious antithesis to an

irresponsible monarchy without having any real knowledge of the nature of the responsibility attaching to the holder of a life-archonship (Busolt, i pp. 400 f¹, cf. ii 132 f²).—Cf. Lugebil, *Jahrb. f. class. Philol.* suppl. Bd v 539—564; also Botsford, p. 124 n. 6; and Wilamowitz, ii 40 f.

§ 1. ἀριστίνδην καὶ πλουτίνδην § 6. *Pol.* 1273 a 23, οὐ γὰρ μόνον ἀριστίνδην ἀλλὰ καὶ πλουτίνδην οἰοῦνται δύναι αἰρεῖσθαι τοὺς ἀρχοντας, 1293 b 10, οἷον γε μὴ μόνον πλουτίνδην ἀλλὰ καὶ ἀριστίνδην αἰροῦνται τὰς ἀρχάς, 1272 b 30, ταύτην δ' αἰροῦνται τὴν ἀρχὴν ἀριστίνδην = κατ' ἀρετὴν 1273 a 26. *Isocr. Paneg.* 146, οὐκ ἀρ. ἐπειλεγμένους. *Plat. Leg.* 855 C, ἀρ. ἀπομερισθὲν δικαστήριον. In *Andoc. de Pace* 30, πολλοὺς Ἀθηναίων ἀπολέσαντες ἀριστίνδην καὶ τῶν συμμάχων, I should prefer to read ἀρδην, which is combined with ἀπολλύειν in *Plato Rep.* 421 A. The adverb is defined by Timaeus as meaning κατ' ἀνδραγαθίαν αἰρετόν. Prof. Mayor adds to lexicons the following examples of ἀριστίνδην: 'Dem. p. 1069, 7, *Plut. Sol.* 12 § 2, *Lysand.* 13 § 7 (where also πλουτίνδην, as in *Septem Sap. Conv.* 11 pr. p. 154). *Euseb. Eccl. Proph.* iv 4 p. 177, 18. *CIA* i 61, App. *Bell. Cív.* i 35. *Aelian* in *Suid.*, Διονυσίου σκωμμάτων, has πλουτίνδην' (*Class. Rev.* v 120). Mr Wyse adds *Pollux* viii 112, 125, *IGA* 322, and, for ἀριστίνδην καὶ πλουτίνδην, *Rec. des Inscr. Jurid. Grecq.* i p. 348 (Sparta, 2nd cent.), and *Le Bas-Foucart, Pelop.* no. 1719.

διὰ βίου *Pol.* 1270 b 39, 1272 a 37, 1285 a 15; *inf.* at end of § 6.

§ 2. πολεμαρχία This account of the original relation of the πολέμαρχος to the βασιλεὺς is illustrated by the Schol. on *Plat. Phaedr.* 235 D, where the former is described as ὥσπερ λοχαγὸς τοῦ βασιλέως (Wyse in *Class. Rev.* v 224). Similarly in certain semi-savage tribes the institution of a 'war-king' has grown up beside that of the regular hereditary monarch. Cf. *Post, Bausteine*, ii p. 84.

διὰ τὸ γενέσθαι τινὰς τῶν βασιλέων τὰ πολέμια μαλακοὺς·
 3 ὅθεν καὶ τὸν Ἴωνα μετεπέμψαντο χρείας καταλαβούσης. τελευταία
 δ' ἡ τ[οῦ ᾠ]ρ[χ]ουτ[ος· οἱ] μὲν γὰρ πλείους ἐπὶ Μέδοντος,
 ἔνιοι δ' ἐπὶ Ἀκάστου φασὶ γενέσθαι ταύτην· τεκμήριον δ' 10
 ἐπιφέρουσιν ὅτι οἱ ἐννέα ἄρχοντες ὁμνύουσιν[ν ὧ]σπερ ἐπὶ Ἀκά-
 στου τὰ ὄρκια ποιήσιν, ὥς ἐπὶ τούτου τῆς βασιλείας παραχω-
 ρησάντων τῶν Κοδ[ρι]δ[ῶν] [[ἀντὶ]] τῶν δοθεισῶν τῷ ἄρχοντι δωρεῶν.
 τοῦτο μὲν οὖν ὁποτέρως ποτ' ἔχει, μικρὸν ἂν παραλλάττοι τοῖς
 χρόνοις· ὅτι δὲ τελευταία τούτων ἐγένετο τῶν ἀρχῶν, σημεῖον 15

7 ΓΙΝ· corr. Lipsius (edd.). πολεμικά B¹ (23, 14); sed cf. Kaibel, p. 119, Condos 'Aθ. iii 301, iv 192. 8 ὅθεν καὶ K (H-L, K-W³, B²⁻⁴): πρῶτον δὲ K-W^{1,2}, B¹, 10 ταύτην K-W; idem (ταυτ') postea agnovit K; τὴν ἀρχὴν K¹ (H-L, S¹). ΤΕΚΜΗΡΙΟΝ in papyro agnovit B, confirmavit K; σημεῖον olim omnes. 11 ὁμνύουσιν ὥσπερ K⁴; ὁμνουσι. ἡτα Wn, ὁμνύουσιν[ν] ἢ <μὴν> τὰ Wilamowitz, *Hermes* xxxiii 119; ἢ τὰ B⁴, Th. 12 τὰ ὄρκια ποιήσιν (litteris primis quinque incertis) K³; τὰ om. B⁴, Th. τούτου τῆς H-L (K³, K-W³, B⁴, Th); τῆς τούτου von Schoeffer; τῆς ἐ[κείνου] K¹ (K-W^{1,2}). 13 ἀντὶ τῶν δοθεισῶν, litteris evanidis scripta, K³, B, K-W³: τῶν ὑπεξη-
 ρημένων K-W^{1,2}; τῶν ἀποδοθεισῶν maluit Kaibel 123, 'utique ἀντὶ delendum videtur,' Th.; *ἀναποδοθεισῶν S¹. 14 ἂν παραλλάττοι B² (K-W³, K⁴).

TESTIMONIA. 7 διὰ τὸ—μαλακοὺς. Heraclidis epitoma, Rose, Frag. 611, i ἀπὸ δὲ Κοδριδῶν οὐκέτι βασιλεῖς ἦρουντο διὰ τὸ δοκεῖν τρυφᾶν καὶ μαλακοὺς γεγενῆαι.

Ἴωνα] Ion, the son of Creusa, daughter of Erechtheus, was summoned to the aid of Athens against Eleusis and was entrusted with the conduct of the war. Hdt. viii 44, Paus. vii 5, 1, and esp. i 31 § 3 'Ἀθηναίων ἐπὶ τοῦ πολέμου τοῦ πρὸς Ἐλευσινίους ἐπολεμάρχησε. Cf. Schol. on Arist. *Aves* 1527, πατρίων δὲ τιμῶσιν Ἀπόλλωνα Ἀθηναῖοι, ἐπεὶ Ἴων ὁ πολέμαρχος Ἀθηναίων ἐξ Ἀπόλλωνος καὶ Κρεούσης τοῦ Ξούθου (γυναικὸς) ἐγένετο (Rose, Frag. 343² = 381³). This scholium may have been derived either from the present passage, or from another in which Ion was mentioned near the beginning of the treatise.

τελευταία—ἀρχοντος] It is uncertain whether the president of the board of nine magistrates bore the title of Archon before the time of Solon. Probably up to that time the members of the board were called *πρυτάνεις* and their president retained the ancient title of *βασιλεὺς*. It was the *βασιλεῖς* that presided over the archons when assembled as a judicial body (Busolt, i 408, ed. 1885, cf. ii 154, ed. 1895). On the other side, see Gilbert's *Gr. St.*, i 117—118¹, cf. 124².

§ 3. **Μέδοντος**] son of Codrus. **Ἀκάσ-
 του**, successor of Medon (Busolt, i 403¹, ii 130²).

ὁμνύουσιν κτλ.] To 'swear that they

will swear' implies that a second oath would be taken subsequently. The two oaths of the archons are distinguished in c. 55 *ad fin.*, while the first oath alone is mentioned in c. 7 § 1, where the present clause is not repeated.

παραχωρησάντων] For the constr. cf. Dem. p. 38, 24, ἀξίω ὑμᾶς μὴ παραχωρεῖν τῆς τάξεως, p. 655, 17, π. τῆς ἀρχῆς. For the sense, *Pol.* 1285 b 14, τὰ μὲν αὐτῶν παριέντων τῶν βασιλέων, τὰ δὲ τῶν ὀχλῶν παραινουμένων, ἐν μὲν ταῖς ἀλλαῖς πόλεσιν, αἱ πατρίοι θυσίαι κατελείφθησαν τοῖς βασιλεῦσι μόνον.

τῶν δοθεισῶν—δωρεῶν] Plato, *Leg.* 948 A, τῶν ἄλλων τῶν δοθεισῶν αὐτῷ τιμῶν. ἀντὶ τῶν δοθεισῶν, retained by Mr Kenyon, is confessedly a somewhat remarkable expression, and is interpreted to mean 'in consideration of the privileges which were surrendered to the archon'; but this is hardly satisfactory in point of sense. Cf. Kaibel, 123, who prefers construing ἐπὶ with *βασιλείας*, and suggesting, as the gen. after *παραχωρησάντων*, τῶν ἀποδοθεισῶν τῶν ἀρχοντι δωρεῶν.

ὁποτέρως ποτ' ἔχει] *De Physica Auscult.* 252 b 35, ὁποτέρως ποτ' ἔχει. *De Sensu*, 446 a 21, ὁποτέρως ποτὲ γίγνεται. περὶ ζωῆς 467 b 17, ὁποτέρως ποτὲ δεῖ καλεῖν (*Index Ar.*).

καὶ [τὸ] μὴδὲν τῶν πατρίων τὸν ἄρχοντα διοικεῖν, ὥσπερ ὁ βασιλεὺς καὶ ὁ πολέμαρχος, ἀλλ' ἀπλῶς τὰ ἐπίθετα· διὸ καὶ νεωστὶ γέγονεν ἡ ἀρχὴ μεγάλη, τοῖς ἐπιθέτοις αὐξηθεῖσα. θεσμοθέται δὲ πολλοῖς ὕστερον ἔτεσιν ἡρέθησαν, ἥδη κατ' 4
 20 ἐνιαυτὸν αἰρουμένων τὰς ἀρχάς, ὅπως ἀναγράψαντες τὰ θέσμια φυλάττωσι πρὸς τὴν τῶν ἀμφισβητούντων κρίσιν· διὸ καὶ μόνη τῶν ἀρχῶν οὐκ ἐγένετο πλείων ἐνιαυσίας. τοῖς μὲν οὖν χρόνοις 5
 τοσοῦτον προέχουσιν ἀλλήλων. ἦσαν δ' οὐχ ἅμα πάντες οἱ

16 πατρίων Wyse, Blass, K-W, H-L (K³), coll. 57 § 1. 17 ἀπλῶς τὰ Wilcken (K-W³, B⁴, K⁴, Th), secl. τὰ K-W³, μόνον τὰ K³, B⁴. 20 αἰρ[ουμένων] Wyse, Blass, Lipsius, (K-W, H-L, αἰρουμέ[νων] K⁴). 21 ἀμφισβητούντων Wilcken (K-W³, B^{3,4}, K⁴, Th): παρανομούντων K¹ (K-W^{1,2}, B^{1,2}, S¹). 22 πλείων ἐνιαυσίας B², collato Pl. Leg. 779 D (K-W³, K⁴, Th): πλείων [ἡ] ἐνιαύσιος K¹, K-W^{1,2}, B¹, S¹. τοῖς—χρ[όνοις] K-W³, B^{3,4}, K⁴, Th; τῶ—χρόνῳ B²; [οὔτοι] μὲν οὖν χρόνον olim K (S¹). 23 ΑΛΛΗΩΝΗσαν, ἄλλων. ᾤκῃσαν K¹; ἀλλήλων. ᾤκῃσαν S¹, ἀλλήλων. ἦσαν Jackson, Blass (K-W, H-L; K⁴, Th).

TESTIMONIA. 23—33 Bekk. *Anecd.* (lex. iv) 184, 11 ἄρχοντες θ'. οὔτοι πρὸ τῶν Σόλωνος νόμων ἦσαν. ib. 449, 7 (lex. Bachm. i 149, 1 et Suidas, s. v. ἄρχων) ἄρχοντες οἱ ἐννέα τίνας θεσμοθέται ἐξ, ἄρχων, βασιλεὺς, πολέμαρχος· καὶ πρὸ μὲν τῶν Σόλωνος νόμων οὐκ ἐξῆν αὐτοῖς ἅμα δικάζειν, “ἀλλ' ὁ μὲν βασιλεὺς” καθήστο παρὰ τῷ καλουμένῳ βουκολίῳ—τὸ δὲ ἦν “πλησίον τοῦ πρυτανείου—,” “ὁ πολέμαρχος” ἐν Λυκείῳ, καὶ ὁ ἄρχων παρὰ τοὺς ἐπωνύμους, οἱ θεσμοθέται παρὰ τὸ θεσμοθέσιον. κύριοι τε ἦσαν ὥστε “τὰς δίκας αὐτοτελεῖς” ποιέσθαι. ὕστερον δὲ Σόλωνος οὐδὲν ἕτερον αὐτοῖς τελεῖται, ἢ μόνον ὑποκρίνουσι (ἀνακρίνουσι Pearson et Matthiae) τοὺς ἀντιδίκους.

§ 4. θεσμοθέται, literally ‘legislators,’ from θεσμοί, the old term for νόμοι. The name was ‘probably applied to them as the judges who determined the great variety of causes which did not fall under the cognizance of their colleagues; because, in the absence of a written code, those who declare and interpret the laws may be properly said to make them’ (Thirlwall, ii 17). According to the text, the object of their appointment was to secure that the enactments of the law should be publicly recorded and duly preserved, with a view to their being enforced against transgressors. In the absence of a code of law, such as Dracon afterwards gave to Athens, the θέσμια published by the *Thesmothetae* were presumably ‘rudimentary laws derived from their knowledge of unwritten usage or suggested by their actual experience in the management of cases’ (Botsford, *Ath. Const.* p. 129). It is suggested by Gilbert (p. 124²) that ‘each of the three superior magistrates had two *Thesmothetai* to assist him in his judicial functions.’

κατ' ἐνιαυτὸν—τὰς ἀρχάς] B.C. 683. ἀναγράψαντες] not exactly to ‘commit to writing’ (Poste), but to engrave on a tablet and set up in a public place (this is the force of ἀνα-); in brief, ‘to record publicly.’ CIA i 61, 5, quoted

on c. 7 § 1 and Dittenberger's *Sylloge*, 46¹, 29, καταθεῖναι ἐμ πόλει ἀναγράφαντας ... ἐν στῆλῃ λιθίνῃ. In c. 30 § 1 the verb means ‘to draw up.’

διὸ] does not appear to refer to the immediately preceding clause, but to the beginning of the previous sentence. It was because the *thesmothetae* were not instituted until the time when magistrates were appointed annually that, unlike the three senior archons in former days, they never held office for more than a year.

§ 5. τοῖς—ἀλλήλων] ‘Such then is the order of precedence which these magistrates have over one another in point of date,’ i.e. (1) βασιλεὺς, (2) πολέμαρχος, (3) ἀρχων, (4) θεσμοθέται. ἀλλήλων is somewhat loosely used.

ἦσαν δ' οὐχ ἅμα πάντες κτλ.] With reference to the lexicographical articles quoted above, in the *Testimonia*, it was remarked by Schömann (*Ant. Gr.* p. 412 E. T.) that ‘before the time of Solon, as we are assured by evidence which, it must be admitted, is exceedingly apocryphal in character, the nine Archons were not permitted to sit in judgment all together. They were, however, equally precluded from doing this in the times better known to us, and the statement must therefore be based on some kind of

ἐννέα ἄρχοντες, ἀλλ' ὁ μὲν βασιλεὺς εἶχε τὸ νῦν καλούμενον
Βουκολεῖον πλησίον τοῦ πρυτανείου (σημεῖον δέ· ἔτι καὶ νῦν γὰρ 25

25 ΒΟΥΚΟΛΙΟΝ (K, H-L, B, Th): Βουκολεῖον K-W, K⁴.

misapprehension.' It was also noticed that, before the time of Solon, the archon could not have had his official residence *παρὰ τοῖς ἐπώνυμοις*, as the statues of the ἐπώνυμοι, or national heroes that gave their names to the ten Attic tribes, could not have existed before the institution of those tribes by Cleisthenes (508 B.C.). Hence it was inferred by K. F. Hermann (*Gr. Staatsalt.*, p. 407, note 14) that the information referred to the post-Solonian time. But at that time the official residence of the Archon-Basileus was the *Stoa Basileios*, not the *Basileion*. Accordingly it was suggested by Wecklein (*Monatsber. der München. Akad.*, 1893, 5. 38) that the *Basileion*, which he supposed was the residence of the *φυλο-βασίλεις*, had been confounded with that of the Archon-Basileus.

We now see that the main source of the information, so far as it is correct, was the present passage. The information really refers to the time before Solon; but the lexicographers commit an anachronism, for which they are themselves responsible, in placing the office of the archon near the *Eponymia*, instead of in the *Prytaneum*, in the neighbourhood of which the statues of the *Eponymia* were set up in 500 B.C.

Βουκολεῖον] We are here told that the official residence of the Archon-Basileus was the building which, in the time of the writer, was called the Βουκολεῖον. This explains the otherwise obscure passage quoted in Athenaeus, p. 235, from the law relating to the Archon-Basileus: τοὺς δὲ παραίτους ἐκ τῆς βουκολίας ἐκλέγειν ἐκ τοῦ μέρους τοῦ ἐαυτῶν ἐκτέα κριθῶν κτλ. In Telfy's *Corpus Iuris Attici* § 358 the words ἐκ τῆς (or ἐκτὸς) βουκολίας are strangely rendered *absque dolo*. It is now, however, clear that they must refer to the residence of the Archon-Basileus and are used in the same sense as ἐκ τοῦ βουκολεῖου, which was perhaps the original reading.

The Βουκολεῖον is possibly connected with the βουζύγιον, or field of sacred ox-ploughing, described by Plutarch (*Coniugalium Praecepta*, xlii) as below the Acropolis: Ἀθηναῖοι τρεῖς ἀρότους ἱεροὺς ἀγοῦσι...τρίτον ὑπὸ πόλιν τὸν καλούμενον βουζύγιον (Miss Harrison, *Mythology and Monuments of Ancient Athens*, p. 166).

It has been suggested that a black-figured vase-painting on a *hydria* in the Berlin Museum, where an ox is standing within a small Doric shrine, not bound as for sacrifice, but free and stately, is a representation of the sacred ox in his Βουκολεῖον, whether it be the building below the Acropolis or some other shrine of Ζεὺς Πολιεὺς (*ib.* p. 428). It is more probable, however, that the Βουκολεῖον was connected with the worship of Dionysus, who was often represented in the form of an ox (cf. Eur. *Bacchae*, 100, 920—922, 1017, 1159). There was a play of Cratinus called the Βουκόλοι, which began with a dithyramb, and it has been inferred from Aristoph. *Vesp.* 10, τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον, that the votaries of the Thracian Dionysus, ὁ ταυρόμορφος, were called βουκόλοι (O. Crusius, in *Philologus*, xlvii 34). It will be observed that in the text the Βουκολεῖον is mentioned in connexion with Dionysus. Curtius is content to regard it as having been in primitive times a royal farmhouse, including a slaughter-house for the royal sacrifices (*Stadtgeschichte von Athen*, 1891, p. 51). **πρυτανείου**] The position of the *Prytaneion* is disputed, and it is sometimes supposed that there was more than one building of the name (Judeich, *Topogr. von Athen*, pp. 59, 91). Pausanias tells us (i 18 § 3) that near the *Agrauleion* is 'the *Prytaneion*, in which are inscribed the laws of Solon.' By this is probably meant the original *Prytaneion*, the centre of the ancient city and the site of the hearth of the state. This *Prytaneion* was probably a little to the east of the ground beneath the northern, or north-eastern, cliff of the Acropolis, somewhat high up the slope (Miss Harrison, *l. c.*, p. 165). Before reaching it Pausanias had seen (i 5 § 1) the statues of the ἐπώνυμοι 'above the *Bouleuterion*' or Council Chamber of the Five Hundred. Near the latter he sees 'what is called the *Θόλος*, where the *Prytanes* offer sacrifice.' It was apparently for this reason that the *Θόλος* was sometimes called the *πρυτανεῖον*, e.g. in Schol. on Aristoph. *Pax* 1183, τόπος Ἀθήνησιν παρὰ πρυτανεῖον ἐν ᾧ ἐστήκασιν ἀνδριάντες οὓς ἐπώνυμοι καλοῦσιν (*ib.* p. 171 note 106). Curtius places the original *Prytaneion* in the Old Agora

τῆς τοῦ βασιλέως γυναικὸς ἢ σύμμειξις ἐνταῦθα γίνεται τῷ Διονύσῳ καὶ ὁ γάμος), ὁ δὲ ἄρχων τὸ πρυτανεῖον, ὁ δὲ πολέμαρχος τὸ Ἐπιλύκειον (ὃ πρότερον μὲν ἐκαλεῖτο πολεμαρχεῖον, ἐπεὶ δὲ Ἐπίλυκος ἀνφοκοδόμησε καὶ κατεσκεύασεν αὐτὸ πολεμαρχήσας, 30 Ἐπιλύκειον ἐκλήθη). θεσμοθέται δ' εἶχον τὸ θεσμοθετεῖον. ἐπὶ δὲ

26 CΥΜΜΙΞΙΣ: σύμμειξις K-W, H-L, B, K³, Th, coll. Meisterhans, p. 181³. ΓΙΝΕΤΑΙ (K-W). 27 καὶ ὁ γάμος delet Rutherford (H-L, Hude). 28 ΕΠΙΛΥΚΙΟΝ: -εῖον K etc.

TESTIMONIA. 26 Hesych. Διονύσου γάμος: τῆς τοῦ βασιλέως γυναικὸς καὶ <τοῦ> θεοῦ γίνεται γάμος.

28 Hesych. Ἐπιλύκ(ε)ιον: ἀρχεῖον τοῦ πολεμάρχου Ἀθήνησιν.

30 Schol. Plat. Phaedr. 235 D...οἱ δὲ θεσμοθέται ἐξ εἰσι τὸν ἀριθμὸν, ἀφ' ὧν καὶ ὁ τόπος, ὅπου συνήσαν καὶ εἰσιτοῦντο, θεμίστιον (leg. θεσμοθετεῖον) ἐκαλεῖτο...

which, according to his view, was S. of the Acropolis; he recognises a second *Prytaneion* in the *Tholos* situated in the Agora of the Cerameicus; while he regards the *Prytaneion* of Pausanias, on the northern slope of the Acropolis, as a building belonging to Roman times (*Stadtgeschichte*, p. 302). Wachsmuth (*Stadi Athen*, i 465) accepts the *Prytaneion* of Pausanias as the original building and regards the *Tholos* in the Cerameicus as a 'dépendance' in which the *Prytanes* had their public meals in the democratic days of Athens. Round the original *Prytaneion* rose the official residences of an earlier age. First among these was the *βασιλεῖον*, or official residence of the kings, which may be identified with the building in which the four *φυλοβασιλεῖς* performed their religious rites (Pollux viii 111, ἐν τῷ βασιλείῳ τῷ παρὰ τὸ βουκολεῖον) and with the residence of the Archon-Basileus (Wachsmuth, p. 468). See also Busolt, i 407 n. 4², ii 154 n. 6², 158 n. 1²; Judeich, *Topogr. von Athen*, p. 59.

ἐτι καὶ—γάμος] Either on the second day of the *Anthesia* at the beginning of March, or at the Greater *Dionysia* at the end of that month, there was a procession representing the entry of Dionysus Ἐλευθερεὺς 'from without the city into the little temple of the Cerameicus,' and his incorporation into the city by union with the noblest woman of the land, the wife of the king.' On this occasion the *Basilinna* was accompanied by fourteen venerable priestesses, and was solemnly and secretly betrothed to the god. In the temple in Limnae she administered a vow to the priestesses, offered a mystic sacrifice, wherein she prayed for all blessings for the state, and then remained for the night in the interior of the temple. Cf.

[Dem.] c. *Neaeram*, §§ 74—78, and Mommsen's *Heortologie*, pp. 358—360, quoted by Mr Purser on *Dionysia* in Smith, *Dict. Ant.* i 639 a. The passage in the c. *Neaeram* § 76 speaks of the law relating to the *βασιλιννα* as inscribed on a tablet in the temple of Dionysus ἐν Λίμναις opened only once a year on the second day of the *Anthesia*. It also describes her as τὴν θεῷ γυναικα δοθησομένην, but says nothing of her spending the night in the temple.

Ἐπιλύκειον] Suidas, s. v. ἄρχων, describes the official residence of the Polemarch as ἐν Λυκείῳ, and accordingly it is generally held that 'the Polemarch had his office outside the walls, but quite close to the city, beside the Lyceum, a shrine consecrated to Apollo and frequently mentioned on account of a gymnasium existing there' (Schömann, *Antiquities*, p. 412 E. T.; see also Curtius, *Stadtgeschichte*, p. 58). The office was doubtless ἐπὶ Λυκείῳ (not ἐν Λυκείῳ), and this is what is meant by the name Ἐπιλύκειον. This is far more probable than the story about the 'polemarch Epilycus,' which is justly rejected by Mr Kenyon. See Busolt, ii 166 n. 8²; and Wilamowitz, i 56, 278, ii 43, 104.

θεσμοθετεῖον] Suidas, s. v. ἄρχων, on the authority doubtless of the present passage, says that the θεσμοθέται held their court παρὰ τὸ θεσμοθέσιον (Bekker, *Anecd.* 449, 23, παρὰ τὸ θεσμοθέσιον). Cf. Hyperides, *Εὐκ.* xxii, θεσμοθετῶν συνέδριον. It was there also that they dined at the public expense: Schol. Plato, *Phaedr.* 235 D, οἱ δὲ θεσμοθέται ἐξ εἰσι τὸν ἀριθμὸν, ἀφ' ὧν καὶ ὁ τόπος, ὅπου συνήσαν καὶ εἰσιτοῦντο, θεμίστιον (leg. θεσμοθετεῖον) ἐκαλεῖτο. Its position is unknown, but it was not improbably near the πρυτανεῖον, though there is nothing to prevent its being placed in the

Σόλωνος ἅπαντες εἰς τὸ θεσμοθετεῖον συνήλθον. κύριοι δ' ἦσαν καὶ τὰς δίκας αὐτοτελεῖς [κρίν]ειν καὶ οὐχ ὥσπερ νῦν προανακρίνειν. τὰ μὲν οὖν περὶ τὰς ἀρχὰς τοῦτον εἶχε τὸν τρόπον. 6 ἡ δὲ τῶν Ἀρεοπαγιδῶν βουλή τὴν μὲν τάξιν εἶχε τοῦ διατηρεῖν 34

32 αὐτοτελ[ῶς] Jos. Mayor (H-L).

<μόνον> προανακρίνειν coni. B⁴.

34, 38 ἀρεοπαγεῖτ.

ἀγορά, as (from the very first) the *θεσμοθεταί* had judicial duties to discharge. Köhler conjectures that it was near the *βουλευτήριον*, but the evidence for this is inconclusive (Wachsmuth, *l. c.* i p. 482—3, ii 353—4).

ἐπὶ δὲ Σόλωνος—συνήλθον] Diog. Laert. i 58 (of Solon), καὶ πρῶτος τὴν συναγωγὴν τῶν ἐννέα ἀρχόντων ἐποίησεν, εἰς τὸ συνειπεῖν, ὡς Ἀπολλοδώρος φησιν ἐν δευτέρῳ περὶ νομοθετῶν. The text confirms the conjecture of Schömann (*Ant.*, p. 412 E. T.) that the 'Thesmothesium' was used by the whole board of the nine archons. It also favours the view that as early as the time of Solon all the nine archons were called *Thesmothetae* (K. F. Hermann, *Staatsalt.* § 138, n. 3, and Bergk in *Rheinisches Museum* xiii 449, quoted by Wachsmuth, *l. c.*, ii 354).

αὐτοτελεῖς κρίνειν] c. 53 § 2, 'to decide on their own authority.' On various meanings of αὐτοτελής, see Kaibel, 40. The adj. is here nom., and not acc. agreeing with *δίκας* as in Bekk. *An.* 466, 21, αὐτοτελής δίκη: ἀφ' ἧς οὐκ ἔστιν ἐκκαλέσασθαι ἐφ' ἑτέραν, καὶ αὐτοτελεῖς τὸ κύριον ἀπλῶς.

κρίνειν...προανακρίνειν] *Pol.* 1298 a 31, τέταρτος δὲ τρόπος τὸ πάντας περὶ πάντων βουλευέσθαι συνιόντας, τὰς δ' ἀρχὰς περὶ μηδενὸς κρίνειν ἀλλὰ μόνον προανακρίνειν, ὅνπερ ἡ τελευταία δημοκρατία νῦν διοικεῖται τρόπον. This is in favour of κρίνειν, as against ποιεῖσθαι (suggested by Suidas s.v. ἀρχων).—'In the later and better-known times of Athenian law, we find these archons deprived in great measure of their powers of judging and deciding and restricted to the task of first hearing the parties and collecting the evidence; next, of introducing the matter for trial into the appropriate dikastery, over which they presided' (Grote, *H. G.* chap. 10, ii 283 ed. 1862).

§ 6. ἡ τῶν Ἀρεοπαγιδῶν βουλή] The first establishment of the Senate of Areopagus is sometimes ascribed to Solon. Thus Plutarch, *Sol.* 19 *init.*, says of Solon συστήσας τὴν ἐν Ἀρείῳ πάγῳ βουλήν ἐκ τῶν κατ' ἐνιαυτὸν ἀρχόντων. But in Ar.

Pol. ii 12 1274 a, it is stated that the Council of the Areopagus was already in existence: *εἵκοι δὲ Σόλων ἐκεῖνα μὲν ὑπάρχοντα πρότερον οὐ λύσαι, τὴν τε βουλήν καὶ τὴν τῶν ἀρχῶν αἵρεσιν* (Busolt ii 138 f²). On the other hand, Cicero, *de Off.* i 22 § 75, speaks of it as the *senatus*, *qui a Solone erat constitutus*; and Pollux, viii 125, describes it as established by Solon as a tribunal of homicide, in addition to that of the Ephetae. 'But there can be little doubt,' says Grote, ii p. 281, 'that this is a mistake, and that the senate of Areopagus is a primordial institution, of immemorial antiquity, though its constitution as well as its functions underwent many changes. It stood at first alone as a permanent and collegiate authority, originally by the side of the Kings and afterwards by the side of the archons. It would then of course be known by the title of *The Boulé*—*The senate or council*; its distinctive title, "Senate of Areopagus" (borrowed from the place where its sittings were held), would not be bestowed until the formation by Solon of the second senate or council, from which there was need to discriminate it.' The Areopagus appears to represent the Homeric βουλή γερόντων (Meier and Schömann, p. 10), and is probably as early as the time of the Attic kings; but, if so, its number must have been very limited. By modern writers its number is sometimes supposed to have been either 300 (Schömann, *Jahrb. f. kl. Philol.* 1875, p. 154, Hermann, *Staatsalt.* § 102, 17, Lange, *Ephet. u. Areop.* p. 27, Duncker, *Gesch. des Alterth.* v 473 = *H. G.* ii 141 E. T.); or 360, representing the 360 γένη (Philippi, *Areop. u. Epheten*, p. 206, cf. Duncker iii 434); or 60, i.e. 15 nominated by each of the four tribes, and including the 9 archons, the remaining 51 being those known as the Ephetae (Busolt, i 418¹). As soon as it became customary for the archons to be added to the Areopagus at the end of their year of office, the number would cease to be fixed; but we do not know at what time this method of recruiting the Areopagus was first adopted. Mr Kenyon suggests

35 τοὺς νόμους, διώκει δὲ τὰ πλείστα καὶ τὰ μέγιστα τῶν ἐν τῇ πόλει, καὶ κολάζουσα καὶ ζημιούσα πάντας τοὺς ἀκοσμοῦντας κυρίως. ἡ γὰρ αἵρεσις τῶν ἀρχόντων ἀριστίνδην καὶ πλουτίνδην ἦν, ἐξ ὧν οἱ Ἀρεοπαγῖται καθίσταντο· διὸ καὶ μόνη τῶν ἀρχῶν αὕτη μεμένηκε διὰ βίου καὶ νῦν.

4. ἡ μὲν οὖν πρώτη πολιτεία ταύτην εἶχε τὴν ὑπογραφὴν. μετὰ δὲ ταῦτα χρόνου τινὸς οὐ πολλοῦ διελθόντος ἐπ' Ἀρι-

36 καὶ κολάζουσα : καὶ delet Gennadios (H-L) ; sed cf. c. 8 § 4 et c. 45 § 1 (Papa-georg.). 37 Ante ἡ γὰρ aliquid excidisse putat Keil. γὰρ : δὲ mavult Gennadios (Hude). 38 <διὰ βίου> καθ. conl. B. 39 διὰ βίου <ἐτι> hiatus admissio Sakorrhaphos.

that 'the automatic process of forming it from all ex-archons was probably put into operation from the date of the establishment of the annual archonship.'

τὴν μὲν τάξιν κτλ.] This confirms Grote's statement that 'the functions of the Areopagus were originally of the widest senatorial character, directive generally as well as judicial.' With the context, cf. Isocr. *Areop.* § 37, τὴν ἐξ Ἀρείου πάγου βουλὴν ἐπέστησαν ἐπιμελεῖσθαι τῆς εὐκοσμίας, ἧς οὐχ οἷόν τ' ἦν μετασχεῖν πλὴν τοῖς καλῶς γεγενοῖσι καὶ πολλὴν ἀρετὴν ἐν τῷ βίῳ καὶ σωφροσύνην ἐνδεδειγμένοι, and §§ 30—55, esp. § 46, τοὺς ἀκοσμοῦντας ἀνήγον ἐἰς τὴν βουλὴν. Athen. iv 19 p. 168 A : οἱ δὲ τοὺς ἀσώτους καὶ τοὺς μὴ ἔκ τινος περιουσίας ζῶντας τὸ παλαιὸν ἀνεκαλοῦντο οἱ Ἀρεοπαγῖται καὶ ἐκόλαζον, ἰσθόρησαν Φανόδημος καὶ Φιλόχορος (FHG i 394, cf. 387, 17).

διατηρεῖν τοὺς νόμους] Aeschin. 3 § 6, ὅταν διατηρηθῶσιν οἱ νόμοι τῇ πόλει, σφίζεται καὶ ἡ δημοκρατία.

γὰρ] The Areopagus was entrusted with all these powers, because it consisted of archons who had themselves been elected under special qualifications of birth and wealth.

The constitution of the Areopagus is the subject of a fragment of Philochorus (frag. 58 in Müller's *Frag. Hist. Gr.*, i 394) : ἐκ γὰρ τῶν ἐννέα καθισταμένων ἀρχόντων Ἀθήνησι τοὺς Ἀρεοπαγίτας ἔδει συνεστάναι δικαστάς, ὡς φησὶν Ἀνδροτίων ἐν δευτέρᾳ τῶν Ἀτθίδων· ὕστερον δὲ πλείονων γέγονεν ἡ ἐξ Ἀρείου πάγου βουλὴ· ταυτέστιν ἐξ ἀνδρῶν περιφανεστέρων πενήτηκοντα καὶ ἐνός (this implies an identification of the Ephetae and the Areopagus). οὐ παντὸς ἀνδρὸς ἦν ἐἰς τὴν ἐξ Ἀρείου πάγου βουλὴν τελεῖν· ἀλλ' οἱ παρ' Ἀθηναίους πρωτεύοντες ἐν τε γένει καὶ πλούτῳ καὶ

βίῳ χρηστῷ, ὡς ἱστορεῖ Φιλόχορος διὰ τῆς τρίτης τῶν αὐτῶν Ἀτθίδων.

διὸ—καὶ νῦν] 'This is also the reason why it is the only office which has continued to be held for life down to the present day.' The Council consists of all ex-archons, and this qualification could only cease with death. For διὰ βίου, cf. 2 § 1.

IV. The Draconic Constitution.

§ 1. τὴν ὑπογραφὴν] 'outline,' 'sketch.' Ar. de Gen. Anim. ii 6, 743 b 20—25 esp. οἱ γραφεῖς ὑπογράφαντες ταῖς γραμμαῖς οὕτως ἐναλείφουσι τοῖς χρώμασι τὸ ζῶον. De Anima, ii 1, 413 a 10, τύπῳ . . ταύτῃ διωρίσθω καὶ ὑπογεγράφθω περὶ ψυχῆς. Pol. ii 5, 1263 a 31, ἔστιν ἐν ἐνίαις πόλεσιν οὕτως ὑπογεγραμμένοι. Plato, Leg. 734 E, νόμους πολιτείας ὑπογράφειν, Rep. 548 D, σχῆμα πολιτείας ὑπογράφαντα.

χρόνον—διελθόντος] A vague note of time, the event from which the writer reckons being apparently the affair of Cylon and its more immediate consequences (c. 1).

Ἀρισταίχμου ἀρχοντος] The name of this archon (Ἀρισταίχμος) is now known for the first time. It follows that Dracon was not the ἀρχων ἐώνυμος of the year, as has been sometimes supposed (e.g. Busolt, i 510¹). Cf. Pausanias, ix 36 § 8, Δράκοντος Ἀθηναῖος θεσμοθετήσαντος ἐκ τῶν ἐκείνου κατέστη νόμων, οὓς ἔγραφεν ἐπὶ τῆς ἀρχῆς, ἄλλων τε ὁπόσων ἄδειαν εἶναι χρῆ, καὶ δὴ καὶ τιμωρίας μοιχοῦ. It may fairly be assumed that he was one of the θεσμοθέται, in the narrower sense of the term. Hence Grote is right in describing him as 'the thesmothet Drako.' His legislation may be assigned to B.C. 621 (Clinton's *Fasti*, sub anno; Busolt, ii 224²).

2 σταίχμου ἄρχοντος Δράκων τοὺς θεσμοὺς ἔθηκεν· ἡ δὲ τάξις

IV 3 ἡ δὲ τάξις—23 νόμον secl. Wilcken, Th.

θεσμοὺς ἔθηκεν] This confirms the view that he was one of the θεσμοθέται at the time. θεσμοί was the term generally applied to the laws of Dracon: Andocides, *de Myst.* § 81, χρῆσθαι τοῖς Σόλωνος νόμοις καὶ τοῖς Δράκοντος θεσμοῖς. But even the laws of Solon were by himself called θεσμοί. Plutarch, *Sol.* 19, quotes from one of them the words *ὅτε θεσμοὶ ἐφάνη ὁδε*, and the word occurs in his own poems c. 12 § 4, line 18, θεσμοὺς...ἐγραψα. The same ancient term was preserved in the oath of the περίπολοι in Pollux viii 106, καὶ τοῖς θεσμοῖς τοῖς ἰδρυμένοις πεύσομαι, which in later Greek would have been expressed τοῖς νόμοις τοῖς κειμένοις (cf. Grote, c. 10, ii p. 283, note). Dracon's law of homicide is called a θεσμός in the text of *C. I. A.* i 61, 21 but a νόμος in the modern preamble.

§ 2. ἡ δὲ τάξις κτλ.] To identify the τάξις, or constitution, with the θεσμοί, or legislation, is inconsistent with the distinction drawn by Aristotle in *Pol.* 1289 a 15, πολιτεία μὲν γὰρ ἐστὶ τάξις ταῖς πόλεσιν ἡ περὶ τὰς ἀρχάς...νόμοι δὲ κεχωρισμένοι τῶν δηλούντων τὴν πολιτείαν, καθ' οὓς δεῖ τοὺς ἀρχοντας ἄρχειν κτλ. Cf. also 1286 a 3. This distinction is maintained in cc. 7 and 9, but not in c. 34. The term θεσμοί has a distinctive meaning and can only refer to a code, not to a constitution (*Class. Rev.* v 167 a).

Dracon has hitherto been recognised as a legislator alone. There is a well-known passage respecting him in *Ar. Pol.* ii 12, p. 1274 b 15, Δράκοντος δὲ νόμοι μὲν εἰσι, πολιτεία δ' ὑπαρχούσῃ τοῖς νόμοις ἔθηκεν κτλ. This passage, which describes Dracon as adapting his laws to a constitution already in existence, is inconsistent with the present chapter, which almost ignores the legislation of Dracon and represents him as the framer of a constitution.

The passage in question comes from a chapter which, in the opinion of Zeller, Susemihl and other Aristotelian scholars, has suffered from considerable interpolation. Thus Mr W. L. Newman conjectures 'that Aristotle may have left only the fragment about Solon and a few rough data for insertion after the notice of the Carthaginian constitution, and that some member of the school, not very long after his death, completed them as best he could' (Newman's ed. ii 373, 377). Accordingly it is possible that the passage about Dracon in the *Politics* was

not written by Aristotle himself. 'Der Widerspruch mit der Politie ist allerdings vorhanden, aber dort ist seine Verfassung eine Einlage, und nichts verbietet anzunehmen, dass Aristoteles ein Jahrzehnt oder auch fünf Jahre später etwas neues zugelehrt habe' (Wilamowitz, i 67).

In *Rhet.* ii 23 § 29, 1400 b 21, Ar. quotes Herodicus (the physician) as saying of Dracon (ὁ νομοθέτης), *ὅτι οὐκ ἀνθρώπου οἱ νόμοι ἀλλὰ δράκοντος· χαλεποὶ γάρ.* Of the actual legislation of Dracon little is known, since his laws (with the exception of those on homicide) were repealed by Solon (c. 7 § 1 *πλὴν τῶν φονικῶν* and *Plut. Sol.* 17 there quoted). This is possibly a sufficient reason for the absence of any reference to it in the constitutional part of this treatise, except in the words *τοὺς θεσμοὺς ἔθηκε.* All that survived is sufficiently described in the second part of the work, in the account of the procedure in cases of homicide (c. 57).

According to the text the main points in the constitution of Dracon's time are (1) a hoplitic franchise, already in existence; (2) those who had this franchise elected the Archons, the *Tamiae*, the *Strategi*, the *Hipparchi* and the *Prytanes* (unless, indeed, these are identical with the Archons) from among those who were duly qualified by a property-qualification. (3) A Council of 401, elected by lot from among those who had the franchise, and were over 30 years of age. The same limitation held good for other offices filled by casting lots, and no one was to hold office twice till every one else had had his turn. (4) Members of the Council were fined for not attending meetings of the Council or Assembly, and the fine varied with their status.

This 'Draconic constitution' has, not unnaturally, been viewed with suspicion. It tells us of a Council of 401, of which we never hear elsewhere, and (which is more serious) of certain property-qualifications which have hitherto been regarded as part of the subsequent legislation of Solon, and which the author himself minutely describes in connexion with Solon (c. 7). A writer in the *Athenaeum*, 1891 (1), p. 435 b, denounces it as 'the amazing Draconian constitution.' It has also been attacked by Weil (*Journal des Savants*, Avril, 1891), F. Rühl, and F. Cauer; also by Mr Macan in the *Journ. of Hellenic Studies*, April, 1891, pp. 24, 27,

αὕτη τόνδε τὸν τρόπον εἶχε. ἀπεδέδοτο μὲν ἡ πολιτεία τοῖς ὅπλα

4 ΔΥΤ (=αυτης); αὕτη κ B^{1,2}, Th); αὐτῆς seclut B⁴; αὐτοῦ Richards, Wilcken (κ-ω³). ἡ πολιτεία secl. B⁴.

and in detail by Mr J. W. Headlam in an article in the *Class. Rev.*, v 166—168; followed by valuable criticisms by Mr E. S. Thompson, *ib.* p. 336, by M. Théodore Reinach in the *Revue des études grecques*, iv (1891) 82, 143 f, and by E. Meyer, *Forschungen*, i (1892) 236 f.

Mr Headlam's main points are these: (1) No other writer knows anything of a constitution attributed to Dracon. Plutarch, when speaking of the *θεσμοὶ* of Dracon, mentions nothing but a code of law. (2) Other passages in the *Πολιτεία* itself support the view taken by Plutarch and in the *Politics*. (a) In chap. vii the writer speaks of the *θεσμοὶ* of Dracon in connexion with the new code of laws made by Solon, but makes no reference to Dracon in speaking of the constitutional innovations of Solon. (b) The recapitulation in c. 41 states that the characteristic feature of Dracon's legislation was the publication of the laws. This is inconsistent with chap. 4 and its very remarkable constitution. (3) Among the provisions of the constitution at least one could not possibly have been devised in Dracon's time, the property-qualification for the archonship being expressed in terms of money that probably belong to a later age; nearly all of them are very difficult to reconcile with what we know of the state of Athens at the time; and several of them inconsistent with other statements in this book. (4) None of the provisions, some of them very remarkable, are ever quoted by later writers. (5) The whole constitution is exactly like those afterwards described in connexion with the aristocratic revolutions in 411. The details connected with the above criticism will be noticed as they occur in the following notes.

Dr P. Meyer (*Des Aristoteles Politik und die Ἀθηναίων πολιτεία*, pp. 31—44) regards the passage in the *Politics* and the present chapter as, both of them, equally genuine, and vainly endeavours to reconcile the two. He holds that the 'Dracontic constitution' does not differ materially from the constitution which preceded it, the *ἀρχαία πολιτεία* of c. 3. If so, the writer of the present chapter has not succeeded in making the points of resemblance clear. The 'Dracontic constitution' is defended with greater success by Prof. Gomperz (*Die Schrift*

vom Staatswesen der Athener, p. 43). He holds that, in distributing the citizens of Attica into four classes, Solon availed himself of existing social divisions, and gave them a new definition. This may hold good in the case of the *ἱππεῖς*, the *zeugitai* and the *thetes*. But it is difficult to accept it in the case of the *πεντακοσιομέδιμμοι*. The term is used without any explanation in the present chapter; but, in the description of Solon's constitution, it is defined with precision as though it were then used for the first time. One would be glad to believe with Mr Kenyon, in his note on this chapter, p. 13 ed. 3, that 'a sober historical judgment will probably in the end find its statements not so startling as they at first appear'; but at present the contents of the greater part of the chapter seem to require the most careful scrutiny before they can be finally accepted.

Considerations in favour of the account are urged by Busolt, in *Philol.* 1891, vol. 50, pp. 393—400. He points out that the Pseudoplatonic *Axiochus*, which has several points of contact with this treatise (cf. c. 18 § 1, 34 § 1, 42 § 2), uses the phrase *ἐπὶ τῇ Δράκοντος ἢ Κλεισθένης πολιτείας* (p. 365). While admitting the coincidences with the oligarchical constitutions of 411, he holds that the oligarchs professed to aim at the restoration of the *πάτριος πολιτεία*, which may fairly be identified with the pre-Solonian constitution. (1) The term *πεντακοσιομέδιμμος* must originally have referred to measures of corn: Solon extended its meaning to measures of wine and oil, and gave it a different value by changing the standard. (2) Fines in money may have been exacted by the State at a time when private transactions were settled by the transfer of oxen. (3) We know little of the early history of the *στρατηγία*, but it is possible that the fears inspired by the affair of Cylon may have led the aristocracy to limit the authority of the polemarch by means of four *στρατηγοὶ* appointed from the wealthier class. In his history, however, ii 224 ed. 1895, he admits that in all probability Dracon produced no constitution. The constitution is accepted by B. Keil, *Die Solonische Verfassung*, 96 f, 115 f, 202, Gilbert, *Gr. St.* i, pp. xxx, 131 f, ed. 2, Wilamowitz, i 76 f, ii 56, and Kaibel, 126. ἀπεδέδοτο] In my former edition I

παρεχομένοις. ἡρῶντο δὲ τοὺς μὲν ἐννέα ἄρχοντας καὶ τοὺς 5
ταμίας οὐσίαν κεκτημένους οὐκ ἐλάττω δέκα μνῶν ἐλευθέραν,
1. 2.] τὰς δ' ἄλλας ἀρχὰς || {τὰς} ἐλάττους ἐκ τῶν ὅπλα παρεχομένων,
στρατηγοὺς δὲ καὶ ἱππάρχους οὐσίαν ἀποφαίνοντας οὐκ ἐλάττον
ἢ ἑκατὸν μνῶν ἐλευθέραν καὶ παῖδας ἐκ γαμετῆς γυναικὸς γνη-

6 ἐλάττον ἢ κ-w. ΔΕΚΑ: ἑκατὸν E S Thompson; διακοσίων Weil (*Journal des Savants*, 1891, 197) et Wil. i 80; maiorem censum nemo non expectet H-L.

7 <τὰς> ἐλάττους Richards, Blass, al. 8 ἐλάττον Marchant coll. Dobr. Adv. in Thuc. ii 13: ἐλάττων' olim K. 9 ἐλεγερωῶν: corr. Wyse etc.

held that the pluperfect implied that the franchise had already been given and that this was not part of the alleged constitution of Dracon. Accordingly I quoted with approval Mr Poste's translation: 'Sovereign power was already wielded by the class of persons capable of providing its own equipment for war'; and his note: 'This agrees with the statement of Aristotle, *Pol.* ii 12, that Dracon made no change in the constitution. The revolution had already taken place. Dracon's task was to adjust the laws to the changed centre of political power.' But it is rightly urged by Mr H. Richards (*Cl. Rev.* v 467 b) that 'the pluperfect is used here, not because the change had taken place before Draco, but because he had made the change before the system here described in some detail got into working order. The imperfects that follow describe its working, not its first establishment. At the time when they ἡρῶντο κτλ. Draco had given power to the ὅπλα παρεχόμενοι.' See also Wilamowitz, i 77 n. 6. Mr Kenyon's rendering is therefore sufficiently exact: 'The franchise was given etc.,' i.e. 'was first given.'—The same kind of franchise is to be found in the constitution proposed by the party of Theramenes in 411, c. 33 at end, Thuc. viii 97, and Xen. *Hell.* ii 3 (*Class. Rev.* v 168 a; Busolt, ii 38 n. 12).

δέκα μνῶν] We have to notice (1) the nature, no less than (2) the amount of the property-qualification required of archons.

(1) At this time property was reckoned not in money but in corn. Now, the qualification of a *τενυγίτης* was to possess land capable of producing 200 μέδιμνοι: a μέδιμνος of corn was worth at this time about a drachma (Plut. *Sol.* 23). Land of this extent must thus have been worth not less than 2000 drachmas. According to this, men were eligible to the archonship who were excluded by Solon from all office (*Class. Rev.* v 167 b).

(2) In the constitution described in c. 29, the archons and prytanes alone were

to receive pay, 2 obols a day, implying that no high property-qualification was required. The comparatively high qualification for the generals, 100 minae (if the text is sound), would be natural in 411 but not in 621 (*ib.* 168 a). See also Kaibel, 126, and Wilamowitz, i 79 f.

Busolt, however, points out that the two qualifications of 100 and of 10 minae respectively correspond to the relative values of gold and silver in ancient times, 10:1. He supposes that a piece of land valued at 1000 Aeginetan drachmae might produce a return of 120—130 Aeginetan or 166—180 Attic drachmae; and if we assume that in those early days, when money was scarcer than in Solon's time, a medimnus was worth only 2 to 3 Aeginetan obols, the yearly produce would be from 360 (or 390) to 250 medimni. This would correspond to the census of a *λιπτεὺς* under the Solonian constitution (*Philol.* 1891, pp. 393—400).

1. 6. ἐλευθέραν, 'unencumbered.' Isaeus 10 § 17, ὁ μὲν κλήρος ἐλεύθερος ἦν, contrasted with ὑπόχρεως. Dem. 35 § 21, ὑποτιθέασι ταὐτ' ἐλευθέρα, and § 22, ἐπ' ἐλευθεροῖς τοῖς χρήμασι δανειζόμενοι. Dittenberger, *Sylloge*, no. 344, 38; 294, 10; 126, 20, 28. Cf. c. 12, 34.

1. 8. στρατηγούς] It is urged by Mr Headlam that (a) We have no other record of στρατηγοὶ at this time: in the list in c. vii § 3 they are not mentioned. (b) The clause about their children is entirely new. (c) If there were such officers, they held an inferior position, and the comparatively high property-qualification is unaccountable (*Class. Rev.* v 167 b). Qualifications of a similar character may, however, be noticed at a much later date, in Deinarchus, *contr. Dem.*, § 71, τοὺς νόμους προλέγειν τῷ ῥήτορι καὶ τῷ στρατηγῷ (τῷ) τὴν παρὰ τοῦ δήμου πίστιν ἀξιούντι λαμβάνειν, παιδοποιεῖσθαι κατὰ τοὺς νόμους, γῆν ἐντὸς ὅρων κεκτησθαι, πάσας τὰς δικαίας πίστει παρακαταθέμενον, οὕτως ἀξιούν προεστάναι τοῦ δήμου.

- 10 σίους ὑπὲρ δέκα ἔτη γεγονότας· τούτους δ' ἔδει διε[γγ]υᾶν τοὺς
 πρυτάνεις καὶ τοὺς στρατηγούς καὶ τοὺς ἱππάρχους τοὺς ἔνους
 μέχρι εὐθυνοῶν, ἐγγυητὰς τέτταρας ἐκ τοῦ αὐτοῦ τέλους δεχο-
 μένους οὐπὲρ οἱ στρατηγοὶ καὶ οἱ ἱππάρχοι. βουλευεῖν δὲ τετρακο-
 σίους καὶ ἓνα τοὺς λαχόντας ἐκ τῆς πολιτείας. κληροῦσθαι δὲ καὶ
 15 ταύτην καὶ τὰς ἄλλας ἀρχὰς τοὺς ὑπὲρ τριάκοντ' ἔτη γεγονότας, καὶ

10 Δ' Δι (supra scr. Δει) : ...δ' ἔδει διατερεῖν H-L; διεγγυᾶν F. Schultess deletis verbis
 καὶ τοῖς στρατηγοῖς καὶ τοῖς ἱππάρχους; διεγγυᾶν B, K-W³, K⁴, Th; διεγγυᾶσθαι K³ (S¹).
 11 τοῦ γένους K¹ : τοὺς ἔνους Paton et van Leeuwen (edd.), quod et in papyro scriptum
 et unice verum est, cf. [Dem.] 25 § 20 τὰς ἑνας ἀρχὰς ταῖς νέας ἐκούσας ὑπεξίναί, et
 Ar. Pol. 1322 a 11 τὰς τῶν ἑνῶν (Scaliger) μάλλον τὰς νέας (ἀρχὰς), et Theophr. apud
 Athen. 77 F, ἐκ τοῦ ἑνὸς βλαστοῦ καὶ οὐκ ἐκ τοῦ νέου. 12 δ' (= τέτταρας) ἐκ K-W,
 H-L, B etc. : δ' ἐκ olim K. δεχομένους K, K-W, H-L, B²⁻⁴; παρεχομένους Rutherford;
 παραιομένους B¹ (S¹). 13 οὐπὲρ <εἰσίν> Hude. 15 ΤΡΙΑΚΟΝΘΕΤΗ.

διεγγυᾶν, in the active, 'to hold to bail,' 'to exact security from'; in the passive, 'to be bailed' by any one, e.g. Thuc. iii 70, ὀκτακοσίῳν ταλάντων τοῖς προξένοις διηγγυημένοι.

τοὺς πρυτάνεις] These must either be included among the ἄλλας ἀρχὰς τὰς ἐλάττους, or they are identical with the ἐννέα ἄρχοντες. As to the latter alternative, it is probable that up to the time of Solon the archons were called πρυτάνεις. This is inferred by Busolt, i 408¹, from the term for court-fees, πρυτανεία, which cannot be explained with the help of anything in the post-Solonian constitution, and from the analogy of Greek states in Asia, where the king was succeeded by a πρύτανις. It will be remembered that the official residence of the Archon was the πρυτανεῖον, c. 3 § 5. It is now, however, generally agreed that the πρυτάνεις in the text should be identified with 'the presidents of the Council' (Keil, *Solon. Verf.* 96, 117, Gilbert, i 134 n. 1², Wilamowitz, i 87, Busolt, ii 39n, ed. 2).

μέχρι εὐθυνοῶν] 'until the audit.' At Athens, according to the evidence of later times, all officials were ὑπεύθυνοι. Aeschin. Ctes. § 17, οὐδεὶς ἐστὶν ἀνυπεύθυνος τῶν καὶ ὁπωσοῦν πρὸς τὰ κοινὰ προσεληλυθότων.

δεχομένους=λαμβάνοντας. Cf. Dem. 37 *Pan.* 40, λαβὼν δ' ἐγγυητὰς τούτων παρ' ἐμοῦ.

§ 3. βουλευεῖν] This is the only mention of a Draconic council of 401. In c. 8 we are told of Solon βουλὴν δὲ ἐποίησε τετρακοσίους, i.e. 'he set up a council of 400.' Had the writer already mentioned a council of 401 he would probably have expressed himself differently in c. 8. The addition of the 'one' is

a common device to prevent the votes being exactly equal. Thus, we have the 51 Ephetae who are generally ascribed to the time of Dracon; and, in later times, we have the δικαστήρια consisting of 501, or 1001, δικασταί.

ἐκ τῆς πολιτείας=ἐκ τῆς πών πολιτῶν.

κληροῦσθαι] the first mention of appointment by lot in this treatise. Hitherto, it has been generally agreed that, even in Solon's time, the Council was not appointed by lot, and this view is accepted by Thirlwall, Grote, Schömann (*Antiq.* p. 331 E.T.), and others. The introduction of the lot for this purpose has been usually ascribed to the time of Cleisthenes (508 B.C.), as by Schömann, Curtius, Sauppe and others. But the present passage implies that the use of the lot was as early as the time of Dracon. This, if true, supports the opinion of Fustel de Coulanges (*la Cité Antique*, p. 212-4, ed. 1883), that the lot is an institution of religious origin and therefore of great antiquity. See Karl Lugebil's *Untersuchungen in Jahrb. für cl. Philol.* Suppl. v (1871) 567-585, and Mr J. W. Headlam's *Election by Lot at Athens*, esp. pp. 183-, and note on c. 8 § 1 *infra*, and Heisterbergk, *Die Bestellung der Beamten durch das Los*, 1896.

ταύτην] τὴν ἀρχήν, sc. τὸ βουλευεῖν.

τὰς ἄλλας ἀρχὰς] exclusive of the Archons, Strategi and Hipparchi, already mentioned, but probably not exclusive of the ἄλλας ἀρχὰς τὰς ἐλάττους.

τριάκοντα ἔτη] This is the age at which an Athenian citizen could become a βουλευτής (Xen. *Mem.* i 2 § 35) or a δικαστής (cf. 63 § 3, cf. document quoted in Dem. *Timocr.* 151, and Pollux, viii 122). It has already been inferred (Meier and Schömann, *Att. Proc.*, p. 240 Lipsius)

δὲς τὸν αὐτὸν μὴ ἄρχειν πρὸ τοῦ πάντας ἐξελθεῖν· τότε δὲ πάλιν ἐξ ὑπαρχῆς κληροῦν. εἰ δέ τις τῶν βουλευτῶν, ὅταν ἔδρα βουλῆς ἢ ἐκκλησίας ἢ, ἐκλείποι τὴν σύνοδον, ἀπέτινον ὁ μὲν πεντακοσιο- 18

16 ἐξελθεῖν H-L (K-W¹, B, K³, Th); διελθεῖν Wilcken (S¹, K-W³); διεξελθεῖν K-W²; [περι]ελθεῖν K¹. 18 ἐκλείποι H-L.

that the same requirement of age held good for other officials, the ἄλλαι ἀρχαὶ of the text. (The Ephetae and the public Envoys were, however, required to be 50 years of age; the *Diaetetae* 59.)

δὲς τὸν αὐτὸν μὴ ἀρχειν κτλ.] *Pol.* 1299 a 10, μὴ τὸν αὐτὸν δὲς ἄλλ' ἄπαξ μόνον (ἀρχειν) and 1317 b 23, τὸ μὴ δὲς τὸν αὐτὸν ἀρχειν μηδεμίαν ἢ ὀλιγάκις ἢ ὀλίγας ἔξω τῶν κατὰ πόλεμον. Of officials in general we read in *Dem. Timocr.* 150 (document quoted as ὅρκος ἡλιαστών) οὕτε δὲς τὴν αὐτὴν ἀρχὴν τὸν αὐτὸν ἄνδρα οὕτε δύο ἀρχὰς ἄρξαι τὸν αὐτὸν ἐν τῷ αὐτῷ ἐνιαυτῷ. The same citizen could be a βουλευτής more than once, as is shewn by the case of Timarchus and that of Demosthenes (*adv. Mid.* 114 and Aeschin., *F. L.* 17), and is stated in c. 62 *ad fin.* It is doubted by Boeckh (*Staatsh.* ii 763) whether the same citizen could be a βουλευτής for two years in succession, but this is purely conjectural (Thumser's *Staatsalt.* p. 478, n. 2). The ἐπιστάτης τῶν πρυτάνεων was not allowed to hold that office more than once (c. 44 § 1).

The rotation of all in office was a well-known device of later times (cf. Headlam's *Election by Lot*, p. 88): but it may well be asked how far it was applicable to a large body of citizens, most of whom lived at a considerable distance from Athens. It was in fact the work of a developed democracy (*Class. Rev.* v 168 a). *Ar. Pol.* vi (iv) 14, 1298 a 14, ἐν ἅλλαις δὲ πολιτείαις βουλευέονται αἱ συναρχαὶ συνιούσαι, εἰς δὲ τὰς ἀρχὰς βαδίζουσιν πάντες κατὰ μέρος ἐκ τῶν φυλῶν καὶ τῶν μορίων τῶν ἐλαχίστων παντελῶς, ἕως ἂν διεξέλθῃ διὰ πάντων. *ib.* p. 1300 a 23, ἢ γὰρ πάντες (οἱ πολῖται τὰς ἀρχὰς καθιστάσιν) αἰρέσει, ἢ πάντες ἐκ πάντων κλήρω (καὶ [ἢ] ἐξ ἀπάντων ἢ ὡς ἀνὰ μέρος, οἷον κατὰ φυλὰς καὶ δήμους καὶ φατρίαις, ἕως ἂν διεέλθῃ διὰ πάντων τῶν πολιτῶν κτλ.). *ib.* p. 1273 b 17, διὰ πάντων... διελήλυθε τὸ ἀρχειν καὶ τὸ ἀρχεσθαι. It is characteristic of the oligarchical spirit μὴ εἶν λέγειν πάντας ἐξῆς μηδὲ βουλεύειν ([Xen.] *Rep. Ath.* i 6).

ἐξελθεῖν] τὴν ἀρχήν. In *Pol.* ii 11, 1273 a 16, the word is applied to the 'going out of office' (of certain officials in the Carthaginian constitution), καὶ γὰρ

ἐξεληλυθότες ἀρχοῦσι καὶ μέλλοντες. Cf. *Psephisma* of Patrokleides, in Andocides, *De Myst.* 77, μέχρι τῆς ἐξελευούσης βουλῆς.

εἰ δέ τις...ἐκλείποι...ἀπέτινον] Goodwin's *Moods and Tenses*, § 462.

ἔδρα βουλῆς] c. 50 § 4.

ἐκκλησίας] Of the general assembly of the citizens, in or before the times of Dracon, nothing is known. 'The people must have had some power' (says Mr Abbott, *History of Greece*, i 2301), 'or the Draconian laws would not have been published, and Solon would not have been chosen to reform the constitution. We do not know that the officers were elected by, or responsible to, the assembly, and of legislative and judicial authority the people had none. Perhaps we may assume that war could not easily be proclaimed without their consent, as they formed the bulk of the soldiers. If that were the case, the safety and power of the State depended, in the last resort, upon the General Assembly.'

ἐκλείποι τὴν σύνοδον] *Xen. Hell.* v 2 § 22, εἰ δέ τις τῶν πόλεων ἐκλίποι τὴν στρατείαν, ἐξείναι Λακεδαιμονίους ἐπιζημιῶν στήρι κατὰ τὸν ἄνδρα τῆς ἡμέρας. The phrase is not found in Aristotle, although in *Pol.* 1331 b 10 we have πρὸς ἀγορᾷ...καὶ συνῶν τινὶ κοινῇ. σύνοδος is applied to an ἐκκλησία in 1319 a 32, οἱ δὲ γεωργοῦντες διὰ τὸ διεσπάρθαι κατὰ τὴν χώραν οὐτ' ἀπαντῶσιν οὐθ' ὁμοίως δέονται τῆς συνόδου ταύτης, and to the συσσίτια in 1271 a 28, εἶδει γὰρ ἀπὸ κοινοῦ μᾶλλον εἶναι τὴν σύνοδον, καθάπερ ἐν Κρήτῃ. ἐκλείπειν is generally intrans. in *Ar.*—Fines for non-attendance are mentioned in *Pol.* 1297 a 17 (among the devices by which oligarchies deceive the people), περὶ ἐκκλησιῶν μὲν τὸ ἐξείναι πᾶσιν ἐκκλησιάξιν, ἡμίαν δὲ ἐπικεῖσθαι τοῖς εὐπόροις ἐὰν μὴ ἐκκλησιάξωσιν..., and (among the counter-devices on the part of democracies), 1297 a 37, τοῖς μὲν γὰρ ἀπόροις μισθὸν πορίζουσιν ἐκκλησιάξουσιν καὶ δικάζουσιν, τοῖς δ' εὐπόροις οὐδεμίαν τάττουσι ζημίαν. 1294 a 38, ἐν μὲν γὰρ ταῖς ὀλιγαρχίαις τοῖς εὐπόροις ζημίαν τάττουσιν, ἀν μὴ δικάζωσιν, τοῖς δὲ ἀπόροις οὐδένα μισθόν, ἐν δὲ ταῖς δημοκρατίαις τοῖς μὲν ἀπόροις μισθόν, τοῖς δὲ εὐπόροις οὐδεμίαν ζημίαν.

Mr Headlam observes that the only

μέδιμνος τρεῖς δραχμάς, ὁ δὲ ἵππεὺς δύο, ζευγίτης δὲ μίαν. ἡ δὲ 4
20 βουλή ἡ ἐξ Ἀρείου πάγου φύλαξ ἦν τῶν νόμων καὶ διετήρει τὰς
ἀρχὰς ὅπως κατὰ τοὺς νόμους ἄρχωσιν. ἐξῆν δὲ τῷ ἀδικουμένῳ
πρὸς τὴν τῶν Ἀρεοπαγιτῶν βουλὴν εἰσαγγέλλειν ἀποφαίνοντι
παρ' ὃν ἀδικεῖται νόμον. ἐπὶ δὲ τοῖς σώμασιν ἦσαν οἱ δανεισμοί, 5
καθάπερ εἴρηται, καὶ ἡ χώρα δι' ὀλίγων ἦν.

19 <ὁ> ζευγίτης Kontos coll. Dem. 43 § 54, K-W, H-L; sed expectares ὁ δὲ ζ.
22 Ἀρεοπαγεῖτ. 23-4 ἐπὶ—ῆν spuria putant Richards et Keil, defendit Kaibel,
p. 130. οἱ δανεισμοί Blass (K³ p. LXIV, K-W³); δεδεμένοι quondam dubitanter K
(K-W); δεδανεισμένοι Richards, H-L, K-W².

Athenian instance of a law inflicting a fine for non-attendance at the Council is to be found in the constitution of the 400 in c. 30 *ult.*

There is no evidence as to fines for non-attendance at official duties in the earlier part of Athenian history. The fines inflicted by Solon's legislation are of a completely different character.

In the laws of Dracon fines were levied in terms of so many head of oxen: Pollux ix 61, *κἂν Δράκοντος νόμοις ἐστὶν ἀποτί-
νειν εἰκοσάβοιον*. This may have been the compensation paid to a man's relatives in a case of unintentional homicide. But (as observed by Busolt, *Philol.* 1891, p. 399) fines paid to the public chest in the form of oxen would be very inconvenient, and in such cases the payment was probably exacted in money.

ἀπέτινον] *Ar. Pol.* ii 12, 1274 b 20, *ζημίαν ἀποτίνειν* (in a possibly interpolated chapter).

πεντακοσιομέδιμνος, ἵππεὺς, ζευγίτης] see c. 7 § 4. All these have hitherto been regarded as characteristic results of Solon's legislation; but some sort of property classification, even before the time of Dracon, is implied in c. 3 § 1, where magistrates are described as chosen *πλου-
τινόντων*.

We here reach the end of that part of the chapter which is open to most dispute. Its possible origin is thus indicated by Mr Headlam:

'The constitution described betrays the thought of a particular party; the reformers of this school used to advocate their policy by maintaining that it really would restore Athens to the condition in which it was before the democratic changes began. Many as we know looked on Solon as the originator of the changes which they deplored (*Ar. Polit.* ii 12). They would then recommend a constitution of this kind by saying it was like that which prevailed in Athens be-

fore the time of Solon. This has misled some transcriber or editor. After the words *τοὺς θεσμοὺς ἔθηκεν*, influenced by the expression at the beginning of chap. iii he desiderated some account of the constitution in the time of Draco and inserted this passage out of some other book' (*Class. Rev.* v 168 b).

§ 4. *φύλαξ τῶν νόμων*] *Plut. Sol.* 19, *τὴν δ' ἄνω βουλὴν ἐπίσκοπον πάντων καὶ φύλακα τῶν νόμων ἐκάθισεν*, *inf.* 8 § 4. *τῶν νόμων*] esp. the *θεσμοὶ* of Dracon mentioned in l. 3 immediately before the disputed passage.

εἰσαγγέλλειν] 'to impeach,' or 'lay an information,' or 'denunciation.' The first known instance of the verb belongs to an inscr. soon after 446 B.C. (*Bull. de Corresp. hellén.* 1880, p. 225). The use of the term here does not correspond precisely with any of the technical senses which it afterwards bears in a more highly developed stage of Attic law. An *εἰσαγγελία* could be brought before the Archon or the Polemarch in certain cases, or before the *Boule* or the *Ecclesia*, but not before the Council of the Areopagus. See Dr Hager in Smith, *Dict. Ant.* s. v.

§ 5. *ἐπὶ δὲ κτλ.*] c. 2 § 1. In spite of the advantage of being able to appeal to the Areopagus against acts of injustice, the people had the standing grievance of having their persons mortgaged to their creditors &c. The statement follows naturally from the previous sentence and leads up to the account of the rebellion of the poor against the rich in the next. It is therefore unnecessary to accept the view of Dr Tyrrell in the *Edinburgh Review*, 1891, 479: "the statement is quite superfluous; the conjunction does not link it with the preceding sentence, which is concerned with a wholly different subject, and the form, 'as has been said,' shows clearly that it is a marginal comment made by some one who wished to impress the fact on his memory." So far

5. τοιαύτης δὲ τῆς τάξεως οὔσης ἐν τῇ πολιτείᾳ, καὶ τῶν πολλῶν δουλευόντων τοῖς ὀλίγοις, ἀντέστη τοῖς γνωρίμοις ὁ 2 δῆμος. ἰσχυρὰς δὲ τῆς στάσεως οὔσης καὶ πολλὴν χρόνον ἀντικαθημένων ἀλλήλοις, εἶλοντο κοινῇ διαλλακτὴν καὶ ἄρχοντα Σόλωνα καὶ τὴν πολιτείαν ἐπέτρεψαν αὐτῷ ποιήσαντι τὴν 5 ἐλεγείαν ἧς ἐστὶν ἀρχή

V 2 an ἐπανάστη? Wyse.

TESTIMONIA. V 4 Plut. *Amatorius* 18 § 14, p. 763 D, ὥσπερ οὖν ἡσάν ποτε τρεῖς στάσεις Ἀθήνῃσι, Παράλων Ἐπακρίων Πεδιέων, χαλεπῶς ἐχούσαι καὶ διαφερόμεναι πρὸς ἀλλήλας· ἐπεὶ δὲ πάντες ἐν ταύτῳ γενόμενοι καὶ τὰς ψήφους λαβόντες ἤνεγκαν πάσας Σόλῳ καὶ τοῦτον εἶλοντο κοινῇ διαλλακτὴν καὶ ἄρχοντα καὶ νομοθέτην, ὃς ἐδοξε τῆς ἀρετῆς ἔχειν ἀδριπτεῖν τὸ πρωτεῖον.

from wishing to strike out this passage, we should be grateful for its preservation, as it has made it possible to restore the sense in the previous mention of the same facts in chap. 2 § 2. It has already been shewn that it is quite in harmony with the context.

V—XII. The legislation of Solon.

V § 1. τάξεις] If, in the previous chapter, the description of the τάξις is an interpolation, and the mention of the θεσμοὶ in relation to the Areopagus and the economic condition of the poorer classes is alone to be regarded as genuine, the use of τάξεως here becomes open to suspicion, unless we are content to regard the powers of the Areopagus and the right of bringing grievances before them as sufficient to constitute a τάξις, or constitutional order of things.

ἐν τῇ πολιτείᾳ] almost equivalent to τῆς πολιτείας, the gen. being avoided because of the gen. preceding. Cf. *De Gen. Anim.* 1, 1, 715 a 1, ἐπεὶ δὲ περὶ τῶν ἄλλων μορίων εἰρηται τῶν ἐν τοῖς ζῴοις.

§ 2. ἀντικαθημένων] a metaphor implying two forces watching one another. The literal sense is found in *Thuc.* v 6 § 3, and similarly with ἀντικαθίσθαι *ib.* iv 124 § 2.

διαλλακτὴν καὶ ἄρχοντα] Plut. *Sol.* 14, ὁμοῦ καὶ διαλλακτῆς καὶ νομοθέτης, *Praec. Ger. Reip.* 10 § 16 p. 805, οὐδενὶ γὰρ ἐμμεῖας ἐαυτὸν ἀλλὰ κοινὸς ὢν πᾶσι καὶ πάντα λέγων καὶ πράττων πρὸς ὁμόνοιαν, ἥρθεη νομοθέτης ἐπὶ τὰς διαλύσεις, *ib.* p. 825 D, ἡμερον διαλλακτὴν, and esp. *Amatorius* 18 § 14, 763 D, τοῦτον εἶλοντο κοινῇ διαλλακτὴν καὶ ἄρχοντα καὶ νομοθέτην. The last passage supports the opinion that Plutarch had a first-hand acquaintance with this treatise.

The archonship of Solon is assigned to

B.C. 594 (*Clinton F. H.*, ii p. 298 = 363³; *Busolt*, i 524¹, note 2). Cf. note on 13 § 1.

Σόλωνα] See esp. Bruno Keil's *Solonische Verfassung*, 1892, and Wilamowitz, ii 59—67.

τὴν ἐλεγείαν] here, and in l. 2 from end of chapter, 'the elegiac poem.' The fem. form is found in Theophrastus, *Hist. Plant.* ix 15, 1, and also in late authors (e.g. Plut. *Sol.* 26, *Cimon* 10). ἐλεγείον is 'an elegiac couplet,' used in pl. by Aristotle in *Post.* 1, διὰ τριμέτρων ἢ ἐλεγείων, *Rhet.* i 15, ἐλεγεία Σόλωνος, iii 2, ἐλεγεία Διονυσίου (cf. *Class. Rev.* v 334 a; also Kaibel, 40).

The lines quoted have been hitherto unknown. They may fairly be accepted as the opening couplet of the poem cited in *Dem. de Falsa Leg.*, p. 421, § 255, sometimes called Ἵποθῆκαι εἰς Ἀθηναίους. The passage as there quoted begins with the words:

ἡμετέρα δὲ πόλις κατὰ μὲν Διὸς οὐποτ' ὀλεῖται αἰσὰν καὶ μακάρων θεῶν φρένας ἀθανάτων.

Voemel saw no difficulty in regarding the passage quoted by Dem. as the actual beginning of the poem: "Particula δὲ non obstat initio.... Similia initia Tyrtaei, Mimnermi, Callini. Imo optime convenit commoto atque elato Solonis animo relicta sententiā 'Aliae quidem urbes interierunt et interibunt,' sic incipere: 'sed Athenae sunt perpetuae.'" But, if the couplet quoted in the text comes from the same poem at all, we now have the true beginning of that composition. The poet begins in a strain of sorrow and dejection due to the sad condition of his country mingled with fear of the consequences of the avarice and pride of the wealthy (*infra*, τὴν τε φιλαργυρίαν τὴν θ' ὑπερηφανίαν). Afterwards (in the passage preserved by Dem.) he changes his tone to one of exultant trust in the overruling power of

γινώσκω, καί μοι φρενὸς ἔνδοθεν ἄλγεια κείται,
πρεσβυτάτην ἑσπορῶν γαίαν Ἰαονίας
καινομένην·

10 ἐν ᾗ πρὸς ἑκατέρους ὑπὲρ ἑκατέρων μάχεται καὶ διαμφισβητεῖ καὶ
μετὰ ταῦτα κοινῇ παραινεῖ καταπαύειν τὴν ἐνεστῶσαν φιλονικίαν.
ἦν δ' ὁ Σόλων τῇ μὲν [φύ]σει καὶ τῇ δόξῃ τῶν πρώτων, τῇ δ' οὐσίᾳ 3
καὶ τοῖς πράγμασι τῶν μέσων, ὥς ἔκ τε τῶν ἄλλων ὁμολογεῖται καὶ
αὐτὸς ἐν τοῖσδε τοῖς ποιήμασιν μαρτυρεῖ, παραινῶν τοῖς πλουσίοις
15 μὴ πλεονεκτεῖν·

ὑμεῖς δ' ἡσυχάσαντες ἐνὶ φρεσὶ καρτερὸν ἦτορ,
οἱ πολλῶν ἀγαθῶν ἐς κόρον [ἦ]λάσατε,

7 ΓΙΝΩ[ΣΚΩ] K, K-W, H-L: γινώσκω (B, K⁴) certe usque ad annum 325 A. C. in titulis Atticis scriptum fuisse constat (Meisterhans, p. 178³, n. 1479). 8 ἑσπορῶντ' αἶαν Naber, sed cf. Kaibel, p. 131. Ἰαονίην Richards (*Class. Rev.* v 334 a). 9 καινομένην· ἐν ᾗ dubitanter Blass (K⁴); κλινομένην· ἐν ᾗ Wilcken (K-W³, Th.), κλ. <ἐπὶ γούνατ'>? Blass; καρφομένην Diels; Δ magis quam λ agnoscit K. 11 ΦΙΛΟΤΙΜΙΑΝ superscr. ΝΙΚΙ. 12 φύσει Richards, Wyse, Blass (edd.), cf. c. 18 § 4: ῥήσει olim K.

the patron-goddess of Athens. He then dwells on the injustice, the insolence, and the greed of the δῆμον ἡγεμόνες; and insists on the evils caused by bad legislation and the blessings brought about by good. Thus far we have only an attack against one of the two parties in the state. The other topics may have found a place in the lost portions of the poem.

'**Ἰαονίας**'] **Ἰαονίην**, or rather **Ἰαονίαν**, is proposed by Mr H. Richards on the ground that Solon is not likely to have used *Ionia* for 'all lands where Ionians dwell' (*Cl. Rev.* v 334, vii 212 b). Considering, however, that it was a fixed belief of the Athenians that Ion had been their own πολέμαρχος, and was the father of the four progenitors of the Ionian tribes, Attica may well be called the oldest land in all the Ionian world.

καινομένην] 'being slain'; the boldness of this metaphor has led to the suggestion of alternatives such as ἀλλομένην, φθειρομένην, τρυχομένην, or μαινομένην (H. Richards, *Cl. Rev.* vii 212).

πρὸς ἑκατέρους ὑπὲρ ἑκατέρων] The purport of this part of the poem must have been the same as that of the λόγοι of Solon described in Aristides, ii 361, who probably had this passage in view: καίτοι Σόλων τὰ μὲν εἰς Μεγαράας ἔχοντα ἄσαι λέγεται, τοὺς δὲ νόμους οὐκ ἦδε περι-ῖων οὐδὲ τοὺς λόγους τοὺς ὑπὲρ τῶν εὐπόρων πρὸς τὸν δῆμον, οὐδὲ τοὺς ὑπὲρ τῶν πολλῶν πρὸς τοὺς πλουσίους οὐκ ἦδεν, οὐδ' ὅσα ἄλλα ἐπολιτεύετο, οὐκ ἔδωκ οὐδ' ἐν μέτροις ἐπολιτεύετο, ἀλλὰ τῷ

τῆς ῥητορικῆς τύπῳ καθαρῶς χρώμενος.

τὴν ἐνεστῶσαν φιλονικίαν] § 3 *ad fin.*, τῆς ἔχθρας ἐνεστάσης, 17 § 4 ἐνέστη φίλια. § 3. **τῇ μὲν φύσει κτλ.**] *Plut. Sol.* i, ἀνδρὸς οὐσίᾳ μὲν, ὥς φασί, καὶ δυνάμει μέσων τῶν πολιτῶν, οἰκίας δὲ πρώτης κατὰ γένος.

φύσει] suggestive of an *Ionian* authority, a usage found in *Hdt.* iii 68, γένει καὶ χρήμασι, vii 134, φύσι τε γεγονότες εὐ καὶ χρήμασι ἀνηκόντες ἐς τὰ πρῶτα (Wyse). We find, however, *Attic* examples in *Gorg. Helen.* 3, φύσει καὶ γένει τὰ πρῶτα τῶν πρώτων ἀνδρῶν καὶ γυναικῶν ἡ γυνή, *Isocr. Evag.* 9, 12, περὶ τῆς φύσεως τῆς Εὐαγόρου καὶ τίνων ἦν ἀπόγονος, and *Plato, Leg.* 629 A, Τύρταϊον τὸν φύσει μὲν Ἀθηναῖον τῶνδε δὲ πολίτην γενόμενον.

τῶν μέσων κτλ.] *Ag. Pol.* vi (iv) 11, 1296 a 19, σημείον δὲ δεῖ νομίζειν καὶ τὸ τοὺς βελτίστους νομοθέτας εἶναι τῶν μέσων πολιτῶν· Σόλων τε γὰρ ἦν τοῦτων (δηλοῖ δ' ἐκ τῆς ποιήσεως). This statement is proved by the verses here quoted. Cf. *Phocylides, id.* 1295 b 34, πολλὰ μέσοισιν ἀριστα· μέσος θέλω ἐν πλεῖ εἶναι. τῶν μέσων must not be confounded with our 'middle classes.' It refers rather to the moderately wealthy citizens (see Newman's *Politics* of Ar., i p. 500). Cf. *Pol.* 1295 b, 1296 a 7, 13, 1289 b 29 f.

ἡσυχάσαντες] The vb is transitive in this tense alone. *Plat. Rep.* 572 A, ἡσυχάσας μὲν τὰ δύο εἶδη, τὸ τρίτον δὲ κινήσας. These four lines have been hitherto unknown.

οἱ—ἐς κόρον ἤλάσατε] 'ye that plunged into surfeit of many good things.' *Tyrtaeus*

ἐν μετρίοισι τίθεσ[θ]ε μέγαν νόον· οὔτε γὰρ ἡμεῖς
πεισόμεθ', οὐθ' ὑμῖν ἄρτια *πάντ' ἔσεται.

καὶ ὅλως αἰετὴν αἰτίαν τῆς στάσεως ἀνάπτει τοῖς πλουσίοις· διὸ 20
καὶ ἐν ἀρχῇ τῆς ἐλεγγείας δεδοικέναι φησὶ 'τὴν τε φι[λαργυρ]ίαν τὴν
θ' ὑπερφηανίαν,' ὥς διὰ ταῦτα τῆς ἔχθρας ἐνεστώσης.

6. κύριος δὲ γενόμενος τῶν πραγμάτων Σόλων τὸν τε δῆμον
ἡλευθέρωσε καὶ ἐν τῷ παρόντι καὶ εἰς τὸ μέλλον, κωλύσας δανείζειν
ἐπὶ τοῖς σώμασιν, καὶ νόμους ἔθηκε καὶ χρεῶν ἀποκοπὰς ἐποίησε

17 εἰς corr. in εἰς (?) B, coll. c. 12 v. 35. ἀάσατε K¹ sensu intransitivo usurpatum: correxuit Postgate coll. Tyrtaei loco infra allato; idem conicit Naber (edd.). 18 τίθεσθε] Platt (H-L, B, K-W³). τίθεσ[θ]ε K⁴, Th: τί[ρ]εφεσθε] olim K (K-W^{1,2}, S¹). 19 ἄρτια: ἄρθμια Tyrrell; ἄρκια Kontos (H-L). π[ά]ντ' K-W, quod locis infra laudatis confirmatur; τα[ύτ]η H-L, Wilcken (K³, B, Th); τ[ά]λλ' K¹, quod tuetur Ludwich (Berl. Phil. Woch. 1903, p. 700), 'sed est ante ε hasta transversa magis litterae τ quam λ apta' (K⁴).

ΔΙΕΙ (K, K-W, B): ΔΕΙ (H-L). Formam utramque usurpant decreta publica usque ad annum 361 A.C., ex quo anno ΔΕΙ tantum inventum est, quamquam θιασωτῶν in titulis diu duravit ΔΕΙ (Meisterhans, p. 33³); itaque ΔΕΙ ubique scripsi; quod autem inter Aristotelis editores nonnulli modo hanc, modo illam formam malunt, velut in Pol. 1276 a 36, 38 ubi inter trium versuum spatium καίπερ ΔΕΙ et καίπερ ΔΕΙ legitur, vix credibile est scriptorem eundem formam utramque usurpasset.

21 τὴν τε φιλαργυρίαν K, K-W, H-L, B⁴, Th: τὴν τε ἀ[χρημ]ατίαν vel φ[ιλοπλου]ρίαν olim Blass; τὴν φ[ιλοχρηματ]ίαν Kontos, Bernardakis. τὴν τε ὑπερ. K¹ (K-W); τὴν θ' ὑπερ. Jos. Mayor, Jackson, H-L; et metrum et τε iterum poetæ versum producit.

VI 1 <ὁ> Σόλων olim K-W.
Reinach, Th.

3 καὶ νόμους ἔθηκε secl. K-W (Kaibel 134),

TESTIMONIA. VI 3 Heraclidis epitoma: νομοθετῶν Ἀθηναῖοι καὶ χρεῶν ἀποκοπὰς ἐποίησε, τὴν σεισάχθειαν λεγομένην (Rose, Frag. 611, 3³). Hesych. σεισάχθεια· Σόλων χρεῶν ἀποκοπὴν δημοσίω καὶ ἰδιωτικῶν ἐνομοθέτησεν, ἥνπερ σεισάχθειαν ἐκάλεσε παρὰ τὸ ἀποσεισασθαι τὰ βάρη τῶν δανείων. Photius (= Suidas)

11 (7). 10, ἀμφοτέρων δ' εἰς κόρον ἡλάσατε, Hdt. ii 124, ἐς τοσοῦτον ἡλάσαν (τὸ πρᾶγμα), 'they drove it thus far'; v 50, ἐς πᾶσαν κακότητα ἐλάσας.

οὔτε γὰρ ἡμεῖς—ἔσεται· 'neither shall we (who are oppressed) continue to obey you, nor will you (who are wealthy) find all things perfect.'

ἄρτια πάντ'· Solon 4 (13) 35, εὐνομία δ' εὐκοσμία καὶ ἄρτια πάντ' ἀποφαίνει, and ib. 40, ἔστι δ' ὑπ' αὐτῇ πάντα κατ' ἀνθρώπους ἄρτια καὶ πινυτά. Theognis 946, εἰμι παρὰ στάθμην ὀρθὴν ὁδόν, οὐδετέρωσε | κλυόμενος· χρὴ γάρ μ' ἄρτια πάντα νοεῖν.

τὴν αἰτίαν...ἀνάπτει· 'ascribes the origin' (K). Rare in Aristotle; Met. 12, 4, 3, ὦν τοὺς λόγους εἰς ἀριθμοὺς ἀνέπττον, 'to ascribe or refer to.' Common in Plutarch, e.g. Lycurg. 6, τὴν ἀρχὴν καὶ τὴν αἰτίαν τῆς πολιτείας εἰς τὸν Πύθιον ἀνέψε, 13 § 3, τὸ δὲ ὅλον καὶ πάσης νομοθεσίας ἔργον εἰς τὴν παιδείαν ἀνέψε, Num. 12 § 1, εἰς μᾶς δύναμιν θεοῦ τὰ περὶ τὰς γενέσεις καὶ τὰς τελευτὰς ἀνάπτοντες. Cf. ἀναφέ-

ρειν. Mr Poste and Mr H. Richards (Class. Rev. v 466 a) understand it 'imputes the blame.' This might be defended by Od. ii 86 μῶμον ἀνάψαι (Schol. περιποιῆσαι, περιθεῖναι), where Ameis prefers ἐκ μῶμον ἀνάψαι. But in Attic Gk we should expect περιάπτει in this sense (Dem. Lept. 10). τῆς ἐλεγγείας, § 2.

δεδοικέναι κτλ.] Plut. Sol. 14, δεδοικὸς τῶν μὲν τὴν φιλοχρηματίαν τῶν δὲ τὴν υπερφηανίαν. The double τε is far more common in verse than in prose (Kühner, § 520).

VI § 1. κωλύσας δανείζειν κτλ.] Plut. Sol. 15, Σόλωνος...τὴν τῶν χρεῶν ἀποκοπὴν σεισάχθειαν ὀνομάσαντος. τοῦτο γὰρ ἐποίησεν πρῶτον πολίτευμα, γράψας τὰ μὲν ὑπάρχοντα τῶν χρεῶν ἀνείσθαι, πρὸς δὲ τὸ λοιπὸν ἐπὶ τοῖς σώμασι μὴδένα δανείζειν. Diog. Laert. i 45. The phrase χρεῶν ἀποκοπή is found in Dem. 17 § 15. 24 § 149, Andoc. de Myst. 88, Plut. ii 226 B, Cic. ad Att. vii 11 § 1, χ. ἀποκοπὴ in Plato, Leg. 736 c.

καὶ τῶν ιδίων καὶ τῶν δημοσίων, ἃς σεισάχθειαν καλοῦσιν, ὡς
 5 ἀποσεισάμενοι τὸ βάρος. ἐν οἷς πειρῶνται τινες διαβάλλειν
 αὐτόν· συνέβη γὰρ τῷ Σόλῳνι μέλλοντι ποιεῖν τὴν σεισάχθειαν 2
 προειπεῖν τισι τῶν [γν]ωρίμῳ[ν], ἔπειθ', ὡς μὲν οἱ δημοτικοὶ
 λέγουσι, παραστρατηγηθῆναι διὰ τῶν φίλων, ὡς δ' οἱ βουλόμενοι
 βλασφημεῖν, καὶ αὐτὸν κοινωνεῖν. δανεισάμενοι γὰρ οὗτοι

C

4 ΔΕΙΣΑΧΘΙΑ: ἃς σεισάχθειαν K (K-W^{1,2}, Th, olim B); ἃς σεισάχθεια B⁴; ἃ
 σεισάχθεια K-W³, coll. Plut. Sol. 16. 5 ΑΠΟΣΙΣΑΜ(ΕΝ)ΟΙ: ἀποσεισάμενοι K,
 H-1, B (defendit Gomperz); -μένων Jos. Mayor, K-W, olim B (S¹); -μενον vel -μένον
 Hude.

8 διὰ τοὺς φίλους Papageorgios, sed cf. c. 25 ult.

σεισάχθεια (=Apostolius 17, 52): χρεοκοπία (χρεοκοπία codex) δημοσίῳν καὶ ιδιω-
 τικῶν, ἣν εἰσηγήσατο Σόλων. εἰρηται δὲ παρόσον ἔθος ἦν Ἀθῆναι τοὺς ὀφειλόντας τῶν
 πενήτων σώματι ἐργάζεσθαι τοῖς χρήσταις, ἀποδόντας δὲ οἰονεῖ τὸ ἀχθος ἀποσεισασθαι,
 ὡς Φιλόχορος δὲ δοκεῖ (sic), ἀποψηφισθῆναι τὸ ἀχθος. Cyrill. in cod. Vallicelliano
 σεισάχθεια: χρεῶν ἀποκοπαί.

σεισάχθειαν] (1) Most of our ancient
 authorities understood this to imply a
 complete remission of debts; this is the
 view of the text, and of Philochorus, frag.
 57, and it is accepted by Schömann, *Ant.*
 p. 328 E.T.; Gilbert i 143²; Landwehr,
Philol. Suppl. Bd v (1883), 131 ff; and
 by Busolt, i 525¹, and Thumser, *Staatsalt.*
 p. 375. (2) Others, including Androtion
 (see note on 10 § 1), held that Solon
 relieved the debtors, partly by a diminution
 in the rate of interest, partly by the
 introduction of a new money-standard;
 this is accepted by Boeckh; Hermann,
Staatsalt. § 106; E. Curtius; and (in the
 main) by Duncker, *Gesch. d. Alt.* vi ed.
 5, 158. (3) Grote (c. 11, ii 304) assumes
 a total remission of debts, but limits it to
 the case of debts secured on the debtor's
 person or his land.

βάρος] the corresponding prose equivalent
 to the poetic ἀχθος.

§ 2. ἐν οἷς πειρῶνται—κοινωνεῖν] The
 style is here probably influenced by the
 authority followed by the writer (Kaibel,
 29 n). The critics are of the same class
 as those mentioned in *Pol.* 1274 a 3, διὸ
 καὶ μέμονται τινες αὐτῷ (for throwing
 open the law-courts to all the people).

συνέβη—ἐπλούτουν] Plut. Sol. 15,
 πρῶτον δ' αὐτῷ συμπεσεῖν λέγεται πάντων
 ἀνιαιρότατον ἀπὸ τῆς πράξεως ἐκείνης. ὡς
 γὰρ ὥρμησεν ἀνιέναι τὰ χρεῖα καὶ λόγους
 ἀριμύττοντας ἐξῆται καὶ πρέπουσαν ἀρχὴν,
 ἐκοινώσατο τῶν φίλων οἷς μάλιστα πισ-
 τεύων καὶ χρώμενος ἐτύγχανε, τοῖς περὶ
 Κόνωρα καὶ Κλειρίαν καὶ Ἰππώνικον, ὅτι
 γῆν μὲν οὐ μέλλει κινεῖν, χρεῶν δὲ ποιεῖν
 ἀποκοπὰς ἐγνώκεν. οἱ δὲ προλαβόντες

εὐθὺς καὶ φθάσαντες ἐδανείσαντο συχρὸν
 ἀργύριον παρὰ τῶν πλουσίων καὶ μεγάλας
 συνεωνήσαντο χώρας. εἰτα τοῦ δόγματος
 ἐξενεχθέντος τὰ μὲν κτήματα καρποῦμενοι,
 τὰ δὲ χρήματα τοῖς δανείσασιν οὐκ ἀποδι-
 δόντες, εἰς αἰτίαν τὸν Σόλωνα μεγάλην καὶ
 διαβολὴν, ὥσπερ οὐ συναδικούμενον, ἀλλὰ
 συναδικούντα, κατέστησαν. ἀλλὰ τοῦτο
 μὲν εὐθὺς ἐλύθη τὸ ἐγκλημα τοῖς πέντε
 ταλάντοις· τὸσαῦτα γὰρ εὐρέθη δανείζων,
 καὶ ταῦτα πρῶτος ἀφῆκε κατὰ τὸν νόμον.
 ἔνιοι δὲ πεντεκαίδεκα λέγουσιν, ὧν καὶ
 Πολύζηλος ὁ Ῥόδιος ἐστίν. τοὺς μὲντοι
 φίλους αὐτοῦ χρεωκοπίδας καλοῦντες διητέ-
 λεσαν (the story of the five talents comes
 from some other source than the text).
Præcept. Ger. Reip. 13 § 10 p. 807, τοῦτο
 γὰρ καὶ Σόλωνα κατήσχυεν καὶ διέβαλε
 πρὸς τοὺς πολίτας· ἐπεὶ γὰρ ἐν νῷ λαβὼν τὰ
 ὀφλήματα κουφίσαι, καὶ τὴν σεισάχθειαν
 (τοῦτο δ' ἦν ὑποκόρισμα χρεῶν ἀποκοπῆς)
 εἰσενεγκεῖν, ἐκοινώσατο τοῖς φίλοις· οἱ δ'
 ἔργον ἀδικίατον ἐπραξαν· ἐδανείσαντο
 γὰρ ὑποφθάσαντες ἀργύριον πολὺ, καὶ μετ'
 ὀλίγον χρόνον εἰς φῶς τοῦ νόμου προαχ-
 θέντος, οἱ μὲν ἐφάνησαν οἰκίας τε λαμπράς
 καὶ γῆν συνεωνημένοι πολλὴν ἐξ ὧν ἐδανεί-
 σαντο χρημάτων· ὁ δὲ Σόλων αἰτίαν ἔσχε
 συναδικεῖν ἡδικημένοι. Plutarch's ac-
 count is obviously fuller than that in the
 text.

διὰ τῶν φίλων] probably preferred to
 ὑπὸ (as in 25, 1), to avoid hiatus (Kaibel,
 14).

οἱ βουλόμενοι βλασφημεῖν] 28 § 4, οἱ
 μάλιστα βουλόμενοι θρασύνεσθαι, Isocr.
Antid. 32, τῶν βλασφημεῖν καὶ διαβάλλειν
 βουλομένων (Kaibel, 135).

συνεπρίαντο πολλήν χώραν, καὶ μετ' οὐ πολὺ τῆς τῶν χρεῶν¹⁰
ἀποκοπῆς γενομένης ἐπλούτουν· ὅθεν φασὶ γενέσθαι τοὺς ὕστερον
3 δοκοῦντας εἶναι παλαιοπλούτους. οὐ μὴν ἀλλὰ πιθ[ανώ]τερος
ὁ τῶν δημοτικῶν λόγος· οὐ γὰρ εἰς¹¹ ἐν μὲν τοῖς ἄλλοις οὕτω
μέτριον γενέσθαι καὶ κοινόν, ὥστ', ἐξὸν αὐτῷ τοὺς ἑτέρους
ὑποποιησάμενον τυραννεῖν τῆς πόλεως, ἀμφοτέροις ἀπεχθέσθαι¹⁵
καὶ περὶ πλείονος ποιήσασθαι τὸ καλὸν καὶ τὴν τῆς πόλεως
σωτηρίαν ἢ τὴν αὐτοῦ πλεονεξίαν, ἐν οὕτω δὲ μικροῖς καὶ φανεροῖς
4 καταρρυπαίνειν ἑαυτόν. ὅτι δὲ ταύτην ἔσχε τὴν ἐξουσίαν, τὰ
τε πράγματα νοσοῦντα μαρτυρεῖ, καὶ ἐν τοῖς ποιήμασιν αὐτὸς
πολλαχού μέμνηται, καὶ οἱ ἄλλοι συνομολογοῦσι πάντες. ταύτην²⁰
μὲν οὖν χρὴ νομίζεин ψευδῇ τὴν αἰτίαν εἶναι.

7. πολιτείαν δὲ κατέστησε καὶ νόμους ἔθηκεν ἄλλους, τοῖς δὲ
Δράκοντος θεσμοῖς ἐπαύσαντο χρώμενοι πλὴν τῶν φονικῶν. ἀνα-

10 καὶ μετ' οὐ Kontos, Bernardakis (κ-w, H-L, K³, B², K-W³), [καὶ μετ'] viderunt
in papyro B et Wessely: [μετὰ δ'] οὐ olim K. Cf. *Magn. Mor.* 1211 b 1, μετ' οὐ πολὺ.

11 ΓΙΝΟΜΕΝΗΣ (K¹), γιγνομένης B, Th: γενομένης Rutherford, K-W, H-L, K³; γεγε-
νημένης B⁴. 14 ὥστ' Richards, Jackson, Blass (edd.): [ἄμα] τ' olim K. ἑτέρους

Blass (H-L, K-W³, K⁴) coll. c. 11, 13: [νόμ]ους K, K-W¹². 17 φανεροῖς 'lectio non
omnino certa, sed vestigiis apta' K⁴; ἀναξίους edd. priores (Th). 18 καταρρυπαίνειν: *ῥυπαίνειν* con. B⁴.

19 μαρτυρεῖ Wessely et Blass, quod mihi quoque in mentem
venerat (K-W³, K⁴, Th).

μαρτυροῦσι litteris σι perobscure scriptis, et ei
super ou additis. μαρτυρεῖ τοῦτο olim mecum coniecerunt K-W² (S¹). μετεκρούσατο
olim K.

παλαιοπλούτους] Lys. 16 § 49.

§ 3. εἰκός] a mode of argument com-
mon in this treatise and not unknown in
the *Politics*; cf. Macan in *J. H. S.* xii
57 f, and Hicks, p. 679.

καταρρυπαίνειν] To the passages from
Isocr. and Plato, quoted in L and S,
may be added Plut. *de Cohibenda Ira* 6,
ii p. 456, καταρρυπαίνει καὶ πῖμπλησιν
ἀδοξίας, *de Profectibus in Virt.* 17, ii p.
85 F, οὐ δ' ὅπως οὖν ἀξίων ῥυπαίνεσθαι.
The word is not found in Ar.

§ 4. ταύτην τὴν ἐξουσίαν] sc. τοῦ τυραν-
νεῖν. Plut. *Sol.* 14 and Solon fragm. 33,
οὐκ ἔφθ Σόλων βαθύφρων κτλ., there quoted:
also fragm. 32.

τὰ τε πράγματα νοσοῦντα μαρτυρεῖ]
The suggestion that the sense required
is 'docet et res publica aegrotans et' (K-W¹)
admits of being carried out by proposing
τὰ τε πράγματα νοσοῦντα μαρτυρεῖ τοῦτο.
The sequence μαρτυρεῖ... μέμνηται... συνο-
μολογοῦσι would in this case find its
parallel in c. 5 § 3, ἐκ τε τῶν ἄλλων ὁμολο-
γεῖται καὶ αὐτὸς ἐν τοῖς ποῖσι ποιήμασιν
μαρτυρεῖ, and 12 § 1. Cf. *Pol.* 1334 a 5
ὅτι δὲ δεῖ... μαρτυρεῖ τὰ γιγνώμενα τοῖς
λόγοις, *Metaphysica* 282 b 22, ὁ λόγος

μαρτυρεῖ, *De Anima* 410 a 29, ὥς —,
μαρτυρεῖ τὸ νῦν λεχθέν, *Eth.* ii 1, 1103 b 2
μαρτυρεῖ δὲ καὶ τὸ γιγνώμενον ἐν ταῖς πόλε-
σιν, &c. After this note had been written,
μαρτυρεῖ was conjectured by K-W², and
was printed in my former edition.

νοσοῦντα] c. 13 § 3, στασιάζοντες fol-
lowed by νοσοῦντες metaphorically used
in the same sense. Plut. *Rep.* 470 C,
νοσεῖν... καὶ στασιάζειν, and 556 E, νοσεῖ τε
καὶ αὐτὴ αὐτῇ μάχεται (ἢ πόλις), *Leg.*
744 D, νόσημα (οἱ στάσις).

μέμνηται] 'makes mention of,' usually
c. gen.; here ὅτι is due partly to the
influence of συνομολογοῦσι, and still more
to μαρτυρεῖ, if that be accepted. Cf. 12
§ 1, ὅτι—συμφωνοῦσι—μέμνηται.

VII § 1. Δράκοντος θεσμοῖς] c. 4 § 1.
πλὴν τῶν φονικῶν] Plut. *Sol.* 17 *init.*
πρῶτον μὲν οὖν τοὺς Δράκοντος νόμους
ἀνέειλε πλὴν τῶν φονικῶν ἅπαντας διὰ
τὴν χαλεπότητα καὶ τὸ μέγεθος τῶν ἐπιτι-
μῶν. Cf. Dem. 23 § 66, Aelian V. H.
viii 10, Josephus, *Arion*, i 4, τῶν δημοσίων
γραμμάτων ἀρχαιστάτους τοὺς ὑπὸ Δράκον-
τος αὐτοῖς περὶ τῶν φονικῶν γραφέντας νό-
μους. On the revision of the laws of Athens,
after the restoration of the democracy in

3 γράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρῆσθαι πάντες. οἱ δ' ἐννέα ἄρχοντες

VII 4 βασιλεῖα Kaibel 135 coll. Harp. κύρβεις, CIA i 61.

TESTIMONIA. VII 3 *Harp. κύρβεις: "ἀναγράφαντες—ἐν τῇ στοᾷ τῇ βασιλείᾳ" (epitomen excsr. Photius¹, Suidas¹). *Plut. Sol. 25 (οἱ ξύλινοι ἄξονες) προσηγορεύθησαν, ὡς Ἀριστοτέλης φησί, κύρβεις. *Schol. Arist. Av. 1354 (= Lex. Dem. Patm. p. 150 Sakkelion) κύρβεις...κατὰ δὲ ἐνίοις ἄξονες τρίγωνοι (κατασκευάσματα τινα ξύλινα τρίγωνα Lex. Patm.) ἐν οἷς ἦσαν οἱ τῶν πόλεων νόμοι γεγραμμένοι...καθ' ἑκάστην καὶ Ἀρ. ἐν τῇ Ἀθ. πολ. φησί καὶ Ἀπολλόδορος (Rose, Frag. 352², 390³).

the summer of 411 B.C., the laws of Draco respecting homicide were once more retained. An inscr. of 409 B.C. records a decree authorizing the γραμματεῖς of the βουλὴ to give the ἀναγραφῆς, or records of the laws, a true copy of Draco's law. Δράκοντος νόμον τὸν περὶ τοῦ φόνου ἀναγραφάσαντων οἱ ἀναγραφῆς τῶν νόμων—ἐ στήλῃ λυθίνῃ καὶ καταθέντων πρόσθεν τῆς στοᾶς τῆς βασιλείας. (Cf. Andoc. i 84, 85)... Then follows a copy of the πρώτος ἄξων of Solon, containing Draco's law on involuntary homicide (CIA i 61; Dittenberger, p. 87; Michel, no. 78; Hicks, *Gk Hist. Inscr.* p. 112).

ἀναγράφαντες] c. 3 § 4.

κύρβεις] Rectangular wooden tablets painted white and arranged in sets of four, each set forming a 'pillar' about the height of a man. This pillar revolved on an upright axis; hence the κύρβεις were called ἄξονες, the axes ligneae of Gellius ii 12. The κύρβεις are mentioned in a fragment of Cratinus, quoted by Plutarch Sol. 25. An inscr. of 409 B.C. cites the πρώτος ἄξων (see *supra* on πλὴν τῶν φονικῶν). Two ἄξονες are quoted in a Schol. on *Iliad* xxi 82. Lysias, Or. 30, c. *Nicomachum* (B.C. 399), § 17, τὰς θυσίας τὰς ἐκ τῶν κύρβειν. In Dem. *Aristocr.* p. 629 § 28, p. 630 § 31, the law of homicide is found ἐν τῷ α' (i.e. πρώτῳ) ἄξονι (as emended by Cobet).

Aristotle is said to have written a treatise in five books περὶ τῶν Σόλωνος ἄξωνων (see list of his works, ascribed to Hesychius, in Rose, *Fragm. Ar.* p. 16, l. 140). Eratosthenes supposed that the several tablets were triangular in shape. This mistake was corrected by Polemon of Ilium, who, on the strength of his own observation, insists on the quadrangular shape of the tablets (Harpocr. s. v. ἄξωνι: οἱ Σόλωνος νόμοι ἐν ξύλινοις ἦσαν ἄξοι γεγραμμένοι...ἦσαν δέ, ὡς φησι Πολέμων ἐν τοῖς πρὸς Ἐρατοσθένην, τετράγωνοι τὸ σχῆμα, διασφύζονται δὲ ἐν τῷ Πρυτανείῳ, γεγραμμένοι κατὰ πάντα τὰ μέρη· ποιοῦσι δ' ἐνίοτε φαντασίαν τρίγωνον, ὅταν ἐπὶ τὸ στενὸν κλιθῶσι τῆς γωνίας.

Polemo fragm. 48, Müller, FHG iii 130). A pupil of Eratosthenes, the famous critic Aristophanes of Byzantium, gives a clear account of their shape: Etymologicum Magn. p. 547, ἀμφοτέρων δὲ (sc. τῶν κύρβειν καὶ τῶν ἄξωνων) τὸ κατασκευάσμα τοιοῦτον· πλινθιον τι μέγα ἀνδρόμηκες, ἡρμοσμένα ἔχον ξύλα τετράγωνα, τὰς πλευρὰς πλατείας ἔχοντα καὶ γραμμάτων πλήρεις, ἐκατέρωθεν δὲ κνώδακας ('pivots'), ὥστε κινεῖσθαι καὶ περιστρέφεσθαι ὑπὸ τῶν ἀναγιγνωσκομένων. The 'grammarians' Didymus (Plut. Sol. i) and Seleucus (Suidas, s. v. ὄργωνες) wrote monographs on the ἄξονες. Plutarch, in his life of Solon, refers to the first, the thirteenth and the sixteenth ἄξων (c. 24, 19, 23), and states that some small fragments of the ἄξονες were still to be seen in his own day in the Prytaneum (c. 25).

Some of the Greek lexicographers erroneously distinguished between the κύρβεις and ἄξονες in respect to shape, material and contents (cf. Schol. on Apollonius Rhodius iv 280). The distinction assumes the following form in Tzetzes, *Chiliades*, xii 349:

οἱ ἄξονες τετράγωνοι, τρίγωνοι δὲ αἱ κύρβεις, εἶχον δὲ οἱ μὲν ἄξονες νόμους τοὺς ἰδιώτας, αἱ κύρβεις εἶχον νόμους δὲ τοὺς περὶ δημοσίων. καὶ ἔτι οἱ μὲν ἄξονες ὑπῆρχον ἀπὸ ξύλων, αἱ κύρβεις ἦσαν δὲ χαλκαί.

But the identity of the ἄξονες and κύρβεις has been proved by Hulleman, *Miscellanea Philol.* (Amsterdam, 1850), and is now generally accepted, e.g. by Gilbert, i 155². Cf. Preller on Polemon, p. 87; Frohberger's *Lysias*, III p. 23; Rose, *Ar. Pseudepigraphus*, 414; and Oncken, *die Staatslehre des Ar.*, 422. In view of the text, it is no longer possible to regard the κύρβεις (placed in the στοᾷ) as later copies of the ἄξονες in the Prytaneum (so Busolt, i 539¹, ii 291², and in Müller's *Handbuch*, iv i 118). Wilamowitz, however (i 45 n), regards the κύρβεις as stone copies of the original wooden ἄξονες.

τῇ στοᾷ τῇ βασιλείῳ] called ἡ στοᾷ ἡ βασιλεία in CIA i 61 [quoted in n. on

ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, 5
ἐάν τινα παραβῶσι τῶν νόμων· ὅθεν ἔτι καὶ νῦν οὕτως ὁμνύουσι.

TESTIMONIA. 5 *Harp. λίθος:...εὐκασί δ' Ἀθηναῖοι πρὸς τινι λίθῳ τοὺς ὅρκους ποιεῖσθαι, ὡς Ἀρ. ἐν τῇ Ἀθ. πολ. καὶ Φιλόχορος ἐν τῷ γ' ὑποσημαίνουσιν (ex epit. Photius, Suidas²), cf. Plut. *Sol.* 25 infra exscriptum.

πλὴν τῶν φονικῶν). Harpocr. s. v. βασιλειος στοά: δύο εἰσὶ στοαὶ παρ' ἀλλήλας, ἥ τε τοῦ Ἐλευθερίου Διὸς καὶ ἡ βασιλειος.

In literature it is known as ἡ τοῦ βασιλειῶς στοά (Plat. *Euthyphron* 2 A, *Theaet.* 210 D) or ἡ στοὰ ἡ βασιλειος (Aristoph. *Eccl.* 684). Cf. Pausan. i 3, 1, καλουμένην στοὰ βασιλειος ἐνθα καθίζει βασιλεὺς ἐνιαυσίαν ἀρχὴν ἀρχὴν καλουμένην βασιλείαν. Pausanias, entering the inner Cerameicus from the north, sees the στοὰ βασιλειος as the first building on his right, i.e. on the W. side of the Cerameicus. Apparently he did not go inside, and he tells us nothing of the altar outside, where the Archons took their oath. (See esp. Wachsmuth, *Stadt Athen*, ii 344—351; Curtius, *Stadtgeschichte von Athen*, p. xc b, and p. 294; Judeich, p. 297 f; and cf. Miss Harrison's *Mythology &c. of Athens*, p. 24.)

The use of this στοά as a place for keeping a record of the laws of Athens is attested in Andoc. *De Myst.* 82, 85, ἀναγράφαι ἐν τῇ στοᾷ, and 84, εἰς τὸν τοῖχον ἵνα περ πρότερον ἀνεγράφησαν. The statement of Anaximenes (in Harpocraton, s. v. ὁ κάτωθεν νόμος), that Ephialtes transferred τοὺς ἀξίονας καὶ τοὺς κύρβεις from the Acropolis to the βουλευτήριον and the ἀγορά, is inconsistent with the text, and is probably a mere flourish of rhetoric. The κύρβεις were apparently always in the ἀγορά. Cf. Oncken, *Staatslehre*, ii 422. Secret meetings of the Areopagus were sometimes held ἐν τῇ βασιλειῷ στοᾷ, Dem. 25, *Aristog.* A, § 23.

ᾤμωσαν κτλ.] Plut. *Solon* 25, κοινὸν μὲν οὖν ᾤμνουν ὅρκον ἡ βουλὴ τοὺς Σόλωνος νόμους ἐμπεδῶσεν, ἱῶν δ' ἕκαστος τῶν θεσμοθετῶν ἐν ἀγορᾷ πρὸς τῷ λίθῳ, καταφατίζων, εἰ τι παραβῇ τῶν θεσμῶν, ἀνδριάντα χρυσοῦν ἰσομέτρητον ἀναθήσειν ἐν Δελφοῖς. On the oath of the Archons, cf. c. 55 § 5, and Plato *Phaedr.* 235 D, καὶ σοι ἐγώ, ὥσπερ οἱ ἐννέα ἀρχοντες, ὑπὸ σπονδαῖς χρυσοῦν εἰκόνα ἰσομέτρητον εἰς Δελφοὺς ἀναθήσειν.

The word ἰσομέτρητον is omitted in the text and in Pollux viii 86. It is ingeniously explained by Bergk (*Rhein. Mus.* xiii 448) as virtually equivalent to ἰσο-

στάσιον and as implying that the statue in gold was to be equivalent in weight to the amount of silver received as a bribe. This, he urges, is suggested by Deinarchus i 60, ii 17, where the δεκαπλοῦν τίμημα may be explained with reference to the relative value of gold to silver at Athens in the time of Solon, being 10 : 1. According to this view, the archons swore that they would pay a fine equivalent to ten times the value of any bribe they received. Bergk's opinion is, however, opposed by Busolt, ii 294² n, and by Kaibel, 231, and by Wilamowitz i 47 n. 10. In the text we have no reference to receiving bribes and no mention of the bulk of the statue; nor again have we either here, or in the excerpts of Heraclides or in Pollux, any mention of Delphi. Suidas (as observed by Thompson on Pl. *Phaedr.* l. c.) 'makes the statues three instead of one and represents them as portrait-statues of the delinquent' (χρυσῇ εἰκόνι: ᾧμνουν οἱ Ἀθήνησιν ἀρχοντες, ἃν τι παρέλθωσιν ἐφ' οἷς ἂν ἀρχώσιν, χρυσὴν εἰκόνα αὐτῶν ἀναθήσειν ἐν ᾧσιν, ἐν Πυθοῖ, ἐν Ὀλυμπίᾳ). But portrait-statues were not in use in Solon's time, and 'it is very unlikely that the Delphians would have allowed their sacred peribolos to be defiled by the statue of a detected criminal. And if the penalty was intended to be enforced, the offering must needs have been of much more limited dimensions. It is therefore conceivable that both ἰσομέτρητον and αὐτοῦ were introduced by late writers into the text of the original oath, in order to make it conformable to the supposed meaning of Plato.' The text shews that this conjecture is right, and also that the insertion of ἐν Δελφοῖς has no warrant in the original form of the oath.

Wachsmuth's suggestion that the λίθος (placed in the ἀγορά by Plutarch) was possibly identical with the altar of Ζεὺς ἀγοραῖος (*Stadt Athen*, ii 352) is rejected by Wilamowitz, i 47 n. 9.

κατεφάτιζον] Only found here (and in Plutarch's quotation). The word is possibly borrowed from some Ionic source (Wilamowitz, i 47 f).

κατέκλεισεν δὲ τοὺς νόμους εἰς ἑκατὸν ἔτη καὶ διέταξε τὴν πολι- 2
τείαν τόνδε (τὸν) τρόπον. τιμήματι διείλεν εἰς τέτταρα τέλη, 3
καθάπερ διήρητο καὶ πρότερον, εἰς πεντακοσιομέδιμνον καὶ ἰππέα
10 καὶ ζευγίτην καὶ θήτα. καὶ τὰς μέ[ν] ἄλλ[α]ς ἀρχὰς ἀπένειμεν ||
ἄρχειν ἐκ πεντακοσιομεδίων καὶ ἰππέων καὶ ζευγιτῶν, τοὺς [Col.
ἐννέα ἀρχοντας καὶ τοὺς ταμίας καὶ τοὺς πωλητὰς καὶ τοὺς ἑνδεκα

7 κατέκλεισεν B² (κ-ω³): κατέκλεισεν K⁴ coll. c. 15 § 4 [κατα]κλείσαντες; κατεκύ-
ρωσεν olim K (S¹). 8 τόνδε <τὸν> τρόπον edd.; cf. c. 20 § 5, 37 § 1. τιμήματι
recte Wessely (B², κ-ω³, K⁴): τιμήματα K; <τὰ> τιμ. B¹, H-L, S¹; <κατὰ> τιμ.
Papageorg., <κατὰ τὰ> τιμ. Wil. i 48; cf. Harp. et Phot. <τὸ πᾶν πλήθος> vel
<τὴν πολιτείαν> <ἐκ> τιμημάτων διείλεν Kaibel 136, κ-ω³ in adn., coll. Hesychio
et epitome. 9 καθάπερ—πρότερον suspecta K², del. Dufour, Wilcken, Thalheim.
10 μέ[ν] ἄλλ[α]ς Diels et Wilcken, 'in papyro legi possunt' (K⁴, Th): μ[ὲν] οὖν K¹
(κ-ω^{1,2}, S¹); μέν B.

TESTIMONIA. 8 *Harp. ἰππὰς et πεντακοσιομέδιμνον.

§ 2. κατέκλεισεν...τοὺς νόμους] Cf. Andoc. 3 § 7, νόμῳ κατεκλείσαντες, and Dem. 4 § 33, νόμῳ κατακλείσθε. εἰς ἑκατὸν ἔτη] Plut. Sol. 25 init., ἰσχύον δὲ τοῖς νόμοις πᾶσιν εἰς ἑκατὸν ἐνιαυτοὺς ἔδωκε.

§ 3. τιμήματι κτλ.] Hitherto it has been universally held that the classification of citizens according to property was first devised by Solon. Plut. Sol. 18, δεύτερον δὲ Σόλων τὰς μὲν ἀρχὰς ἀπάσας, ὥσπερ ἦσαν, τοῖς εὐπόροις ἀπολιπεῖν βουλόμενος, τὴν δ' ἄλλην μίξαι πολιτείαν, ἧς ὁ δῆμος οὐ μετείχεν, ἔλαβε τὰ τιμήματα τῶν πολιτῶν, καὶ τοὺς μὲν ἐν ξηροῖς ὁμοῦ καὶ ὑγροῖς μέτρα πεντακόσια ποιοῦντας πρῶτους ἔταξε καὶ πεντακοσιομέδιμνους προσηγόρευσε· δευτέρους δὲ τοὺς ἱππον τρέφειν δυναμένους ἢ μέτρα ποιεῖν τριακόσια· καὶ τοὺς ἰππὰδας τελούοντας ἐκάλουν· ζευγίται δ' οἱ τοῦ τρίτου τιμήματος ὀνομάσθησαν, οἱς μέτρον ἦν συναμφοτέρων διακοσίων. οἱ δὲ λοιποὶ πάντες ἐκαλοῦντο θήτες, οἱς οὐδεμίαν ἀρχεῖν ἔδωκεν ἀρχήν, ἀλλὰ τῷ συννεκκλησιάζειν καὶ δικάζειν μόνον μετείχον τῆς πολιτείας. The quotations in Harpocration are to the same effect. They ignore the 'Draconic constitution,' and they lend no support to the phrase καθάπερ διήρητο καὶ πρότερον. Those who decline to accept the 'Draconic constitution' must necessarily omit the words just quoted. Mr Kenyon suggests that the statements in c. 4 can only be reconciled with the general ascription of the classes in question to Solon, by supposing that the latter brought them into a new relation to the political constitution. Solon began his reforms by repealing all of Dracon's laws except those relating to homicide. This implies that 'Solon made a clean sweep of all the laws relating to the constitution, so as to have

a free hand in reconstructing it according to his own ideas. He then re-introduced the property classes, as well as the Council of Four hundred and the Areopagus.' This explanation is skilful and ingenious and may possibly be right.

Wyse, however, regards it as impossible. He suggests the simpler hypothesis that we here have a trace of the heterogeneous materials out of which the work is put together, i.e. the writer's authorities made Solon the author of the property classes, and the clause καθάπερ διήρητο καὶ πρότερον is an attempt to reconcile this view with the different doctrine given in the account of Dracon.

On Solon's τιμήματα, see Boeckh, Book iv c. v; Grote, c. 11, vol. ii 318; Busolt i 265². τιμήμα occurs first in CIA i 31.

ζευγίτην] from ζεύγος, 'a team,' applied to one who kept a pair of mules (Isaeus 5 § 43; 6 § 33), or of working horses, or a yoke of oxen.

τὰς ἀρχὰς ἀπένειμεν ἀρχεῖν] This does not mean that the members of all the three highest classes were eligible for the office of archon. The first part of the sentence must be read in the light of the second, which implies that there was a kind of scale of eligibility according to the class in which the citizen was placed. Those in the first class alone would be eligible for the archonship and the office of ταμίς. Cf. Plut. Aristides 1, τὴν ἐπώνυμον ἀρχήν, ἣν ἤρχε τῷ κυνῶμι λαχὼν ἐκ τῶν γενῶν τῶν τὰ μέγιστα τιμήματα κεκτημένων, οὓς πεντακοσιομέδιμνους προσηγόρευον. On the ταμίαι, see c. 8 § 1; on the ταμίαι and the πωληταί, c. 47; on the ἑνδεκα, c. 52.

ζευγιτῶν] We are not told until c. 26 § 2 that the ζευγίται were only eligible for the inferior offices.

καὶ τοὺς κωλακρέτας, ἐκάστοις ἀνάλογον τῷ μεγέθει τοῦ τιμήματος ἀποδιδούς τὴν ἀρχήν. τοῖς δὲ τὸ θητικὸν τελούσιν ἐκκλησίας καὶ
4 δικαστηρίων μετέδωκε μόνον. ἔδει δὲ τελεῖν πεντακοσιομέδιμνον 15
μὲν ὃς ἂν ἐκ τῆς οἰκείας ποιῇ πεντακόσια μέτρα τὰ συνάμφω ξηρὰ

13 ἀνὰ λόγον B.

16 τῆς: γῆς Bywater; τῆς defendit Kontos (*Athens* iii 321 f).

16—17 ξηρῶν καὶ ὑγρῶν H (H-L) coll. Plut. *Sol.* 18 (ἐν ξηροῖς ὁμοῦ καὶ ὑγροῖς).

TESTIMONIA. 14—15 Schol. Arist. *Eg.* 627, οἱ οὐδὲ ἀρχεῖν ἐφέϊτο, ἡ δικάζειν καὶ ἐκκλησιάζειν μόνον.

16—19 Pollux viii 130 οἱ μὲν ἐκ τοῦ πεντακόσια μέτρα ξηρὰ καὶ ὑγρὰ ποιεῖν κληθέντες...οἱ δὲ τὴν ἱππάδα τελούντες ἐκ μὲν τοῦ δύνασθαι τρέφειν ἵππους κεκλήσθαι δοκοῦσιν, ἐποιοῦν δὲ μέτρα τριακόσια (cf. Schol. in Plat. *Rep.* 415). Bekk. *Anecd.* 298, 20 πεντακοσιομέδιμνοι: οἱ ἐκ τῆς οἰκείας γῆς ποιοῦντες πεντακόσια μέτρα συνάμφω ξηρὰ καὶ ὑγρὰ. Id. 267, 13 ἱππᾶς:...οἱ ποιοῦντες τριακόσια μέτρα.

κωλακρέτας] The form given by Photius and Suidas: κωλαγρέτης in the Ravenna MS of Aristoph. and in the lexicon of Timaeus; lit. 'collectors of hams,' so called from receiving the prime parts of the victims to aid them in providing the public meals in the *prytaneum*. They are said to have had the control of financial matters in the time of the kings; in later times they acted as treasurers of the *naucrariae*. They were left untouched by the legislation of Solon, in connexion with which they are mentioned in the text; but in the reforms of Cleisthenes they lost the charge of the finances, which was then transferred to new officers called *Apodectae* (48). Under Pericles they were assigned the duty of paying the dicasts, and they were considered officials of some importance in the time of Aristophanes (Schol. on *Vesp.* 695, 727, *Av.* 1541). There is no documentary proof of their existence after the Archonship of Euclides (403 B.C.). Cf. Boeckh, ed. Fränkel, note 302, and Schömann's *Antiquities*, i 327 E. T.; also Mr Wayte's article in Smith's *Dict. Ant.*, s.v., Gilbert, i 125², Busolt, ii 193 n. 4², and Wilamowitz, i 52 n. 19.

ἐκάστοις—τὴν ἀρχήν] *Pol.* 1291 b 38, ἐν μὲν ὅν ἐϊδος δημοκρατίας τοῦτο, τὸ τὰς ἀρχὰς ἀπὸ τιμημάτων εἶναι κτλ.

τοῖς δὲ τὸ θητικὸν τελούσιν—μόνον] *Pol.* ii 12, 1274 a 15, Σόλων γε εἰκε τὴν ἀναγκαιοτάτην ἀποδιδόναι τῷ δήμῳ δύναμιν, τὸ τὰς ἀρχὰς αἰρεῖσθαι καὶ εὐθύνειν..., τὰς δ' ἀρχὰς ἐκ τῶν γνωρίμων καὶ τῶν εὐπύρων κατέστησε πάσας, ἐκ τῶν πεντακοσιομέδιμνων καὶ ζευγιῶν καὶ [τρίτου τελους] τῆς καλουμένης ἱππάδος· τὸ δὲ τέταρτον τὸ θητικόν, οἷς οὐδεμίαν ἀρχὴν μετήν. Cf. end of this chapter, τοὺς δὲ ἄλλους θητικόν, οὐδεμίαν μετέχοντας ἀρχῆς.

τὸ θητικὸν τελούσιν] 'those who belonged to the thetic census.' It will be

observed that they are not here called *θητες*. Of those who were placed in the fourth class Grote (ii 321) observes: 'It is said that they were all called *Thêtes*, but this appellation is not well sustained and cannot be admitted: the fourth compartment in the descending scale was indeed termed the Thetic census, because it contained all the *Thêtes*, and because most of its members were of that humble description, but it is not conceivable that a proprietor whose land yielded to him a clear annual return of 100, 120, 140 or 180 drachms, could ever have been designated by that name.' See, however, l. 10.

τελεῖν does not necessarily mean *actual* payment, but 'the being included in a class with a certain aggregate of duties and liabilities,'—equivalent to *censeri*, 'to rank as'; Boeckh, p. 36, Grote, p. 321 n.

ἐκκλησίας—μόνον] *Pol.* 1281 b 30, λείπεται δὴ τοῦ βουλευέσθαι καὶ κρίνειν μετέχειν αὐτοῦς κτλ.

§ 4. ποιῇ] [*Dem.*] *Phaenipp.* 42 § 20, p. 1045, πλουτεῖς εἰκότως ἐπειδὴν ποιῆς σίτου μὲν μεδόμενον πλέον ἢ χιλίους, ὀνόν μὲν μετρητὰς ὑπὲρ ὀκτακοσίους. πεντακόσια κτλ. Hitherto, it has been sometimes supposed that one who obtained from his land a net return of 500 measures of dry produce, such as corn or barley, together with 500 measures of liquid produce, such as oil or wine, ranked in the first class (Bruno Keil in *Berl. Phil. Woch.* 1891, p. 521 n). It has also been held that a net return of either 500 dry measures or 500 liquid measures constituted a claim to that class (Busolt, i 527¹). It is now clear that the 500 measures could be made up of dry and liquid produce taken together, and this is also the purport of some of the evidence previously known to us, e.g. the article in Bekker's *Anecd.* 298, 20, which, it now appears, was taken from the present passage. By μέτρα is meant

καὶ ὑγρά, ἵππάδα δὲ τοὺς τριακόσια ποιούντας, ὡς δ' ἔνιοι φασὶ τοὺς ἵπποτροφεῖν δυναμένους. σημεῖον δὲ φέρουσι τό τε ὄνομα τοῦ τέλους, ὡς ἂν ἀπὸ τοῦ πράγματος κείμενον, καὶ τὰ ἀναθήματα τῶν
20 ἀρχαίων· ἀνάκειται γὰρ ἐν ἀκροπόλει εἰκὼν [[Διφίλου]], ἐφ' ἣ ἐπι-
γέγραπται τάδε·

18. δ' ἐπιφέρουσι H (H-L) coll. c. 3 l. 11. 19 ὡς ἂν κείμενον propter ὡς ἂν delent H-L; ἂν delebat olim B; clausulam totam defendit Kaibel, 137. 20 Διφίλου secl. E S Thompson, Radinger (κ-w, B, s¹, κ⁴, Th), defendit Murray, Ludwig *Festschr. O. Hirschfeld* 61.

TESTIMONIA. 18 Schol. Arist. *Eg.* 627...ἵππεῖς δὲ αὐτοὺς ὠνόμαζον διὰ τὸ δύνασθαι...ἵππον ἑκαστον αὐτῶν τρέφειν. Etym. cod. Vossianus, p. 1170, Gaisford, *ξενύσιον*...δευτέρους δὲ τοὺς ἵπποτροφεῖν δυναμένους καὶ τοὺς τοὺς ἵππους δὲ (leg. καὶ τοὺς ἵππάδα) τελούντας ἐκάλουν.

21—24 Pollux viii 131 'Ανθεμίων δὲ ὁ Διφίλου καλλωπίζεται δι' ἐπιγράμματος ὅτι ἀπὸ τοῦ θητικῶς τέλους εἰς τὴν ἵππάδα μετέστη, καὶ εἰκὼν ἐστὶν ἐν ἀκροπόλει ἵππος ἀνδρὶ παρεστηκώς· καὶ τὸ ἐπίγραμμα | Διφίλου 'Ανθεμίων τόνδ' ἀνέθηκε θεοῖς | θητικῶς ἀντὶ τέλους ἵππάδ' ἀμειψάμενος (Falckenburgii codex).

either a μέδιμος (=six ἐκτεῖς=six modii =about 12 imperial gallons, or a bushel and a half) of dry measure, or a μετηρητής in liquid measure. The latter is the standard ἀμφορέως of 12 γάρες=69'33 pints, or slightly over 8½ gallons, and therefore three-fourths of the standard dry measure, the μέδιμος.

ἵππάδα] (τελεῖν). Isaeus 7 § 39, ἀπεγράφατο μὲν τίμημα μικρόν, ὡς ἵππάδα δὲ τελῶν ἀρχεῖν ἤξιοι τὰς ἀρχάς. *Pol.* 1274 a 20, τρίτον τέλους, τῆς καλουμένης ἵππάδος. In the Lex. of Photius the first article on ἵππας (followed by Suidas) makes the curious mistake of distinguishing the ἵππεῖς and the ἵππας and treating the latter as a fifth class; the second article, with the help of Harpocration's quotation from ll. 8—10 of this chapter, corrects this mistake, adding τῶν οὖν ἵππέων οἱ (sic) ἵππάδες.

ὡς δ' ἔνιοι φασὶ] There is no real discrepancy between the two views, all whose land produced a net return of 300 μέδιμοι being deemed to have enough property to enable them to keep a horse for military purposes and to serve in the cavalry. Suidas, s. v. ἵππεῖς, following Schol. on Aristoph. *Eg.* 627, says: ἵππεῖς δὲ αὐτοὺς ὠνόμαζον διὰ τὸ δύνασθαι, εἴποτε χρεῖα γένοιτο, ἵππον ἑκαστον αὐτῶν τρέφειν. In addition to the war-horse (ἵππος πολεμιστήριος), a horse would be required for the servant of the ἵππεύς, and those who belonged to this class would also need a team for agricultural purposes (Boeckh, p. 639 Lamb, p. 579 Fränkel).

σημεῖον...φέρουσι] σημεῖον φέρειν or ἐπιφέρειν do not appear to be used by earlier writers, while later writers have τεκμήριον φέρειν, ἐπιφέρειν, προσφέρειν; Aristotle has πλοτεῖς φέρειν or ἐπιφέρειν

(Kaibel, 39).

ὡς ἂν—κείμενον] 'as though' (or 'implying that') 'the name was derived from the fact just mentioned.' For ὡς ἂν c. part., Kaibel, 137, quotes Hippocr. i 612 L, Strabo, vi 280, x 481. In *Analytica Posteriora*, i 3, 72 b 9, ὡς οὐκ ἂν ἐπισταμένους, ὡς ἂν is not really equivalent to ὡς, but ἂν has its proper meaning. περὶ ἀκουσῶν 803 b 5, ἑκαστον τῶν μορίων προσκίπτων, ὡς ἂν ἀπὸ πληγῆς ἐτέρας ὄν, and 804 b 25, φωνοῦσιν, ὡς ἂν τὸ πνεῦμα βιαζόμενον. κείμενον, used, as often, for the perf. pass. part. of τίθημι. Isaeus 3 § 32, εἰ τις ᾗδαι τοῦθ' ὑπὸ τοῦ πατρὸς κείμενον, *nomen a patre impositum* (Cobet, *V. L.* 311, *N. L.* 703). Similarly in the next few lines, ἀναθήματα...ἀνάκειται...ἀνέθηκε.

ἀναθήματα] Polemon, a contemporary of Ptolemy Epiphanes (B.C. 204—181), devoted four books of his *περιήγησις* to the ἀναθήματα on the Acropolis (Strabo, ix 396). If the present passage was inserted at a later date than the time of Aristotle, it may possibly have been borrowed from the work of Polemon; but the only reason for doubting whether it is by the same hand as the rest of the treatise is the exceptionally frequent occurrence of *hiatus*, ἀκροπόλει εἰκὼν Διφίλου ἐφ' ἣ ἐπιγέγραπται. The passage was known to Pollux (viii 131), but whether his quotations from this treatise are taken at first hand or not, is uncertain.

Διφίλου] The statue was dedicated by Anthemion son of Diphilus. Diphilus himself had apparently belonged to the θητικὸν τέλος and would therefore have had no claim to be represented with a horse beside him. Mr A. S. Murray is

Διφίλου Ἀνθεμίων τήνδ' ἀνέθηκε θεοῖς,
θητικού ἀντὶ τέλους ἱππάδ' ἀμειψάμενος.

καὶ παρέστηκεν ἵππος ἐκμαρτυρῶν, ὡς τὴν ἱππάδα τοῦτο σημαί-
νουσαν. οὐ μὴν ἀλλ' εὐλογώτερον τοῖς μέτροις διηρῆσθαι καθά- 25
περ τοὺς πεντακοσιομεδίμνους. ζευγίσιον δὲ τελεῖν τοὺς διακόσια

22 καὶ τὸ ἐπίγραμμα Διφίλου Ἀνθεμίων ἵππον τόνδ' ἀνέθηκε θεοῖς Pollucis codices, ubi viderunt critici aut Διφίλου et ἐπίγραμμα coniungenda esse aut cum Bekkero legendum Διφίλου Ἀνθεμίων τόνδ' ἵππον θεοῖς ἀνέθηκεν. Pollucis vero e codicibus unus habet Διφίλου Ἀνθεμίων τόνδ' ἀνέθηκε θεοῖς. Nostro autem in loco versum hexametrum nonnulli restituerunt, velut <ἵππον> Διφίλου Ἀνθεμίων ἀνέθηκε θεοῖσι Tyrrell; Διφίλου Ἀνθεμίων τήνδ' <εἰκόν'> ἔθηκε θεοῖσι numerosius Jos. Mayor, ἀνέθηκε ex ονεθηκε ortum fuisse arbitratus (*Class. Rev.* v 177 a); Διφίλου Ἀνθεμίων τήνδ' <εἰκόνα> θεοῖς ἀνέθηκε Thompson (*ib.* 225 δ). Sed Pollucis codices, non minus quam papyrus nostra, testantur versum priorem pentametrum fuisse.

24 ΕΚΜΑΡΤΥΡΩΝ (κ): †ἐκμαρτυρῶν κ-w, s¹: ἐπιμαρτυρῶν Tyrrell (H-L); εἰς μαρτύριον B. 25 ΜΕΤΡΙΟΙΣ. 26 ΤΕΛΕΙΝ del. Papageorgios. δ' ἔδει τελεῖν Kontos (H-L).

TESTIMONIA. 27—29 Pollux viii 130 οἱ δὲ τὸ ζευγίσιον (codd., Hesych., Phot.,

therefore probably right in regarding the statue as that of the son, Anthemion (*Class. Rev.* v 108). Anthemion probably owed his promotion from the lowest to the second class either to a legacy or some other stroke of fortune which suddenly made him a wealthy man (Boeckh, p. 641 Lamb).

It is very improbable that an inscription of such a date consisted of two pentameter lines. 'Vix crediderim inscriptionem vetustam ex duobus pentametris constituisse. Exempla quidem id genus titulorum quae Kaibel in ind. [*Epigr. Gr.*] p. 702 affert, sunt recentissima' (Preger, *Inscr. Gr. Metricae*, 1891, no. 74). The lines happen to give a consecutive sense but are possibly selected from two successive couplets of the original set of verses, the intermediate hexameter being omitted. 'ἄνδρα παρεστηκότα in versibus omitti non mirum... In anaglyphis saepius equi ad ordinem equestrem significandum additi sunt, cf. Goettling, *Opusc. Acad.* 243' (Preger, *l. c.*).

τήνδ'] not τὴν εἰκόνα, but τὴν ἀνάθεσιν. Otherwise we should alter τήνδ' into τόνδ' (Kaibel, 138).

ἐκμαρτυρῶν] ἐκμαρτυρῶ = *palam testificor* in Aesch. *Eum.* 461, λουτρῶν ἐξεμαρτύρει φόνον, and Aeschin. p. 15, 19, *Or.* i § 107, ὦν οὐδένα ἐγὼ παρακαλῶ δεῖρο τὴν ἐαυτοῦ συμφορὰν, ἣν ἐλθετο σιγᾶν, εἰς πολλοὺς ἐκμαρτυρῆσαι. This sense is just tolerable in the present passage, though the word is perhaps needlessly strong for the context. It would be clearly out of place to give it the technical sense corresponding to that of ἐκμαρτυρία (*Class. Rev.*

v 177 a), i.e. a deposition made by a witness who, by reason of illness or absence abroad, was unable to attend in court. The horse in this case may metaphorically indeed be described as giving evidence; but (so far from being either absent abroad or on the point of leaving the country) it is standing in the very centre of Athens, on the platform of the Acropolis. The technical sense is therefore out of place.

ὡς—σημαίνουσιν] For the participle used as an accusative absolute after ὡς, cf. c. 29 § 3, ὡς οὐ δημοτικὴν ἀλλὰ παραπλησίαν οὖσαν τὴν... πολιτείαν, and *Pol.* v (viii) 4, 1338 b 13, (οἱ Λάκωνες) θηριώδεις ἀπεργάζονται τοῖς πόνους, ὡς τοῦτο πρὸς ἀνδρῶν μάλιστα συμφέρον. Kühner, *G. G.* § 488 d; Maetzner *ad Lycurgum*, § 90, p. 231; Rehdantz, *Ind. Dem. s. v.* Participium. Trans. 'implying that this was the meaning of the status of Knight.' Kaibel, 139, makes the clause depend on ἐνιοὶ φασὶ τοὺς ἱπποτροφεῖν δυναμένους (εἶναι τὴν ἱππάδα), the rest being parenthetical.

ζευγίσιον] This form is supported by the Etymologicum Magnum (and Gudianum) alone. The *codex Sorbonicus* of the latter, p. 1170 D Gaisford, has ζευγίσιον: τῷ χαρακτήρι τῶν διὰ τοῦ ἰσιον, οἶον, Ἀφροδίσιον, Ἀτρεμίσιον (*sic*), Προβαλίσιον. οὕτως οὖν καὶ ζευγίσιον. 'Per ī scribendum docet Choeroboscus in Crameri *Anecd.* ii p. 215, 10.' Fränkel (n. 805 to Boeckh) urges that ζευγίσιον is the right form, and is better accredited than ζευγίσιον.

διακόσια] The property qualification

τὰ συνάμφω ποιοῦντας· τοὺς δ' ἄλλους θητικόν, οὐδεμιᾶς μετέχοντας ἀρχῆς. διὸ καὶ νῦν ἐπειδὰν ἔρηται τὸν μέλλοντα κληροῦσθαί τιν' ἀρχήν, ποίου τέλος τελεῖ, οὐδ' ἂν εἰς εἴποι θητικόν.

8. τὰς δ' ἀρχὰς ἐποίησε κληρωτὰς ἐκ προκρίτων, οὓς ἐκάστη

VIII 1 τ' ΔΑΡΧΗΣ (= τῆς δ' ἀρχῆς) correxit K.

Schol. Plat., Bekk. *An.* 260 ult.: *zeugísion* Etym. Magn.) *τελοῦντες* ἀπὸ διακοσίων μέτρων κατελέγοντο...οἱ δὲ τὸ θητικὸν οὐδεμίαν ἀρχὴν ἦρχον. *Harp. *θήτες*...οὗτοι δὲ οὐδεμιᾶς μετεῖχον ἀρχῆς, ὡς καὶ Ἀρ. δηλοῖ ἐν Ἀθ. πολ. Etym. Mag. p. 452, 15 *θητικόν*: οὗτοι δὲ οὐδὲ μιᾶς μετεῖχον ἀρχῆς.

of the *zeugítai* has hitherto been a matter of dispute. Boeckh, p. 641 Lamb, fixes it at 150 medimni. This he infers from a law quoted in [Dem.] *Macart.* 43 § 54, p. 1067, according to which a *πεντακοσιομέδιμνος* was to pay the *ἐπίκληρος* a dowry of 500 drachmae, a *ἑπταεὺς* 300, and a *zeugítēs* 150. From the correspondence of the first and second of these sums to the annual income of members of the first and second class, he infers that the dowry required of a *zeugítēs* is identical in amount with his annual income. But he admits that all the positive evidence is in favour of 200 medimni. This view, which is adopted by Grote (iii 320 note), is supported by the authority of the text.

θητικόν] *sc. τελεῖν*. Cf. c. 7 § 3.

διὸ καὶ νῦν κτλ.] A masterly touch of sarcasm (says Wilamowitz, i 55). 'As the Thetes are ineligible) hence it is that even now, when one who is about to draw lots for any office is asked to what rank he belongs, no one would say that he belonged to the rank of the Thetes.' The subject of *ἐρηται* is the officer superintending the drawing of lots for an appointment. The same vague use of the verb occurs in c. 55, *ἐπερωτῶσιν* and *φησίν*. As it was under the superintendence of the *Thesmothetae* that officials were appointed by lot (Schömann, *Antiquities*, p. 402 E. T.), the subject is probably ὁ θεσμοθέτης.

At first it was only the *πεντακοσιομέδιμνοι* who were eligible to the office of archon; next the *ἑπταεῖς*; the *zeugítai* became eligible in 457 B.C. (see c. 26). The present passage, as observed by Mr Kenyon, is interesting as shewing that the property qualification can never have been entirely abolished by law.

VIII § 1. *κληρωτὰς ἐκ προκρίτων*] 'appointed by lot, out of candidates selected by each of the (four) tribes.' Each of the 4 tribes nominated 10, and, out of these 40, the 9 archons were appointed by lot. The archons had

formerly been elected by the Areopagus; and, whatever may have been the rule under Dracon, it was Solon who, with a view to extending the political power of the people, devised the combination of selection and sortition described in the text. It has hitherto been sometimes supposed that appointment by lot was not used in Athens before the time of Cleisthenes. This is the view of Grote, C. F. Hermann, Busolt, Gilbert, Duncker and others. Grote in fact cannot believe it was introduced as early as the time of Cleisthenes (c. 31, iii 123 n). Curtius (i 478 E. T.) assigns it to this time. Schömann, in his criticisms on Grote (*Const. Hist. of Athens*, p. 73 E. T.), shews that an earlier date was not improbable; while Fustel de Coulanges (*La Cité Antique*, p. 212-4, ed. 1883) claims it as an institution of religious origin and therefore of great antiquity. The evidence of this treatise is in favour of its having been introduced at an early date.

The text enables us to understand the statement in Isocrates that, 'in the times of Solon and Cleisthenes,' they did not apply the lot to filling up offices out of the whole body of citizens, but selected those who were the best and the most suitable candidates for each office: *Areop.* § 22, οὐκ ἐξ ἀπάντων τὰς ἀρχὰς κληροῦντες, ἀλλὰ τοὺς βελτίστους καὶ τοὺς ἱκανωτάτους ἐφ' ἑκάστων τῶν ἔργων προκρίνοντες. Elsewhere, *Panath.* 145, he describes the constitution that the Athenians maintained 'for 1000 years' down to the age of Solon and the rule of Peisistratus, and says of the Athenians of old time that ἐν ὀλίγαις ἡμέραις ἐώρων τοὺς νόμους ἀναγεγραμμένους (this can only refer to the legislation of Dracon). He then adds: περὶ τοῖς αὐτοῖς χρόνοις καθίστασαν ἐπὶ τὰς ἀρχὰς τοὺς προκρίβεντας ὑπὸ τῶν φυλετῶν καὶ δημοτῶν. [Dem.] *Neaer.* 59 § 75 says of the ἀρχῶν βασιλεῦς in the times after the *συνοικισμὸς* of Theseus: τὸν μὲν βασιλέα...ὁ δῆμος ἤρετο ἐκ προ-

προκρίνειε τῶν φυλῶν. προύκρινεν δ' εἰς τοὺς ἐννέα ἄρχοντας, ἡκάστη δέκα, καὶ (ἐκ) τούτων ἐκλήρουν· ὅθεν ἔτι διαμένει ταῖς φυλαῖς τὸ δέκα κληροῦν ἡκάστην, εἴτ' ἐκ τούτων κυμαεύειν.

2 προκρίνειε Gertz (κ-ω, B², K³, Th); προκρίνει (κ¹); προύκρινε olim B (H-L). 3 <ἐκ> τούτων ἐκλήρουν κ-ω¹, Gomperz, B² ('dubitanter' dedit K⁴), τοῦ...ληροῦν fortasse των post tou scripto; τούτους ἐκλήρουν K¹ (H-L); τοῦ[των ἐκ]λήρουν Th; τοῦ[τους διεκ]λήρουν B³; τοῦ[τοις] ἐ[πεκ]λήρουν K³ (S¹) coll. 59 § 5; τοὺς θ' ἐκλήρουν Wilcken (κ-ω³, B⁴), 'spatio non sufficit' K⁴.

κρίτων κατ' ἀνδραγαθίαν χειροτονῶν, where however we have mention of election by show of hands instead of appointment by lot. The use of the lot in the time of Solon is implied by Dem. *Lept.* § 90 (after mentioning Solon), τοὺς θεσμοθέτας τοὺς ἐπὶ τοὺς νόμους κληρομένους, but too great stress must not be laid on this phrase, as the orators sometimes ascribe to Solon institutions which really belonged to a later date.

The natural interpretation of the present passage is that Solon introduced a new principle by combining selection with sortition. In this respect it is not perhaps inconsistent with the statement in *Pol.* ii 12, 1273 b 41, εἰκοεὶς δὲ Σόλων (1274 a) ἐκέλευε μὲν ὑπάρχοντα πρότερον οὐ καταλῦσαι, τὴν τε βουλήν (i.e. the Areopagus) καὶ τὴν τῶν ἀρχῶν αἵρεσιν, τὸν δὲ δῆμον καταστήσαι, τὰ δικαστήρια ποιήσας ἐκ πάντων. Aristotle had just before remarked that some had singled out, as an aristocratic element in Solon's constitution, τὸ τὰς ἀρχὰς αἵρετάς (εἶναι). He adds that Solon did not abolish this principle, for αἵρεσις is not the 'manner of electing the magistrates,' but simply their election. They were still elected, but the details of the method of election were partly new; the new element being apparently the selection by the tribes. Aristotle approves of this method in *Pol.* viii (v) 5, 1305 a 28, μεταβάλλουσι δὲ καὶ ἐκ τῆς πατρίας δημοκρατίας εἰς τὴν νεωτάτην· ὅπου γὰρ αἵρεται μὲν αἱ ἀρχαί, μὴ ἀπὸ τιμημάτων δέ, αἵρεται δὲ ὁ δῆμος, δημαγωγούντες αἱ σπουδαρχιώντες εἰς τοῦτο καθιστᾶσιν ὡς κύριον εἶναι τὸν δῆμον καὶ τῶν νόμων. ἄκος δὲ τοῦ ἡ μὴ γίνεσθαι ἢ τοῦ γίνεσθαι ἦτορ τὸ τὰς φυλὰς φέρειν τοὺς ἀρχοντας, ἀλλὰ μὴ πάντα τὸν δῆμον.

In *Pol.* vi (iv) 14, 1298 b 9, while discussing oligarchies, he mentions some non-oligarchical elements: ἐὰν δὲ ἐνίων μὲν αἵρετοί ἐνίων δὲ κληρωτοί, καὶ κληρωτοὶ ἢ ἀπλῶς ἢ ἐκ προκρίτων, ἢ κοινῇ αἵρετοί καὶ κληρωτοί, τὰ μὲν πολιτείας ἀριστοκρατικῆς ἐστὶ τούτων, τὰ δὲ πολιτείας

αὐτῆς. Cf. 1266 a 8; *Plat. Rep.* 537 D, *Leg.* 945 B, 753 and 756 (where we now see that Plato is simply reviving an old characteristic of the Solonian constitution). See also Wilamowitz, i 72; ii 63, 64.

ὅθεν ἔτι διαμένει] This passage and its context are among the many in which the author argues from survivals, or infers a fact from a reason.

'The signals of this method,' as remarked by Mr Macan (*J. H. S.* xiii 38), 'are the innocent γὰρ (c. 2 l. 5, c. 3 l. 6 *et alibi*), the more elaborate ὅθεν or ὅθεν καὶ (c. 3 l. 8, c. 8 l. 3), the suspicious διὸ, διὸ καὶ (c. 3 l. 17, c. 8 l. 16) and above all the term σημεῖον. Wherever these signals occur the critical reader will beware of danger ahead. It may not be necessary in every case to reject the supposed evidence and inference, but it will always be expedient carefully to examine before admitting them.' The writer is here arguing that the method of appointing archons adopted in his own day is a survival from that in the times of Solon. The intervention of the tribes is the point in common between the two methods: but whereas in the earlier method they select, in the later they only appoint by lot. In the former, the lot is resorted to in the second stage only; in the latter, in both.

κυμαεύειν] is synonymous with κληροῦν, the κῶμος, or bean, being employed in the process of appointment by lot. The procedure was as follows: Two jars were set up; in one of these was placed a number of white and coloured beans, in the other the small tablets with the names of the candidates. Then a tablet and a bean were drawn simultaneously and the candidate whose name came out along with the white bean was nominated (Schömann, *Antiquities*, p. 402 E. T.).

κυμαεύειν occurs in the ὄρκος ἡλιαστῶν in Dem. 24 § 150, ὅσαι (ἀρχαί) μετὰ τῶν ἐννέα ἀρχόντων κυμαεύονται, cf. *Xen. Mem.* i 2 § 9 (Socrates) λέγων ὡς μῶρον εἶη τοὺς μὲν τῆς πόλεως ἀρχοντας ἀπὸ κυάμου καθιστάναι, κυβερνήτην δὲ μηδένα ἐθέλειν χρῆσθαι κυμαεὺτι. c. 22 § 5.

5 σημείον δ' ὅτι κληρωτὰς ἐποίησεν ἐκ τῶν τιμημάτων ὁ περὶ
τῶν ταμιῶν νόμος, ᾧ χρώμενοι δια[τελ]οῦσιν ἔτι καὶ νῦν· κελεύει
γὰρ κληροῦν τοὺς ταμίας ἐκ πεντακοσιομέδμων. [Σόλ]ων 2
μὲν οὖν οὕτως ἐνομοθέτησεν περὶ τῶν [[έννέα]] ἀρχόντων. τὸ γὰρ
ἀρχαῖον ἦ ἐν Ἀ[ρεί]ῳ [πάγῳ βου]λῇ ἀνακαλεσαμένη καὶ κρίνασα
10 καθ' αὐτὴν τὸν ἐπιτίθειον ἐφ' ἐκάστη τῶν ἀρχῶν ἐπ' [ἐν]ια[υτ]ὸν
[διατάξα]σα ἀπέστελλεν. φυλαὶ δ' ἦσαν τέτταρες καθάπερ πρό- 3
τερον καὶ φυλοβασιλεῖς τέτταρες. [ἐκ] δὲ [τῆς] φυ[λῆς] ἐκάστης

5 ΕΠΟΙΗΣΑΝ (K¹): ἐποίησεν Bury, Hude (edd.). 8 περὶ τῶν ἐννέα ἀρχόντων
secl. K-W² (Kaibel 140; Wil. i 49 n. 15). ἐννέα secl. Th. περὶ τῶν ἀρχῶν
Sakellarios. γὰρ K, B: δὲ H-L, Wilcken K-W³. 10 ἐκάστην H (H-L).
11 [διατάξα]σα K, H-L, B; ἐπιστήσασα Sakell.; καταστήσασα [ἄρξον]τα Diels; Wilcken
(K-W³). 12 ΤΕΤΤΑΡΕΣ.

TESTIMONIA. 11—14 *Photius ναυκραρία...ναυκραρία μὲν ὁποῖον τι ἡ συμμορία
καὶ ὁ δῆμος, ναύκραρος δὲ ὁποῖον τι ὁ δήμαρχος, Σόλωνος οὕτως ὀνομάσαντος, ὥς καὶ
'Αρ. φησί...ἐκ δὲ τῆς Ἀριστοτέλους πολιτείας ὃν τρόπον διέταξε τὴν πόλιν ὁ Σόλων
"φυλαί—ἐκάστην" (cf. Pollux viii 108; Rose, Frag. 349², 387³). Hesych. ναύκλαροι.

σημείον δ' ὅτι κτλ.] The law requiring
the *ταμίαι* to be elected from among the
πεντακοσιομέδμωτοι is quoted to prove that
Solon regulated the allotment of office
according to the property classes. The
law existed in the writer's time but was
practically unenforced, as appears from
c. 47. *Pol.* 1282 a 29, τῆς μὲν ἐκκλησίας
μετέχουσι καὶ βουλευόντι καὶ δικάζουσιν
ἀπὸ μικρῶν τιμημάτων καὶ τῆς τυχούσης
ἡλικίας, ταμειεύουσι δὲ καὶ στρατηγούσι
καὶ τὰς μεγίστας ἀρχὰς ἀρχοῦσιν ἀπὸ μει-
ζόνων.

Considering the high position enjoyed
by the archons in the time of Solon,
Beloch declines to believe that they were
appointed by lot (even out of a selected
body of candidates). The law of the
ταμίαι on which the writer relies proves
nothing with regard to the archons (i 361
n. 1).

§ 2. ἦ ἐν Ἀρείῳ πάγῳ βουλῇ] This
passage gives us definite authority for the
manner in which the public officials were
elected in earlier times at Athens. Here-
tofore it could only be conjectured that
they were elected by the Areopagus. τὸ
ἀρχαῖον is vague, and may either mean
up to the time of Solon, or up to that of
Dracon. In c. 4 we have been told that,
under Dracon, the officials were elected
by οἱ ὅπλη παρεχόμενοι, but the Draconian
constitution is much disputed.

ἀνακαλεσαμένη] 'having summoned,'
without any necessary allusion to the fact
that the βουλὴ of the Areopagus was ἡ
ἀνω βουλὴ. Cf. Aeschines, *F. L.* 17, εἰπείσε
τὴν βουλὴν (the 500) ἀνακαλεσθαι τὸν
'Αριστοδῆμον.

§ 3. φυλαί] The successive names of
the four tribes in the early history of
Athens are quoted by Pollux viii 109.
In the time of Erechtheus they took their
names (Γελέοντες, Ὀπλητες, Αἰγικореῖς,
'Αργαῖδες) from the sons of Ion. Cf. Hdt.
v 66, (of Cleisthenes) τῶν Ἰωνος παίδων
Γελέοντος καὶ Αἰγικόρεος καὶ Ἀργαῖδω καὶ
'Οπλητος ἀπαλλάξας τὰς ἐπωνυμίας. Eur.
Ion 1579, Γελέων (Canter: Τελέων vulg.)
μὲν ἔσται πρῶτος· εἶτα δεύτερον Ὀπλητες
'Αργαῖδης τ', ἐμῆς δ' ἀπ' αἰγίδος ἐν φύλιν
ἔξουσ' Αἰγικορῆς. (Schömann, *On Grote*,
§ 2, and *Antiquities*, p. 317 f. E. T.;
Philippi, *Att. Bürgerrrecht*, pp. 233—296;
Busolt, ii 98²; and Wilamowitz, ii 136 f.)

φυλοβασιλεῖς] These officials are iden-
tical with those called *βασιλεῖς* (1) in the
13th Axon of Solon, quoted by Plutarch,
Sol. 19, ἐπιτίμους εἶναι πλὴν ὅσοι ἐξ Ἀρείου
πάγου ἡ ὅσοι ἐκ τῶν Ἐφετῶν ἡ ἐκ Πρυτα-
νείου καταδικασθέντες ὑπὸ τῶν βασιλέων
ἐπὶ φόνῳ ἢ σφαγαῖσιν ἢ ἐπὶ τυραννίδι
ἔφευγον, and also (2) in the decree of Patro-
cleides, Andocides, *de Myst.* § 78 (founded
on the language of the law just quoted), ἡ
ἐξ Ἀρείου πάγου ἡ τῶν Ἐφετῶν ἡ ἐκ Πρυτα-
νείου ἡ Δελφινίου ἐδικάσθη ἡ ὑπὸ τῶν
βασιλέων, ἡ ἐπὶ φόνῳ τίς ἐστι φυγὴ, ἡ
θάνατος κατεγνώσθη, ἡ σφαγεῖσιν ἡ τυράν-
νοις. In the context of the first passage
they are called *πρυτάνεις*; in that of the
second, they are distinguished from the
Archon-Basileus. The identity of the
βασιλεῖς of Solon with the *φυλοβα-*
σιλεῖς of Pollux (viii 111, 120) is sup-
ported by the connexion of both with the
Πρυτανεῖον. Cf. Wilamowitz, i 94. The
βασιλεῖς apparently dealt with cases of

ἦσαν νενεμημένοι τριπτύες μὲν τρεῖς, ναυκραῖαι δὲ δώδεκα καθ' ἐκάστην. ἦν δ' ἐπὶ τῶν ναυκραριῶν ἀρχὴ καθεσθηκυῖα ναύκραροι, τεταγμένη πρὸς τε τὰς εἰσφορὰς καὶ τὰς δαπάνας τὰς γιγνο-¹⁵ μένας· διὸ καὶ ἐν τοῖς νόμοις τοῖς Σόλωνος οἷς οὐκέτι χρώνται πολλαχοῦ γέγραπται 'τοὺς ναυκράρους εἰσπράττειν' καὶ 'ἀνα-

13 ναγκραιραι.

ἐπὶ δὲ B.

ναγκραιροι.

14 ἦν δ' ἐπὶ Wilcken (K-W, H-L), 'lectio incerta' K⁴, Th :

15 γινόμενας (K-W).

17 πολλαχοῦ Wessely

(K³, B, K-W³, Th, litteris incertis ΔΧ); πολλαχόθι Paton (H-L); πολλ[άκις] K-W^{1,2}.

persons who aimed at a *τυραννίς*. They also presided in the court of homicide at the Prytaneum (cf. 57 end). They probably represented 'the priestly functions of the ancient chieftains of these several separate tribes which were ultimately fused into a single community' (Prof. Ridgeway in Smith, *Dict. Ant.* s. v.). The fact that they were four in number was already known from the quotation of the present passage in Photius, s. v. ναυκραῖα. Cf. Pollux viii 111, as emended by Wecklein, οἱ δὲ φ. ἐξ εὐπατριδῶν τέσσαρες (δ for δὲ) ὄντες κτλ. In the *Bulletin de Correspondance Hellénique*, iii 69, we have an inscr. found on the Acropolis respecting a fund called τὰ φυλοβασιλικὰ, part of which was spent on celebrating a religious festival.

τριπτύες ... ναυκραῖαι.] The plupf. shews that these divisions had existed before the time of Solon. Photius, s. v. ναυκραῖα, carelessly quotes Aristotle as his authority for ascribing to Solon the origin of the term ναύκραρος (Σόλωνος οὕτως ὀνομάσαντος, ὡς καὶ Ἀριστοτέλης φησί). That he had the present passage in view is indicated by his quoting it *verbatim* at the end of his article.

The existence of the ναυκραῖαι before the time of Solon is proved by Hdt. v 71, where their *πρυτάνεις* are described as holding an important position in the government of Athens at the time of the conspiracy of Cylon: οἱ πρυτάνεις τῶν ναυκράων (al. ναυκραριῶν) οἵπερ ἔνεμον τότε τὰς Ἀθήνας; but Thuc. i 126 § 5 corrects this account and substitutes for them the nine Archons, adding τότε δὲ τὰ πολλὰ τῶν πολιτικῶν οἱ ἐννέα ἄρχοντες ἔπρασσον. Schömann (*Ant.* p. 326 E. T.) endeavours to reconcile both narratives by assigning to the nine Archons a place on the board of Prytaneis.

The *Naucrari* were the presidents of the *Naucrariae*, and the latter were the administrative districts into which the country was then divided. There were 12 in each tribe or 48 in all. Every four

of these districts formed a group called a *τριπτίς*, or third part of a tribe. In Photius p. 196 Porson, and in Bekk. *Anec.* p. 275, mention is made of a ναυκραῖα called Κωλιάς which is the name of a strip of coast and cliffs near Phalerum. The term ναυκραῖα has reference to the duty imposed on these districts of equipping a ship of war, in addition to that of providing two horsemen (Pollux viii 108). Grote, c. 10, ii 264 n., thinks 'the statement that each Naukrary was obliged to furnish one ship can hardly be true of the time before Solon.' The actual expense probably fell on the wealthier inhabitants of the district, and it would naturally be from their number that the ναύκραροι, or presidents of the ναυκραῖαι, were chosen. There was one president for each ναυκραῖα, or 12 for each tribe. Hesychius s. v. ναύκλαροι (sic, cf. Wilamowitz, i 96 n.)...τινὲς δὲ ἀφ' ἐκάστης φυλῆς δώδεκα, οἵτινες ἀφ' ἐκάστης χώρας τὰς εἰσφορὰς ἐξέλεγον. ὁσπερον δὲ δήμαρχοι ἐκλήθησαν (Schömann, *Antiquities*, p. 326 E. T.; Duncker, *H. G.* ii 144 E. T.; Gilbert, *Gr. St.* i 147²; *Jahrb. f. cl. Phil.* 1875, pp. 9 and 452). ναύκλαρος is formed from ναῦς and the root κᾶρ (by metathesis κᾶρ) which appears in κραινω 'to complete or accomplish' (G. Meyer in Curtius, *Studien*, vii 157). See also Busolt, ii 188² and Wilamowitz, ii 53 f.

τὰς εἰσφορὰς.] Pollux viii 108, τὰς δ' εἰσφορὰς τὰς κατὰ δῆμους διεχειροτόνουν οἱτοὶ (sc. οἱ ναύκραροι) καὶ τὰ ἐξ αὐτῶν ἀναλώματα.

ἐν τοῖς νόμοις κτλ.] Phot. *Lex.* ναυκραῖα: καὶ ἐν τοῖς νόμοις δὲ "ἀν (ἐὰν Müller) τις ναυκραρίας ἀμφισβητῇ," καὶ "τοὺς ναυκράρους τοὺς κατὰ τὴν ναυκραρίαν." Cf. Androtion in Schol. on Arist. *Avies*, 1541, τοῖς δὲ ἰούσι Πυθῶδε θεωροῖς τοὺς κωλακρέτας διδόναι ἐκ τῶν ναυκραρικῶν (codd. ναυκληρικῶν) ἐφόδιον ἀργύρια καὶ εἰς ἄλλο ὅ τι ἂν δεῖ ἀναλῶσαι. The passage in the text is probably quoted from Androtion or some other Attidographer. (Wilamowitz, i 51 f.)

λίσκειν ἐκ τοῦ ναυκραρικοῦ ἀργυρίου· βουλὴν δ' ἐποίησε 4
 τετρακοσίους, ἑκατὸν ἐξ ἐκάστης φυλῆς, τὴν δὲ τῶν Ἀρεοπαγιτῶν
 10 ἔταξεν ἐπὶ [τὸ] νομοφυλακεῖν, ὥσπερ ὑπῆρχεν καὶ πρότερον ἐπί-
 σκοπος οὖσα τῆς πολιτείας, καὶ τὰ τε ἄλλα τὰ πλείστα καὶ τὰ
 μέγιστα τῶν πολιτ(ικ)ῶν διετῆρει καὶ τοὺς ἀμαρτάνοντας ἠῥθυνεν
 κυρία οὖσα καὶ [ζη]μιοῦν καὶ κολάζειν, καὶ τὰς ἐκτίσεις ἀνέφερεν
 εἰς πόλιν, οὐκ ἐπιγράφουσα τὴν πρόφασιν δι' ὃ [τὸ ἐ]κτ[ίν]εσθαι,
 25 καὶ τοὺς ἐπὶ καταλύσει τοῦ δήμου συνισταμένους ἔκρινεν, Σόλ-
 ωνος θέντος νόμον εἰσα[γγ]ελ[ία]ς περὶ αὐτῶν. ὁρῶν δὲ τὴν μὲν 5

19 ἐκάστης <τῆς> B⁴, Th, cf. Kaibel 189. 20 ἐπὶ τὸ Paton, Gennadios (edd.): ἐτι olim K. 21 καὶ τὰ τε ἄλλα K-W, Wilcken (s¹, K⁴, Th); [ῆ] τὰ τε ἄλλα B; ἐς τὰ τε ἄλλα olim K; καὶ εἰς τὰ ἄλλα H-L. 22 τῶν πολιτ<ικ>ῶν Richards, Hude (edd.), cf. 3, 35 τὰ πλείστα καὶ μέγιστα τῶν ἐν τῇ πόλει; τῶν <περὶ τῶν> πολιτῶν coniecit K. 23 καὶ ζημιοῦν Blass (H-L, K³, K-W³, Th): τοῦ ζημιοῦν K¹ (K-W). ἐκτίσεις B. 24 δι' ὃ τὸ ἐκτίνεσθαι 'lectio...vestigis aptior quam ceterae' K⁴: [τοῦ ἐ]κτ[ίν]εσθαι Tyrrell, idem agn. B (Th); [τοῦ εὐθύν]εσθαι olim B (H-L, K³); [τοῦ πρᾶττ]εσθαι s¹; διὰ τὸ [εὐ]θύν[εσθαι] Wilcken (secl. K-W³). 26 νόμον εἰσαγγελίας Wessely (B, K²⁻⁴, K-W³, Th) sed delet Wil. i 53: ὁ μὲν [οὖν ταῦτ'] ἔταξε K¹ (H-L).

§ 4. βουλὴν δ' ἐποίησε τετρακοσίους] A new council of 400 is here contrasted with the previously existing council of the Areopagus. There is nothing in the phrase to shew that the writer has made any mention of a previous council under Draco. Cf. Plut. *Sol.* 19, συστήσάμενος δὲ τὴν ἐν Ἀρείῳ πάγῳ βουλὴν...δευτέραν προσκατένευε βουλὴν ἀπὸ φυλῆς ἐκάστης, τεττάρων οὐσῶν, ἑκατὸν ἀνδρας ἐπιλεξάμενος.

Ἀρεοπαγιτῶν] Philippi, *Areop.* u. *Ephelen*, pp. 199—246; Gilbert, i 152². Duncker, *Gesch. d. Alt.* (XII 12) vol. vi 187—194.

ἐπίσκοπος οὖσα κτλ.] Plut. *l.c.*, τὴν δ' ἄνω βουλὴν ἐπίσκοπον πάντων καὶ φύλακα τῶν νόμων ἐκάθισεν.

τὰ πλείστα καὶ τὰ μέγιστα κτλ.] c. 3 § 6, διῃκει δὲ τὰ πλείστα καὶ τὰ μέγιστα τῶν ἐν τῇ πόλει, καὶ κολάζουσα καὶ ζημιοῦσα πάντας τοὺς ἀκοσμοῦντας κυρίας.

κυρία οὖσα] a notable hiatus (Kaibel, 12), which may, however, be removed by transposing the two words.

ζημιοῦν] obviously refers to pecuniary penalties (Kaibel, 58 n, refuting B. Keil, 102 n).

ἀνέφερεν] Dem. 41 § 8, τὴν τιμὴν οὐτ' ἐκείνῳ διέλυσεν οὔτε νῦν εἰς τὸ κοινὸν ἀνε-ρῆσεν.

εἰς πόλιν] = εἰς ἀκρόπολιν (cf. c. 60 § 3). Thuc. ii 15, καλεῖται δὲ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις. Aristoph. *Nub.* 69, *Eq.* 267, 1093, *Lys.* 245, 487. In inscriptions ἐν ἀκροπόλει is first found in B.C. 387—6, according to *Bull. d. Corr.*

Hell. 1888 p. 149. In fourth century prose the use of πόλις is preserved in certain familiar and unambiguous combinations: [Xen.] *De Red.* v 12, χρήματα εἰς τὴν πόλιν ἀνερχόμενα. Schol. Aristoph. *Lys.* 273, ἔστησαν ἐν πόλει παρὰ τὸν ἀρχαῖον νεῶν (possibly quoted from one of the writers of Ἀθλῖδες or from Craterus). For other references see Maetzner on Antiph. 6 § 39, ἐν τῇ πόλει. On the other hand, Andoc. 3 § 7, and Aeschin. 2 § 175, have ἀναφέρειν εἰς τὴν ἀκρόπολιν (Wyse). This use of πόλις must have been obsolete in the time of Aristotle. He must therefore be quoting from some writer at least 50 years earlier than his own time (Wilamowitz, i 51).

ἐπὶ καταλύσει τοῦ δήμου συνιστα-μένους] 25 § 3, συνισταμένους ἐπὶ κατα-λύσει τῆς πολιτείας, [Dem.] 46 § 26.

νόμον εἰσαγγελίας] εἰσαγγέλλειν has already been used in a general sense in 4 § 4. We now find a definite νόμος εἰσαγγελίας ascribed for the first time to Solon. The special case here mentioned corresponds to the first of the three classes of crimes which, according to Hyperides, were included in the νόμος εἰσαγγελτικός, *pro Eux.* § 8, ἐάν τις τὸν δῆμον τὸν Ἀθηναίων καταλύῃ ἢ συνῇ ἐπὶ καταλύσει τοῦ δήμου ἢ ἐταιρικὸν συναγάγῃ (Isocr. *de Big.* 6; Dinarch. c. *Dem.* 94). Cf. Theophr. *apud Lex. Rhet. Cantab. s.v.* εἰσαγγελία: ἐάν τις καταλύῃ τὸν δῆμον. The text implies that the definition given by Theophrastus applies to a far earlier date than the time

πόλιν πολλάκις στασιάζουσιν, τῶν δὲ πολιτῶν ἐνίους διὰ τὴν ῥαθυμίαν [ἀγα]πῶντας τὸ αὐτόματον, νόμον ἔθηκεν πρὸς αὐτοὺς ἴδιον, ὃς ἂν στασιαζούσης τῆς πόλεως μὴ θῆται τὰ ὄπλα μηδὲ μεθ' ἐτέρων, ἄτιμον εἶναι καὶ τῆς πόλεως μὴ μετέχειν. 30

9. τὰ μὲν οὖν [περὶ τὰ]ς ἀρχὰς τοῦτον εἶχε τὸν τρόπον. δοκεῖ δὲ τῆς Σόλωνος πολιτείας τρία ταῦτ' εἶναι τὰ δημοτικώτατα·

28 [ἀγαπῶ]ντας K-W et Kontos; [ἀγα]πῶντας K⁴, Th; 'certum est *ωντας*, π verisimile magis quam ρ' Blass (περιῶντας coni. olim Blass, Bury). 29 θῆται H-L (K³, B, K-W³), τιθῆται Richards, Blass (K-W), sed spatium vix sufficit; αἰρηται olim K.

IX 1 εἶχε litteris evanidis (K, B, K-W³): ἔταξε K-W¹, H-L. 2 τρία ταῦτ' papyrum secutus K (K-W^{2,3}, Th); τρία [[ταῦτ]] B⁴; τρία τὰδ² H-L, K-W¹ (app. B⁴); τρία πάντων Kaibel 144. τὰ om. H-L.

TESTIMONIA. 28—30. *Gellius, ii 12: In legibus Solonis illis antiquissimis quae Athenis axibus ligneis incisae sunt quasque latas ab eo Athenienses ut sempiternae manerent poenis et religionibus sanxerunt, legem esse *Aristoteles* refert scriptam ad hanc sententiam: 'si ob discordiam dissensionemque seditio atque discussio populi in duas partes fiet et ob eam causam irritatis animis utrimque arma capientur pugnabiturque, tum qui in eo tempore in eoque casu civilis discordiae non alterutrae parti sese adiunxerit, sed solitarius separatusque a communi malo civitatis secesserit, is domo patria fortunisque omnibus careto, exul extorrisque esto' (Rose, Frag. 353², 391³).

after Eucleides, to which it has been assigned by Fränkel, *Att. Geschworenenger.*, p. 77.

There is a vague reference to *εἰσαγγε-λαι* in the time of Solon in Pollux viii 53, χίλιοι δὲ κατὰ μὲν Σόλωνα τὰς εἰσαγγελίας ἔκρινον, κατὰ δὲ τὸν Φαληρέα καὶ πρὸς πεντακῶσιοι, cf. Philochorus, 155 Müller, εἰσιγγέιλαν, ὥς μὲν Φιλόχορος, χιλίων καθεζομένων, ὡς δὲ Δημήτριος ὁ Φαληρεὺς χιλίων πεντακῶσιον (cf. Duncker, *G. d. A.* vi 179 n). The special case mentioned in the text came before the Areopagus. Wilamowitz, i 53 n. 22, considers the clause Σόλωνος—αὐτῶν to be very questionable Greek.

§ 5. ἀγαπῶντας] Plut. *Rep.* 399 C, τὰ ἀποβαίνοντα ἀγαπῶντα.

τὸ αὐτόματον]=τὸ ἀπὸ τύχης. In *Magna Moralia* 1199 a 9 we find τὰ ἀπὸ αὐτομάτου contrasted with λόγος, cf. Aeschin. 3 § 167, εἰάν αὐτομάτον τι συμβῇ (Kaibel, 143).

νόμον ἔθηκεν κτλ.] Plut. *Sol.* 20 *in*i. τῶν δ' ἄλλων αὐτοῦ νόμων ἴδιος μὲν μάλιστα καὶ παράδοξος ὁ κελεύων ἄτιμον εἶναι τὸν ἐν στάσει μηδετέρας μερίδος γινόμενον. βούλεται δ', ὡς εἴκοι, μὴ ἀπαθῶς μηδ' ἀναισθητῶς ἔχειν πρὸς τὸ κοινόν, ἐν ἀσφαλεῖ θέμενον τὰ οἰκεία καὶ τῷ μὴ συναλγεῖν μηδὲ συνρροεῖν τῇ πατρίδι καλλωπιζόμενον, ἀλλ' αὐτόθεν τοῖς τὰ βελτίω καὶ δικαιοτέρα πράττουσι προσθέμενον συγκυδυνεύειν καὶ βοηθεῖν μᾶλλον ἢ περιμένειν ἀκινδύνως τὰ τῶν κρατούντων. *Praec. Ger. Reip.* 32

§ 1, ii 823 F, ἀπορήσει...καὶ θαυμάσει τί παθὼν ἐκείνος ὁ ἀνὴρ ἔγραψεν ἄτιμον εἶναι τὸν ἐν στάσει πόλεως μηδετέροις προσθέμενον, *De Sera Numinis Vindicta* 4, ii 550 B—C, παραλογώτατον δὲ τὸ τοῦ Σόλωνος, ἄτιμον εἶναι τὸν στάσει μηδετέρα μερίδι προσθέμενον μηδὲ συστασιάζοντα. Cic. *ad Atticum* x 1, 2, ego vero Solonis... legem neglegam, qui capite sanxit, si quis in seditione non alterius utrius partis fuisset. (Cf. Grote, c. 11, ii 341.) John Mayor (*Class. Rev.* v 120 b) also refers to Cantacuzen. iv 13, and Nicephorus Gregora ix 6 *fin*.

θῆται τὰ ὄπλα] metaphor from taking up a position in the face of an enemy. Plato, *Rep.* 440 E, ἐν τῇ τῆς ψυχῆς στάσει τίθεσθαι τὰ ὄπλα πρὸς τοῦ λογιστικοῦ. The phrase is frequent in Xenophon's *Anabasis* in several military senses, e.g. εἰς τάξιν τὰ ὄπλα τίθεσθαι ii 2, 21 and v 4, 11 (Krüger's *Lexikon*, or Vollbrecht's *Wörterbuch*).

μηδὲ μεθ' ἐτέρων] Also in Thuc. ii 67 § 5, cf. v 48, οὐδ' ὑφ' ἐτέρων. vi 44 § 4, οὐδὲ μεθ' ἐτέρων. vii 59 § 1, μηδὲ μεθ' ἑτερα.

IX § 1. τῆς Σόλωνος πολιτείας—τὰ δημοτικώτατα] Isocr. 7 § 16, ἐκείνην τὴν δημοκρατίαν, ἣν Σόλων μὲν ὁ δημοτικώτατος γινόμενος ἐνομοθέτησε. Dem. 18 § 6, Σόλων, εὖνους ὦν ὑμῖν καὶ δημοτικός. Hyper. c. *Athenog.* 21, ὁ δημοτικώτατος Σόλων. For Solon's relations to democracy see *Pol.* ii 12, 1273 b 35. In the

πρῶτον μὲν καὶ μέγιστον τὸ μὴ δανείζειν ἐπὶ τοῖς σώμασιν, ἔπειτα
τὸ ἐξεῖναι τῷ βουλομένῳ τιμωρεῖν ὑπὲρ τῶν ἀδικουμένων, τρίτον
5 δέ, (ῶ) μάλιστά φασιν ἰσχυκέναι τὸ πλῆθος, ἢ εἰς τὸ δικαστή-
ριον ἔφεσις· κύριος γὰρ ὢν ὁ δῆμος τῆς ψήφου κύριος γίγνεται τῆς

4 τιμωρεῖν Paton, κ-ω (κ³, B), cf. 19, 2; τιμωρεῖσθαι Wyse, H-L; δικάζεσθαι K¹;
δικὴν λαβεῖν (hiatu vitato) J W Headlam et Lipsius, coll. Plut. Sol. 18. 5 <ῶ>
Lipsius, H-L (B, κ³, Th); <ῶ καὶ> K-W, Kaibel 144; ῥ K¹. 6, 9, 13 ΓΙΝ (κ-ω).

language of Mr Newman's excellent paraphrase in vol. i p. 373, we are there told that 'certain persons regarded Solon as the destroyer of an extreme oligarchy, on the ruins of which he constructed the πατριος δημοκρατία, a wisely mixed constitution: they took him to have founded the Areopagus, to have introduced the system of filling magistracies by election, and to have created the popular dicastery, thus as it were equipping the State with a complete set of new institutions.... To this view of Solon's work Aristotle objects: he says that Solon would seem to have found the council of the Areopagus, and the system of filling the magistracies by election, already established, and that he...left them as he found them, whereas he did institute the popular element in the constitution by founding the popular dicasteries. He appeals in support of his contention to the opinion of a second set of critics, who made Solon responsible for the existing extreme democracy. They complained that, so far from being the author of a mixed constitution, he overpowered the oligarchical element by the democratic, inasmuch as he gave supreme power to the popular dicastery. Armed with this judicial authority, the people became masters of the State; one statesman after another had to play into their hands, and so the extreme democracy gradually came into being. Aristotle, however, holds that these inquirers ascribed to Solon's institution of popular dicasteries consequences which would not have resulted from it, if it had not been for accidental circumstances. Solon was far from intending to found an extreme democracy; he gave, in fact, only a modicum of power to the people—enough to content them and no more—and reserved office for the better-to-do classes. On the other hand, he was not the contriver of an elaborate mixed constitution, but rather the founder of the beginnings of popular liberty; still less was he the undoer of the power of the Few. He left office in their hands, and gave the people only just enough power to make the holders of office govern well.'

μὴ δανείζειν κτλ.] 6 § 1. τὸ ἐξεῖναι—
ἀδικουμένων] Plut. Sol. 18, οἰόμενος δεῖν
ἐπαρκεῖν τῇ τῶν πολλῶν ἀσθενείᾳ, παντὶ
λαβεῖν δικὴν ὑπὲρ τοῦ κακῶς πεπονθότος
ἔδωκε· καὶ γὰρ πληγέντος ἐτέρου ἢ βλα-
βέντος ἐξῆν τῷ δυναμένῳ καὶ βουλομένῳ
γράφεσθαι τὸν ἀδικούντα καὶ διώκειν, ὁρ-
θῶς ἐθίζοντο τοῦ νομοθέτου τοὺς πολίτας
ὥσπερ ἐνὸς μέρους συναισθάνεσθαι καὶ συν-
αλγεῖν ἀλλήλοις. ταύτῃ δὲ τῷ νόμῳ συμ-
φωνοῦντα λόγον αὐτοῦ διαμνημονεύουσιν.
ἐρωτηθεὶς γὰρ, ὡς εἴκεν, ἥτις οἰκείαι
κάλλιστα τῶν πόλεων, "ἐκείνη," εἶπεν,
"ἐν ᾗ τῶν ἀδικουμένων οὐχ ἦττον οἱ μὴ
ἀδικοῦμενοι προβάλλονται καὶ κολάζουσι
τοὺς ἀδικούντας." Plutarch here quotes
much more than the text.

πλῆθος] synonymous nōt with δῆμος,
but with οἱ πολλοί. The latter are con-
trasted like the poor with the rich (2 § 3,
5 § 1, 24 § 3, 27 § 4), the majority with
the oligarchy (41 § 2, 29 § 1, 36 § 1). In
the description of the constitution of the
fourth century, Aristotle never uses πλῆθος.
There was no longer any minority to which
the πλῆθος could be contrasted; the δῆμος
was now supreme (Kaibel, 53).

ἢ εἰς τὸ δικαστήριον ἔφεσις] The constr.
changes from the substantival use of the
infinitive to an ordinary substantive. The
eulogists of Solon, referred to in Pl.
ii 12, 1273 ὁ 41, recognise the δικαστήριον
as the element which is δημοσικόν in his
constitution (τὸν δῆμον καταστήσαι, τὰ
δικαστήρια ποιήσας ἐκ πάντων); while his
critics describe him as having subordinated
the oligarchical element, κύριον ποιήσαντα
τὸ δικαστήριον πάντων, κληρωτὸν ἐν. Aris-
totle himself subsequently mentions as
one of the two elements in the neces-
sary modicum of political power assigned
to the people that of εὐθύνειν, i.e. calling
the officials to account in the law-courts,
μηδὲ γὰρ τούτου κύριος ὢν ὁ δῆμος δοῦ-
λος ἂν εἴη καὶ πολέμιος. Plut. Sol. 18
(after saying of the θῆτες that τῷ συνεκ-
κλησιάζειν καὶ δικάζειν μόνον μετέχον τῆς
πολιτείας) adds: ὁ κατ' ἀρχὰς μὲν οὐδέν,
ὕστερον δὲ παμμέγεθος ἐφάνη· τὰ γὰρ
πλείστα τῶν διαφόρων ἐνέπιπτεν εἰς τοὺς
δικαστάς. καὶ γὰρ ὅσα ταῖς ἀρχαῖς ἔταξε
κρίνειν, ὁμοίως καὶ περὶ ἐκείνων εἰς τὸ

2 πολιτείας. ἔτι δὲ καὶ διὰ τὸ μὴ γεγράφθαι τοὺς νόμους ἀπλῶς μὴδὲ σαφῶς, ἀλλ' ὥσπερ ὁ περὶ τῶν κλήρων καὶ ἐπικλήρων, ἀνάγκη πολλὰς ἀμφισβητήσεις γίνεσθαι καὶ πάντα βραβεύειν καὶ τὰ κοινὰ καὶ τὰ ἴδια τὸ δικαστήριον. οἶονται μὲν οὖν τινες 10 ἐπίτηδες ἀσαφεῖς αὐτὸν ποιῆσαι τοὺς νόμους, ὅπως ἢ τῆς κρίσεως [ὁ] δῆ[μος κ]ύριος. οὐ μὴν εἰκός, ἀλλὰ διὰ τὸ μὴ δύνασθαι καθόλου

9 πολλὰς Paton, Blass, κ-w, κ³, Th; ἦν τὰς κ¹; ἦν πολλὰς H-L sed deest spatium. 10 τὸ δικα[σ]τήρι[ον] κ-w, κ³, papyri lectio incerta (B): τὰ δικαστήρ[ια] κ¹ (H-L), sed propter tot generis neutri pluralia in contextu cumulata praestat numerus singularis. Cf. Kaibel 144.

11 ὅπως ἢ—κύριος ita recte Papageorg. (B, κ³, κ-w³, Th): ὅπως—ἢ κύριος H-L; ὅπως τι—ἢ κύριος κ-w¹; ὅπως τι τῆς κρίσεως [ἐ]χ[ρ] [ὁ δῆμος κ]ύριος κ¹.

12—13 περιλαβεῖν etiam ante καθόλου scriptum et deinde deletum: πανταχοῦ sine causa legendum suspicantur H-L.

δικαστήριον ἐφέσεις ἔδωκε τοῖς βουλομένοις. Grote (ii 325) holds that the popular dicasteries were not established by Solon, a view which is not in accordance with the text. He also points out (p. 326) that, although Solon laid the foundation of the Athenian democracy, his institutions were not democratical (as compared with those of Cleisthenes and Pericles). The dicasteries doubtless became more highly developed in later times, but of their existence in Solon's time for certain purposes, such as the control of officials, there can be no reasonable doubt. See Duncker, *Gesch. d. Alt.* vi 179, 180.

§ 2. ἀπλῶς...σαφῶς] Dem. *Lept.* § 93, ἀπλὰ καὶ σαφῆ, Isaeus ii § 32, ἀπλὰ καὶ γνωρίμα μαθεῖν, Dem. 24 § 68, ἀπλῶς καὶ πᾶσι γνωρίμους γεγράφθαι. In all these passages perspicuity is described as a merit in legislative enactments. Here the obscurity of some of Solon's laws is said to have increased the powers of the people as interpreters of the law in the dicasteries.

ἀλλ' ὥσπερ] For the ellipse, cf. *Rhet.* 1355 b 8 f, ἀλλὰ καθάπερ ἡ διαλεκτικὴ (Kaibel, 144).

ὁ περὶ τῶν κλήρων] The reference is to the law of intestate succession quoted in Dem. *Macart.* 43 § 51, p. 1067. Parts of this law are paraphrased or expressly cited in Isaeus ii §§ 1, 2, and 7 § 20. The law of the ἐπικλήρος is quoted in Dem. 43 §§ 16, 54, and 46 § 22, ending with the words ἀνεπίδικον μὴ ἐξῆναι εἶχειν μήτε κλήρον μήτε ἐπικλήρον. This law is referred to in Isaeus 3 §§ 64, 74 and elsewhere. Both laws may be fairly ascribed to Solon, and students of Isaeus will admit the ambiguity of certain clauses in them. The greater part of Plutarch's *Sol.* 20 is devoted to details of the law of

the ἐπικλήρος, but the points there touched upon are curious rather than obscure. In the time of Aristophanes the decision of rival claims to the hand of an 'heirless' was one of the most cherished privileges of the Athenian dicast (*Vesp.* 583—587). Cf. *inf.* 42 § 5, περὶ κλήρων καὶ ἐπικλήρων, 50 § 6, ἐπικλήρων κακώσεως, and κλήρων καὶ ἐπικλήρων ἐπιδικασίαι, also 43 § 4; and Plat. *Leg.* 630 E, τὰ περὶ τῶν κλήρων καὶ ἐπικλήρων.

ἀνάγκη] sc. ἦν. *Rhet.* i i § 8, ἀνάγκη ἐπὶ τοῖς κριταῖς καταλείπειν, *Eth.* 1137 b 15, ἀνάγκη μὲν εἰπεῖν καθόλου, μὴ οἷον τε δὲ ὁρθῶς.

οἶονται κτλ.] Plut. *Sol.* 18, λέγεται δὲ καὶ τοὺς νόμους ἀσαφέστερον γράψας καὶ πολλὰς ἀντιλήψεις ἔχοντας αὐτῆσαι τὴν τῶν δικαστηρίων ἰσχύν· μὴ δυναμένους γὰρ ὑπὸ τῶν νόμων διαλυθῆναι περὶ ὧν διεφέροντο συνέβαινον αἰεὶ δεῖσθαι δικαστῶν καὶ πᾶν ἀγειν ἀμφισβήτημα πρὸς ἐκείνους, τρόπον τινα τῶν νόμων κυρίου ὄντας. 'It is hardly just to Plutarch' (says Grote) 'to make him responsible for the absurd remark that Solon rendered his laws intentionally obscure... We may well doubt whether it was ever seriously intended even by its author, whoever he may have been' (Grote, c. 11, i 330). We now see that Plutarch quotes from the text (or from the authority followed in the text), where the authors of this opinion are not specified. The opinion is only quoted to be rejected. The real cause for the obscurity of some of Solon's laws is introduced with the words οὐ μὴν εἰκός κτλ.

τινές] The adherents of the Thirty; cf. 35 § 2 (Wilamowitz, i 63).

διὰ τὸ μὴ δύνασθαι (sc. Σδλωνα) καθόλου περιλαβεῖν τὸ βέλτιστον] 'owing to his being unable to attain the perfection of legislative expression while drawing

περιλαβεῖν τὸ βέλτιστον· οὐ γὰρ [δ]ικ[αιον] ἐκ τῶν νῦν γιγνομένων ἀλλ' ἐκ τῆς ἄλλης πολιτείας θεωρεῖν τὴν ἐκείνου βούλησιν.

10. ἐν μὲν οὖν τοῖς νόμοις ταῦτα δοκεῖ θείναι δημοτικά, πρὸ δὲ τῆς νομοθεσίας ποιῆσαι τὴν τῶν χρεῶν ἀποκοπὴν καὶ μετὰ ταῦτα τὴν τε τῶν μέτρων καὶ σταθμῶν καὶ τὴν τοῦ

Χ 2 ΠΟΙΗΣΑΙ (κ, Η-Ι) 'potius quam ΠΟΙΗΣΑΣ' (Wilcken, κ-ω³, Th) 'habere videtur L; neque καί, quod se dispexisse putat Wilcken' (del. κ-ω³), 'videre possum,' κ⁴; ποιῆσαι retinet sed ἐποίησε mavult B⁴ in appendice. 3 μετὰ ταῦτα, 'et ambiguum et falsum' B⁴ in appendice.

up his laws in general terms.' It is characteristic of a legislator to deal with τὸ καθόλου, leaving the dicast to deal with the details. *Rhet.* i 1 § 7, ἡ μὲν τοῦ νομοθέτου κρίσις οὐ κατὰ μέρος ἀλλὰ περὶ μελλόντων τε καὶ καθόλου ἐστίν, 13 § 13, συμβαίνει δὲ τοῦτο (τὸ ἐπικεικὲς) τὰ μὲν ἀκόντων τὰ δὲ ἐκόντων τῶν νομοθετῶν, ἀκόντων μὲν ὅταν λάθῃ, ἐκόντων δ' ὅταν μὴ δύνωνται διορίσαι, ἀλλ' ἀναγκαῖον μὲν ἢ καθόλου εἰπεῖν, μὴ ἢ δέ, ἀλλ' ὥς ἐπὶ τὸ πολὺ. *Eth. Nic.* v 14, 1137 b 15, *Pol.* iii 11, 1282 b 2, (those in authority must be) κυρίους περὶ ὅσων ἐξαδυνατοῦσιν οἱ νόμοι λέγειν ἀκριβῶς διὰ τὸ μὴ ῥᾶδιον εἶναι καθόλου δηλῶσαι περὶ πάντων, *Pol.* 1268 b 39, 1269 a 9, 1282 b 2, 1286 a 10.

περιλαβεῖν, here 'to definitively, determine in express words, draw up in a legal form' (L and S), *Plat. Leg.* 823 B, θήρα γὰρ πάμπολὸν τι πρᾶγμά ἐστι, περιειλημμένον ὀνόματι νῦν σχεδὸν ἐνί. *Ar. Eth. Nic.* v 4, 1130 b 3, ἐνὶ ὀνόματι περιλαβεῖν (embrace, include) ταῦτα πάντα, iii 12, 1117 b 21, τύπῳ περιλαβεῖν. *Pol.* iii 16, 1287 b 19, τὰ μὲν ἐνδέχεται τοῖς νόμοις περιληφθῆναι, vi 5, 1320 a 1, νόμοι οὐ περιλήφονται τὰ σώζοντα τὰς πολιτείας.

οὐ γὰρ δίκαιον—βούλησιν] One of the writer's favourite methods of reconstruction is 'inference from the present to the past, from existing circumstances to their presumable antecedents, from a given state of institutions to a former condition of the same.' We here find 'part of a formula for the critical application of this method,' or rather for the limitations under which it may be applied (Mr Macan, *J. H. S.*, xii 37 f).

τῶν νῦν γιγνομένων] 'the present state of things' in the law courts, with their conflicting arguments as to the law (e.g. of the ἐπικληρος), which could only be settled by the verdict of the 'people' assembled in the court.

X § 1. πρὸ δὲ τῆς νομοθεσίας κτλ.] Solon's general legislation falls between the σεισάχθεια and the alteration of the currency. There is thus no direct con-

nexion between the change in the coinage and the famous 'disburdening' ordinance. It was not by a modification of the monetary standard that Solon relieved the oppressed debtors; it was by an absolute cancelling of the debt. The opposite view was held by Androton, whose opinion is quoted by Plutarch only to be rejected: *Sol.* 15, καίτοι τινὲς ἔγραψαν, ὡς ἐστὶν Ἀνδρότιον, οὐκ ἀποκοπὴν χρεῶν, ἀλλὰ τόκων μετριότητι κουφισθέντας ἀγαπήσαι τοὺς πένητας, καὶ σεισάχθειαν ὀνομάσαι τὸ φιλανθρώπουμα τοῦτο καὶ τὴν ἅμα τούτῳ γενομένην τῶν τε μέτρων ἐπαύξησιν καὶ τοῦ νομίσματος τιμὴν. ἑκατόν γὰρ ἐποίησε δραχμῶν τὴν μῆνιν πρότερον ἑβδομήκοντα καὶ τριῶν οὖσαν, ὥστ' ἀριθμῶ μὲν ἴσον, δυνάμει δ' ἑλαττον ἀποδιδόντων, ὠφελείσθαι μὲν τοὺς ἐκτινόντας μεγάλα μηδὲν δὲ βλάπτεισθαι τοὺς κομιζομένους. οἱ δὲ πλείστοι πάντων ὁμοῦ τῶν συμβολαίων ἀναίρεσιν γενέσθαι τὴν σεισάχθειαν, καὶ τοῦτοις σνῆδει μᾶλλον τὰ ποιήματα.

τῶν μέτρων καὶ σταθμῶν καλ...τοῦ νομίσματος αὐξήσιν] 'the augmentation of the measures and weights and of the currency.' *Andoc. De Myst.* 83 (the decree of Tisamenus). πολιτεύεσθαι Ἀθηναίους κατὰ τὰ πατέρα, νόμοις δὲ χρῆσθαι τοῖς Σόλωνος καὶ μέτροις καὶ σταθμοῖς. *Plato, Leg.* 746 D—E, νομίσματα καὶ μέτρα ξηρά τε καὶ ὑγρά καὶ σταθμὰ. It was held by Boeckh (*Metrolologie*, 1838, xv § 2) that Solon 'not only debased the coin but also altered the weights and measures.' Grote dissented from this opinion on the latter point, giving his reasons in the *Classical Museum*, i p. 25: 'I believe that the statement of Androton...has no reference to the *medimnus* and *metretes*, and that we cannot even deduce from it the vague inference...that Solon made some new arrangement of the measures.' He interprets the words τῶν μέτρων ἐπαύξησιν (*Plut.*) of the monetary standard alone, referring them to the 'increased number of drachmae, which every mina and every talent were now made to contain.' He

2 νομίσματος αὐξῆσιν. ἐπ' ἐκείνου γὰρ ἐγένετο καὶ τὰ μέτρα μείζω τῶν Φειδωνείων, καὶ ἡ μνᾶ πρότερον ἔχουσα σταθμὸν ἐβδομή- 5

4 ΔΥΣΗCIN littera Z incerta (κ, β, κ-ω³, Th), non ΕΠΑΥΣΗCIN (olim κ-ω) nec ΚΑΤΑCΤΑCIN (H-L). ΜΕΙΖΩ (κ, κ-ω, β, Th), non ΜΕΙΩ (H-L). δ ἔχουσα Wilcken (κ-ω³, β²⁻⁴, κ³, Th); [μὲν ἔχ]ουσα κ¹; ἔλκουσα, κ-ω, H-L, κ³; ἀγούσα β¹, s¹ coll. c. 51 § 3 τὸν σταθμὸν ἀγούσας. [σ]ταθμὸν Diels (β²⁻⁴, κ-ω³, κ⁴): παρα- [πλή]σιν κ (s¹); παρὰ [μικρ]ὸν κ-ω; τρεῖς καὶ H-L; τὰς γ' καὶ β¹.

even adds that 'we know positively that Solon did not meddle with the weights.' He holds that it was 'for the express purpose of affording relief to debtors, that Solon degraded the monetary standard, and maintains that Solon 'would not choose such a moment for rearranging the liquid and dry measures.' The present passage conclusively confirms the opinion held by Boeckh.

τὴν τοῦ νομίσματος αὐξῆσιν] apparently refers to the fact that 73 old Aeginetan drachmas were replaced by 100 Attic drachmas, so that the same amount of silver was represented by a larger number of coins. This explanation assumes that the weight of the drachmas was altered, while that of the mina remained the same.

§ 2. τὰ μέτρα μείζω τῶν Φειδωνείων] Hdt. vi 127, Φειδῶνος τοῦ Ἀργείου τυράννου... τοῦ τὰ μέτρα ποιήσαντος τοῖς Πελοποννησίαισι. The date of Pheidon is disputed. He is sometimes placed in Ol. 8 = B.C. 748 (Pausan. vi 23, 2, followed by Unger, Duncker, and Busolt, i 140², 611²); sometimes (by altering the text of Pausanias) in Ol. 28 = B.C. 668 (Weissenborn, followed by Curtius). Hdt. l.c. mentions a son of Pheidon among the suitors of the daughter of Cleisthenes, despot of Sicily, which would make Pheidon's date shortly before 600 B.C. The first of these dates is half a century before the beginning of Greek coinage, which may be placed about B.C. 700 (Busolt, i 621²). The earliest authority for the statement that silver coins were first struck by Pheidon at Aegina is Ephorus, quoted by Strabo p. 376, Ἐφωρος δ' ἐν Ἀττικῇ ἀργυροὺς πρῶτον κοπῆναι φησὶν ὑπὸ Φειδῶνος, and p. 358, μέτρα ἐξέυρε τὰ Φειδῶνία καλούμενα καὶ σταθμοὺς καὶ νόμισμα κεχαραγμένον τὸ τε ἄλλο καὶ τὸ ἀργυροῦν (cf. Busolt, i 620² n). This last is the only passage which describes Pheidon as an inventor of weights; and even here the epithet 'Pheidonian' is applied to the μέτρα alone. The *Marmor Parium*, ep. 30, connects him with silver coinage as well as with a reform in the measures of capacity: Φειδῶν δ' Ἀργεῖος ἐδημῆσε τὰ

μέτρα... καὶ ἀνεσκεῖασε ('reformed them') καὶ νόμισμα ἀργυροῦν ἐν Ἀττικῇ ἐποίησεν. The *Etymologicum Magnum*, s. v. ὀβελίσκος, mentions his coinage, but implies that he made no change in standards of weight. The text mentions him solely in connexion with μέτρα, or 'measures of capacity,' and not in connexion with coinage or weights, the present section dealing in order with three topics (1) measures, (2) coinage, (3) weights, which must not be confounded with one another. Similarly, in another of the πολιτεῖαι, that of Argos (Rose, Frag. 480, 3, Pollux 10, 179), μέτρα alone are mentioned in connexion with Pheidon: εἴη δ' ἂν καὶ Φειδῶν τι ἀγγεῖον ἐλαιήρὸν ἀπὸ τῶν Φειδωνείων μέτρων ὠνομασμένον, ὑπὲρ ὧν ἐν Ἀργεῖα πολιτεῖα Ἀριστοτέλης λέγει.

The present passage tells us for the first time that the Pheidonian measures of capacity were smaller than the corresponding Attic measures. The Pheidonian scale of measures may be identified with the Babylonian, and the ratio of the Pheidonian to the Solonian measures may accordingly be 12 : 13. Thus, in liquid measure, the Solonian μετρητής is already known to have contained about 39 litres, or 8½ gallons: the Pheidonian μετρητής would therefore contain about 36 litres, or rather less than 8 gallons, and be identical with the Babylonian *epha* and the old Egyptian *artabe*. Similarly, in dry measure, the Solonian μέδιμος contained about 52 litres, or about 12 gallons; and the Pheidonian, 48 litres, or about 11 gallons (Hultsch, *Neue Jahrb. für Philologie*, 1891, pp. 263-4). For the opinion held hitherto, that the Pheidonian measures were larger than the Solonian, cf. Duncker, *Hist. Gr.* Bk 11, c. ii, vol. ii 26 E. T.

ἡ μνᾶ—ἐκατόν] According to the statement of Androtion in Plut. *Sol.* 15, Solon, in introducing a new standard for silver coin, lowered the standard to the extent of 27 per cent. 100 drachmas of the new standard contained no more silver than 73 of the old. Thus the new mina was equivalent in weight to 73 unreduced drachmas. As 73 : 100 :: 100 :

κοντα δραχμὰς ἀνεπληρώθη ταῖς ἑκατόν. || ἦν δ' ὁ ἀρχαῖος [Col. 4.
7] χαρακτήρ διδραχμον. ἐποίησε δὲ καὶ σταθμὰ πρὸς τὸ νόμισμα

6 ταῖς: τὸτ' eis H-L; eis (hiatu admisso) coniecerat Mahaffy (*Athenaeum*, 1891 (1) 344), sed numerum omnibus notum indicat articulus. ΕΚΑΤΟΝ: τριάκοντα B⁴, 'eis quae ad summam centum dr. deerant.' 7 χαρακτήρ διδράχμον <βοῦς> Wyse, coll. Poll. ix 60; χαρακτήρ <βοῦς καὶ τὸ νόμισμα> διδραχμον Jos. Mayor. σταθμὰ K-W, K³, B, Th; τὰ σταθμὰ Keil; σταθμὸν K¹; πρὸς τὸν σταθμὸν τὸ νόμισμα? H-L.

137; hence, 100 drachmas of the old standard would be equivalent in weight to 137 of the new. 73 to 100 is precisely the proportion between the Attic drachmas of 67·5 grs. and average Aeginetan drachmas of rather over 90 grs. (73 : 100 :: 67·5 : 92·4), the Attic mina being to the Aeginetan as 100 : 137 (Head's *Historia Numorum*, p. 309¹). If, however, instead of taking Aeginetan coins of average weight, we take those of actual maximum weight, the stater of two drachmae weighs 194 grs. The corresponding Attic coin weighs 135 grs. Then as 194 : 135 :: 100 : 69 $\frac{1}{2}$. Hence the number of drachmas of the Aeginetan standard, which would be equivalent in weight to 100 Attic drachmas, would be about 69 $\frac{1}{2}$. Thus, the average weights confirm the figure given by Androton (73), while the maximum weights confirm that in the text (70).

I append the explanation given in Head's 2nd ed., p. 367:—In the time of Solon 'the Euboic drachm in its heavy form (commonly known as the didrachm) weighed about 133 grs....The drachm of the old Pheidonian or Aeginetic standard hitherto current...weighed, on the other hand, about 93·1 grs. These two drachms (of 93 and 133 grs.) and their corresponding minae, each containing 100 drachms of their respective standards, stood therefore in relation to one another as follows:—Pheidonian = Aeginetic dr., 93·1 grs.; mina, 9310 grs. = 70 Euboic drs. Euboic dr., 133 grs.; mina, 13300 grs. = 100 Euboic drs.'

The new standard introduced by Solon in place of the Aeginetan has been convincingly proved by Mommsen (*Röm. Münzwesen*, p. 43 sq., *Mon. Rom.* ed. Blacas, i 29 sq., 73 sq.) to have been the Euboic, and henceforth Euboian coins would circulate freely in Attica, side by side with the new Attic money (Head, ed. i, 310, cf. 302 and xxxviii—xliv). Thus Solon's reform of the currency was not necessarily due to economic reasons connected with the debts of the poorer citizens. It had a commercial object and was intended to facilitate trade with the

neighbouring island of Euboea (especially with Chalcis and Eretria), with the numerous Euboian colonies, both in Chalcidice and in the West, and with other Greek cities (for example, Cyrene), where the Euboic standard prevailed. It would also promote trade with Corinth, where a similar standard was in use (Busolt, i 262² f), and with the Greek colonies in Chalcidice and Sicily (Köhler, in *Mittheil. d. d. arch. Inst.* 1885, x 151—157). It has further been suggested by Mr R. S. Poole (*Dict. of the Bible*, art. 'Weights and Measures') that the new Solonian standard was borrowed from Egypt. The Egyptian unit of weight was 140 grains, and the Solonian didrachm weighed 135 grains. Thus, whether the standard was actually borrowed from Egypt or Euboea, the Solonian coinage would facilitate intercourse with Egypt as well as with the countries where the Euboic standard was in use.

In this connexion it is interesting to notice that, after reforming the currency, and thus facilitating trade with countries employing either the Euboic or the Egyptian standard, Solon set out for Egypt, where he stayed for ten years, one of his avowed objects being the pursuit of commerce.

ἀνεπληρώθη] 'was raised to the full number of a hundred drachmas.'

ἦν—διδραχμον] 'the primitive type of coin was the two-drachma piece.' χαρακτήρ means (1), as here, τὸ κεχαραγμένον, that which has a stamp impressed upon it, cf. Plato, *Politicus*, 289 B, ἡ τοῦ νομίσματος ἰδέα καὶ σφραγίδων καὶ παντὸς χαρακτῆρος: (2) the stamp itself, as in *Ar. Pol.* i 9, 1257 a 40 χαρακτῆρα ἐπιβαλόντων, ἢ ἀπολύση τῆς μετρήσεως αὐτοῦς· ὁ γὰρ χαρακτήρ ἐτέθη τοῦ πόσου σημείον. *Oecon.* ii 5 (of Hippias), τὸ δὲ νόμισμα τὸ ὃν Ἀθηναῖοις ἀδόκιμον ἐποίησεν· τάξας δὲ τιμὴν ἐκέλευσε πρὸς αὐτὸν ἀνακομίζειν· συνελθόντων δὲ ἐπὶ τῷ κόφῳ ἕτερον χαρακτῆρα ἐξέδωκε τὸ αὐτὸ ἀργύριον.

Before the time of Solon, the only money current in Attica, as well as in Boeotia and Peloponnesus, seems to have

τ[ρ]εῖς καὶ ἐξήκοντα μνᾶς τὸ τάλαντον ἀγούσας, καὶ ἐπιδιενε- 8
μήθησαν [αἱ τ]ρεῖς μναὶ τῷ στατήρι καὶ τοῖς ἄλλοις σταθμοῖς.

8 *τρεις καὶ olim seclisut κ*; ante *ἐβδομήκοντα* (v. 5) *posuerunt* H-L, alii; *retinuerunt* K-W, B, S¹, K⁴, Th. *ΕΞΗΚΟΝΤΑ*: *ογδοήκοντα* Gertz, Köhler. *ἀγούσας*: *ἄγον* Herwerden, Papabasilieos. 9 *αἱ τρεῖς* Lehmann, Diels, Wilcken (κ-w³, κ⁴, Th); *αἱ γ* *proposuerat* B²; [αἱ] *μναὶ* κ¹, B¹ (S¹).

been the Aeginetan didrachm of about 194 grains; but there are no Athenian coins extant of Aeginetan weight. Thus, apart from mere tradition (Plut. *Thes.* 25 *ἔκοψε δὲ καὶ νόμισμα βοῦν ἐγχαράξας*), there is no proof of any coins having been struck at Athens before Solon (Head, p. xlii). The text must therefore refer to the old Aeginetan didrachms in circulation in Attica before the time of Solon. These coins had on the obverse a tortoise with a plain shell and a row of dots down the middle of its back; and, on the reverse, an incuse square divided into eight triangular compartments, of which four or more are deeply hollowed out (Head, *l.c.*, p. 332¹, fig. 220).



From the time of Solon the standard coin of Athens was the tetradrachm of the



full Euboic weight of 270 grains. The common type is a head of Athena of rude archaic style with large prominent eye, wearing a round earring and close-fitting crested helmet: on the obverse is an owl with head facing and wings closed; also an olive-spray and the letters Α Θ Ε (*ib.* p. 310¹, fig. 209). After the time of Solon, coins of Eretria, stamped with the head of a bull, together with other Euboean coins, may have circulated in Attica, side by side with the Solonian 'owls.' Philochorus, who was an *ιεροσκόπος* in 306 B.C., and "therefore not unlikely to have seen old coins among the Temple treasures,"

states that the early didrachms, which preceded the Solonian 'owls,' were impressed with the figure of an ox (Head, *l.c.* p. 366²). Cf. Schol. on Arist. *Av.* 1106, ἡ γλαῦξ ἐπὶ χαράγματος ἦν τετραδράχμου, ὡς Φιλόχορος· ἐκλήθη δὲ τὸ νόμισμα τὸ τετραδράχμου τότε [ἡ] γλαῦξ. ἦν γὰρ γλαῦξ ἐπίσημον καὶ πρόσωπον Ἀθηναῖς, τῶν πρότερον διδράχμων ὄντων ἐπίσημον δὲ βοῦν ἐχόντων. Pollux, ix 60, διδράχμου· τὸ παλαιὸν δὲ τοῦτ' ἦν Ἀθηναίοις νόμισμα, καὶ ἐκαλεῖτο βοῦς, ὅτι βοῦν εἶχεν ἐντετυπωμένον. We cannot, however, ignore the fact that archaic coins of Euboea, bearing the bull's head, have repeatedly been found in Attica (cf. Koehler, *Mittheilungen*, ix 357-9).

ἐποίησε-ἀγούσας 'He also instituted standard weights corresponding to the coinage, 63 minae weighing the talent,' i.e. 'at the rate of 63 minae to the weight of a talent.' Cf. c. 51, τὸν σταθμὸν ἄγοντας ὅσον ἂν οὗτοι τάξωσιν.

Needless difficulty has been felt respecting these 63 minae, on the ground that, in every standard, a talent invariably consists of 60 minae. But the text simply states the weight of the trade-talent in terms of the coinage-mina.

Solon made his new talent consist of 63 old minae of the average Euboic weight; and this talent was, like all other talents, divided into 60 minae. 'A talent weighing 63 of the Solonian coin-minae would weigh between 54558 and 53802 grammes, or (if we calculate from the normal weight of the Solonian mina of 873·2 grammes) 55011·6 grammes.' The weights of the corresponding trade-minae in the new *σταθμὰ* would be 909·3, 896·7, and 916·86. These results are confirmed by a series of extant Attic weights varying from 924·91 to 883·02 grammes (G. F. Hill, *Solon's Reform of the Attic Standard*, in *Numismatic Chron.* xvii (1907) 6).

ἐπιδιενεμήθησαν σταθμοῖς 'The proportional parts of the three minae were added to (or 'distributed over') the *stater* and the other weights.' *ἐπιδιανέμω*, "to distribute besides," Philo 2, 651; *τινὶ τι* Josephus, *B. J.* 2, 6, 3" (L and S). *στατήρ* is the general term for a stand-

11. διατάξας δὲ τὴν πολιτείαν ὄνπερ εἶρηται τρόπον, ἐπειδὴ προσιόντες αὐτῷ περὶ τῶν νόμων ἠνώχλουν, τὰ μὲν ἐπιτιμῶντες τὰ δὲ ἀνακρίνοντας, βουλόμενος μῆτε ταῦτα κινεῖν μῆτ' ἀπεχθάνεσθαι παρῶν, ἀποδημίαν ἐποίησατο κατ' ἐμπορίαν ἅμα καὶ 5 θεωρίαν εἰς Αἴγυπτον, εἰπὼν ὡς οὐχ [ἦ]ξει δέκα ἐτῶν· οὐ γὰρ οἶεσθαι δίκαιον εἶναι τοὺς νόμους ἐξηγεῖσθαι παρῶν, ἀλλ' ἕκαστον τὰ γεγραμμένα ποιεῖν. ἅμα δὲ καὶ συνέβαινε αὐτῷ τῶν τε 2 γνωρίμων διαφόρους γεγενῆσθαι πολλοὺς διὰ τὰς τῶν χρεῶν

ΧΙ 2 ΕΝΩΧΛΟΥΝ (K¹, K-W, B, K⁴): ἠνώχλουν Jos. Mayor (H-L, K³, Th). 3 ΚΕΙΝΕΙΝ. 5 εἰπὼν ὡς οὐχ ἦξει Wessely, Blass (K³, K-W³, Th); λέγων κτλ. coniec- cerat van Leeuwen; [περὶ Κανῶν] οἰμ κ. 6 δίκαιος Jackson (H-L). 7 ποιεῖν K-W, B, K⁴, Th: ποιῆσαι K¹, H-L, S¹.

TESTIMONIA. 2—5 Heraclidis Epitoma, Rose, Frag. 611, 3³, ὡς δὲ διώχλουν (codd.; δ' ἐνώχλουν K-W) αὐτῷ τινες περὶ τῶν νόμων, ἀπεδήμησεν εἰς Αἴγυπτον.

ard unit of weight or (more frequently) of money. It here denotes the trade-weight of a fiftieth part of a mina. The whole sentence implies that the trade-weights were the coin-weights increased by five per cent. (Hill, *l.c.* 7).

XI § 1. διατάξας—ποιεῖν] Plut. Sol. 25, ἐπεὶ δὲ τῶν νόμων εἰσενεχθέντων ἐνιοι τῷ Σόλωνι καθ' ἑκάστην προσήσαν ἡμέραν ἐπανοῶντες ἢ ψέγοντες ἢ συμβουλευόντες ἐμβάλλειν τοῖς γεγραμμένοις ὅτι τύχοιεν ἢ ἀφαιρεῖν, πλείστοι δ' ἦσαν οἱ πυνθανόμενοι καὶ ἀνακρίνοντας καὶ κελεύοντες αὐτὸν ὅπως ἕκαστον ἔχει καὶ πρὸς ἣν κείται διάνοιαν ἐπεκιδόασκεν καὶ σαφηνίζειν, ὁρῶν, ὅτι ταῦτα καὶ τὸ πράττειν ἄτοπον καὶ τὸ μὴ πράττειν ἐπιφθονον, ὅπως δὲ ταῖς ἀπορίαις ὑπεκοτῆναι βουλόμενος καὶ διαφυγεῖν τὸ δυσάρεστον καὶ φιλαίτιον. τῶν πολιτῶν (ἐργασίαι γὰρ ἐν μεγάλοις πᾶσιν ἀδεῖν χαλεπὸν, ὡς αὐτὸς εἶρηκε), πρόσχημα τῆς πλάνης τὴν ναυκληρίαν ποιησάμενος ἐξέπλευσε δεκαετὴ παρὰ τῶν Ἀθηναίων ἀποδημίαν αἰτησάμενος. ἤλπιζε γὰρ ἐν τῷ χρόνῳ τούτῳ καὶ τοῖς νόμοις αὐτοὺς ἐσσεσθαι συνήθεις. πρῶτον μὲν οὖν εἰς Αἴγυπτον ἀφίκετο καὶ διέτριψεν, ὡς αὐτὸς φησι, Νεῖλου ἐπὶ προχοῇσι Κανωβίδος ἐγγύθεν ἀκτῆς.

ἠνώχλουν] This form is found in Xen. Cyn. v 3, 56, Isocr. 5 § 53, Aeschin. 1 § 58, Dem. Lacr. 16, Olym. 19. In Lacr. 30 the MSS vary between ἐνώχλου-μεν (Σ and other MSS), ἐνοχλούμεν (Aug. 1), ἠνωχλούμεν (Zuñigo). The Rhet. ad Alex. 1445 b 2 has ἠνώχλησαν. In Aeschin. 3 § 44 the MSS vary between ἠνωχλεῖτο (Bekker, Franke, Schultz), and ἐνωχλεῖτο. Voemel, *Proleg. Dem.* § 67, quotes Photius: ἠνελετο καὶ ἠνώχλει...

κοινὸν τῶν Ἀττικῶν ἰδίωμα. See also Lobeck's *Phrynichus*, p. 154.

παρῶν] placed immediately before ἀποδημίαν, to form a contrast with it (Kaibel, 96).

ἀποδημίαν ἐποίησατο] c. 13 *init.* It is suggested by Wilamowitz, i 15, that the substance of lines 4—10 comes from two of the lost poems of Solon.

οὐχ ἦξει] 'will not return.' ἦκειν = ἐπανελθεῖν, cf. Dem. 73, ἐπειδὴ δ' οὐχ ἦκον, and Xen. *Anab.* ii 9, 1, ἐγὼ δ' αὐτίκα ἦξω (Kaibel, 146).

δέκα ἐτῶν] For the fact cf. Hdt. i 29, ἀπεδήμησε ἔτεα δέκα. For the construction, cf. *ib.* vi 58, ἐπεὰν θάψωσι, ἀγορὴ δέκα ἡμερῶν οὐκ ἴσταται σφι. Xen. *Anab.* i 7, 18, οὐ μαχεῖται δέκα ἡμερῶν. Plat. *Gorg.* 516 D, ἵνα αὐτοῦ δέκα ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς (of Cimon's exile).

οὐ γὰρ οἶεσθαι δίκαιον εἶναι—παρῶν] The nom. c. inf. after δίκαιον εἶναι may perhaps be defended (1) by Dem. 15 § 16, ὦν οὐδενὸς αὐτοὶ δοῦναι δίκην δίκαιον ἀν εἶναι (where, however, several editors prefer δίκαιον ἀν, which involves a *hiatus*); (2) by Dem. *Prooem.* p. 1439, 14, ἐγὼ μὲν δὴ δίκαιον ὑπέληφα πρῶτον ἀπάντων αὐτὸς εἶπειν: (3) Dem. *Ep.* 3 § 35, τὴν αὐτὴν εὐνοίαν ἣν πρὸς ζῶντα Λυκούργον εἶχον, δίκαιον εἶναι νομίζω καὶ πρὸς τοὺς παῖδας αὐτοῦ φαίνεσθαι ἔχων. In the text the construction after δίκαιον εἶναι is apparently identical with that often found after δεῖν (Rehdantz, *Ind. Dem.* s. v. οἶεσθαι).

§ 2. ἅμα δὲ καὶ κτλ.] Plut. Sol. 16 *init.*, ἥρσε δ' οὐδετέρους, ἀλλ' ἐλόπησε καὶ τοὺς πλουσίους ἀνελών τὰ συμβόλαια καὶ μᾶλλον ἔτι τοὺς πένητας, ὅτι γῆς ἀνάδασμον οὐκ ἐποίησεν ἐλπίσασιν αὐτοῖς.

ἀποκοπᾶς, καὶ τὰς στάσεις ἀμφοτέρας μεταθέσθαι διὰ τὸ παράδοξον αὐτοῖς γενέσθαι τὴν κατάστασιν. ὁ μὲν γὰρ δῆμος ᾤετο 10 πάντ' ἀνάδαστα ποιήσιν αὐτόν, οἱ δὲ γνώριμοι πάλιν [[εἰς]] τὴν αὐτὴν τάξιν ἀποδώσιν ἢ μ[ικρὸν] παραλλάξ[ειν]. (ὁ δὲ) Σόλων ἀμφοτέροις ἡναντιώθη, καὶ ἐξὸν αὐτῷ μεθ' ὁποτέρων ἐβούλετο συστάντα τυραννεῖν εἴλετο πρὸς ἀμφοτέρους ἀπεχθέσθαι, σώσας τὴν πατρίδα καὶ τὰ βέλτιστα νομοθετήσας. 15

12. ταῦτα δ' ὅτι τοῦτον (τὸν) τρόπον ἔσχεν οἷ τ' ἄλλοι συμφωνοῦσι πάντες καὶ αὐτὸς ἐν τῇ ποιήσει μέμνηται περὶ αὐτῶν ἐν τοῖσδε·

δήμῳ μὲν γὰρ ἔδωκα τόσον γέρας ὅσον ἀπαρκεῖ,

τιμῆς οὐτ' ἀφελὼν οὐτ' ἐπορεξάμενος·

5

K...CTACIN

10 ΤΗΝΙΣ ΑΝΤΑΞΙΝ: τὴν οὖσαν κατάστασιν K¹; τὴν κατάστασιν Wilcken (K-W, B, K⁴); τὴν οὖσαν τάξιν H-L, τὴν νέαν τάξιν Diels. 11 ΕΙΣ (K, H-L, Th); secl. K-W^{1,3}, B^{1,2}; ἢ K-W², S¹, B^{3,4}.

12 σ[μικρὸν] παραλλάξ[ειν]· ὁ δὲ] Blass (H-L, K³); [μικρὸν] κτλ. (K-W, B², K⁴); μικρὸν παραλλάξαντα· Σόλων δὲ B³; μ. π. ὁ δὲ B⁴; μ. παραλλάξ[ειν] Σόλων Wilcken; μ. παραλλάξ[ειν] <ὁ δὲ> Σόλων K⁴, Th. 13 ΗΒΟΥΛΕΤΟ (K-W, B), quod in titulis Atticis ante annum 300 A.C. non apparet, Meisterhans p. 169³. 14 ΣΥΣΤΑ[ΝΤΙ] α K-W³, B², K⁴, Th; ΣΥΣΤΑ[ΝΤΙ] olim K (S¹). ΑΠΕΧΘΕΣΘΗΝΑΙ corr. Wyse etc.; ἀπεχθάνεσθαι Aristides.

XII 1 <τὸν> propter homoeoteleuton exciderat; addidit K. ΕΣΧΕΝ (K, H-L, B, Th); ΕΙΧΕΝ K-W. 4 ΔΗΜΟΙ. γέρας (quod cum τιμῆς quadrat aptius): κράτος Plut. ἀπαρκεῖ· ἐπαρκεῖ Plut. (B¹), ubi ἀπαρκεῖ coniecerat Coraëus; ἐπαρκεῖν Brunck, ἀπαρκεῖν H-L (nisi forte ἀπέρκει legendum). 5—6 ΑΠΟΡΕΞΑΜΕΝΟCΟCΟΙ ex Plutarcho correctum.

TESTIMONIA. XI 12 Aristides infra exscriptus.

XII 4—9 Plut. Sol. 18.

μεταθέσθαι] 'changed their opinion with regard to him,' i.e. 'were alienated from him.' Hdt. vii 18, τὴν γνώμην μετατίθεμαι.

ὁ μὲν γὰρ δῆμος κτλ.] Plut. Sol. 14, Φαρίας ὁ Λέσβιος αὐτὸν ἱστορεῖ τὸν Σόλωνα χρησάμενον ἀπάτῃ πρὸς ἀμφοτέρους ἐπὶ σωτηρίᾳ τῆς πόλεως ὑποσχέσθαι κρύφα τοῖς μὲν ἀπόροις τὴν νέμειν, τοῖς δὲ χρηματικοῖς βεβαίωσιν τῶν συμβολαίων.

ἀνάδαστα] Thuc. v 4, 2 τὴν γῆν ἀναδάσασθαι, Dem. 24 § 149, γῆς ἀναδάσμεν, Plat. Leg. 684.

ἐξὸν αὐτῷ κτλ.] Paraphrased by Aristides, ii 360 Dind., παρὸν αὐτῷ στασιαζούσης τῆς πόλεως ὁποτέρων βούλαιο προστάντι τυραννεῖν, ἀπεχθάνεσθαι μᾶλλον ἀμφοτέροις εἴλετο ὑπὲρ τοῦ δικαίου κτλ.

XII § 1. δῆμῳ—ἀδίκως] These six lines are quoted in Plut. Sol. 18=frag. 5 Bergk. We have apparently a prose paraphrase of the first four lines in Pol. 1274 a 15—19, Σολὼν γε εἴκοι τὴν ἀναγκαισάτην ἀποδίδοναι τῷ δήμῳ δύναμιν, τὸ τὰς ἀρχὰς αἰρεῖσθαι καὶ εὐθύνειν...τὰς δ' ἀρχὰς ἐκ τῶν γνωρίμων καὶ τῶν εὐπόρων

κατέστησε πάσας (Wilamowitz i 71 n. 43; Hicks, Pol. p. 681).

1. 4. ἀπαρκεῖ] 'is sufficient,' as in Aesch. Pers. 474, Soph. O. C. 1769, Eur. frag. 892, 4 Nauck², ὣν οὐκ ἀπαρκεῖ πλησμονή, Arist. frag. 395 οὐκ ἀπέρκει, 'it was not enough' (L and S). Grote (ii 326), who had before him Plutarch's reading ἐπαρκεῖ, translates: 'I gave to the people as much strength as sufficed for their needs'; but ἐπαρκεῖν must mean either (a) 'to supply' or (b) 'to be strong enough' (whether to help or to hinder). Plutarch's ἐπαρκεῖ is the only instance of the absolute use of the verb given in L and S, except Soph. Ant. 612, ἐπαρκέσει νόμος 58², 'this law shall prevail' or 'hold good,'=διαρκέσει. Such is the satisfactory explanation given by Professor Jebb, who adds that in the only other instance, i.e. in Plutarch's quotation from Solon, 'we must surely read ἀπαρκεῖ with Coraëus.' This opinion is conclusively confirmed by the reading given us by the papyrus.

οὐ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν ἀγνητοί,
καὶ τοῖς ἐφρασάμην μηδὲν ἀεικὲς ἔχειν.
ἔσθην δ' ἀμφιβαλὼν κρατερόν σάκος ἀμφοτέροισι,
νικᾶν δ' οὐκ εἶασ' οὐδετέρους ἀδίκως.
10 πάλιν δ' ἀποφαινόμενος περὶ τοῦ πλήθους, ὡς αὐτῷ δεῖ χρῆσθαι· 2
δῆμος δ' ὧδ' ἂν ἄριστα σὺν ἡγεμόνεσσιν ἔποιτο,
μήτε λῖαν ἀνεθεῖς μήτε βιαζόμενος.
τίκτει γὰρ κόρος ὕβριν, ὅταν πολλὺς ὄλβος ἔπηται
ἀνθρώποισιν ὅσοις μὴ νόος ἄρτιος ᾖ.
15 καὶ πάλιν δ' ἐτέρωθί που λέγει περὶ τῶν διανείμασθαι τὴν γῆν 3
βουλομένων·
οὐ δ' ἐφ' ἀρπαγαῖσιν ἦλθον, ἐλπίδ' εἶχον ἀφνεᾶν
καδόκουν ἕκαστος αὐτῶν ὄλβον εὐρήσειν πολύν,
καί με κοτίλλοντα λείως τραχὺν ἐκφανεῖν νόον·

7 τοῖς H-L. 12 λῖαν et πιεζόμενος Plut. 13 πολλὰς: κακῶ Theognis 153.
14 ἀνθρώπων καὶ ὅτῳ Theognis 154; ἀνθρώποισιν ὅτῳ Hartung ap. Bergk ad Theogn.
(ὅτοις Hude). 15 καὶ secl. K-W. δ' secludere malebat B (Th). δ' ἐτέρωθί
που R D Hicks, Wyse, A Sidgwick, idem ego quoque conieceram (K-W, K³, B, Th);
δ' ἄλλοθι που Jos. Mayor, Bywater; ἀλλαχόθι που Naber (H-L); διαγνώθι που K¹.
διανεμέσθαι H-L. 17 οἱ δ' ἐφ' ἀρπαγαῖσιν ἐλπίδ' ἦλθ' εἶχον coni. K-W², cf. Kaibel
148. ἀρπαγαῖς συνῆλθον Sakell., ἀρπαγῇ συνῆλθον Richards, coll. Solon fragm.
4, 13, ἐφ' ἀρπαγῇ. 18 'fortasse αὐτός' Richards. 19 κάμει K-W³.

TESTIMONIA. 11—14 Plut. *Comp. Sol. et Popl.* 2.

§ 2. δῆμος—βιαζόμενος] quoted in
Plut. *Solonis et Poplicolae comparatio*, c.
2; frag. 6 Bergk.

τίκτει—ἐπῆται] quoted as Solon's by
Clemens Alexandrinus (*Stromateus*, vi
740): Σόλωνος δὲ ποιήσαντος· τίκτει γὰρ
(ν. l. τοι) κτλ. Ἀντικρὺς ὁ Θεόγνης γράφει·
τίκτει τοι κόρος ὕβριν ὅταν κακῶ ὄλβος
ἐπῆται (Theognis 153, followed by the
line ἀνθρώπων, καὶ ὅτῳ μὴ νόος ἄρτιος ᾖ).
The Schol. on Pindar *Ol.* xiii 12 cites
the first line as 'Homer's.' In the
Proverbs of Diogenianus, viii 22, it
appears in the form τίκτει τοι—κακῶ ἀνδρὶ
παρῇ.

Diog. Laert. i 59 quotes, among the
apophthegms of Solon; καὶ τὸν μὲν κόρον
ὑπὸ τοῦ πλούτου γενεᾶσθαι, τὴν δὲ ὕβριν
ὑπὸ τοῦ κόρου.

§ 3. καὶ πάλιν δ'] καί—δὲ is common
in *Ar.*; e.g. *Pol.* 1252 a 13, 1254 b 24,
1287 a 7, 1297 b 16; and especially in
Ethics iv, viii, ix, x; 'adjungit autem
καί—dē rem novam, saepe tam leni modo,
ut idem fere valeat atque τέ. Etiam
saepius quam Aristoteles Theophrastus
iis particulis utitur' (in the *Historia
Plantarum* there are about 100 instances;

in the *Characters* more than 70)—Eucken,
De Ar. dicendi ratione, i 32.

ἐτέρωθί που λέγει] *Ar. de Anima* i 2,
404 b 2, ('Ἀναξαγόρας) πολλοῦ μὲν γὰρ
τὸ αἷτον τοῦ καλῶς καὶ ὀρθῶς τὸν νοῦν
λέγει, ἐτέρωθι δὲ τοῦτον εἶναι τὴν
ψυχὴν, *De Partibus Animalium*, iii 2,
663 b 3, ἐτέρωθι που τοῦ σώματος. Plut.
Sol. 2, ἀλλ' ἐτέρωθι λέγει (of Solon).

ll. 17—25. οἱ δ' ἐφ' ἀρπαγαῖσιν—ἔχειν]
Lines 17—19, 24 and 25 are entirely new;
20 and 21 are quoted by Plutarch *Sol.* 16;
part of 22, 23 by Aristides, ii 536 Dind.,
ὁ δὲ δὴ Σόλων καὶ βιβλῖον ἐξεπίτηδες πεποι-
ήκεν... ἐλς αὐτὸν καὶ τὴν ἐαυτοῦ πολιτείαν,
ἐν ᾧ ἄλλα τε δὴ λέγει καὶ ταῦτα· ἃ μὲν—
ἐρδον. Two other fragments in the same
metre are assigned by Bergk to the same
poem. The first of these is described in
Plut. *Sol.* 14 as addressed πρὸς Φῶκον;
the second is quoted by Plutarch im-
mediately afterwards, beginning with οὐκ
ἐφν Σόλων βασιφύρον.

1. 19. καί με κοτίλλοντα—νόον] 'and
that I, though smoothly glozing, would
reveal my rude intent.' ἐκφανεῖν cannot
be translated as though it were synonym-
ous with κρύψαι. For κοτίλλοντα λείως,

χαῦνα μὲν τότε ἔφράσαντο, νῦν δέ μοι χολούμενοι
 λοξὸν ὀφθαλμοῖς ὀρώσι πάντες ὥστε δῆιον.
 οὐ χρεῶν· ἃ μὲν γὰρ εἶπα σὺν θεοῖσιν ἤνυσσα,
 ἄ[λλ]α δ' ο[ὐ] μάτην ἔερδον, οὐδέ μοι τυραννίδος
 ἀνδάνει βία τι [ῥέξ]ειν, οὐδέ πιείρας χθονὸς
 πατρίδος κακοῖσιν ἐσθλοὺς ἰσομοιρίαν ἔχειν.

4 [πάλιν] δὲ καὶ περὶ τῆς ἀπ[οκ]οπῆς τῶν χ[ρε]ῶν καὶ τῶν δουλευόν-
 των μὲν πρότερον, ἐλευθερωθέντων δὲ διὰ τὴν σεισάχθειαν·

ἐγὼ δὲ τῶν μὲν οὐνεκα ξυνήγαγον
 δῆμον, τί τοῦτων πρὶν τυχεῖν ἐπαυσάμην;

21 ὀφθαλμοῖς³ B, K⁴, Th. ΔΗΙΟΝ Plut. (K-W, K³, B, Th): δῆιοι in Plutarcho Reiskium secutus Bergk (K¹, H-L).

22 ἃ μὲν γὰρ ἀελπτα Aristidis (ii 536) codices ΓΘ; ἅμα γὰρ ἀελπτα Stephanus, S Jebb; ἃ μὲν ἀελπτα coniecit Gaisford, recepit Bergk, versus initium arbitrati.

23 ἅμα (ἄλλα Gaisford) δ' οὐ μάτην Aristides, ubi ad μάτην Bergk, unde [ἀλλὰ δ' αἰ] μ[ά]την K¹, ἀλλὰ δ' οὐ μάτην Bury, H-L, K-W, K³, B, Th. 24 ἦν δ' αὖτε Richards.

26 [πάλιν] B, K-W^{1,2};...ει Wilcken (K-W³); λέγει Kontos. ἀποκοπῆς τῶν χρεῶν Wessely (K³, B, K-W³, Th): ἀπο[ρί]ας τῆς τῶν [πενή]των K¹ (H-L); ἀπ[ορ]ίας τῆς τῶν [ὑπό]χρε[ων] K-W². <περὶ> τῶν δουλ. Kaibel. 26—52 δουλευόντων—ἐχηρώθη πῶλις in fragmenti Berolinensis pagina prima continetur.

27 <τότε> διὰ H-L. 28 οὐνεκα, in poetis Atticis a criticis suspectum, saeculi quinti et sexti in titulis legitur, CIA iv b 491, 8 ἀρετῆς οὐνεκα καὶ φίλλας (saec. v), CIA i 487, 1 οὐνεκα πιστὸς ἔφους (saec. vi—v), Meisterhans, p. 216³. οὐνεκα ξ. νήγαγον H-L. οὐνεκα ξυνήγαγον (B, S¹, K-W³, K⁴, Th). εἴνεκα ξυνήγαγον Platt. Equidem ΟΥΝΕΚΑΞΥΝΗΓΑΓΟΝ in papyro cerni posse puto, recte tamen animadvertit K supra litteram Σ scriptum esse ο, et litteras ΓΔΓ litteris ΛΑΤ aut

CAΤ prorsus esse similes. οὐνεκ' ἀξονήλατον K¹; εἴνεκ' ἀξονήλατον K-W¹, ἀξονη-
 λατῶν K-W². οὐνεκα ξενήλατον Jackson et Tyrrell (cf. Plut. Sol. 13 ἐπὶ τὴν ξένην

πιπρασκόμενοι, ib. 15 ἀνήγαγεν ἀπὸ ξένης, et inf. vv. 36—39). οὐνεκ' ἐξἀνήγαγον van Leeuwen.

τῶν μὲν οὐνεκα ξυνήγαγον δῆμον, τί τοῦτων πρὶν τυχεῖν ἐπαυ-
 σάμην; R C Jebb, cuius interpretationem unice veram esse patet (B¹, B², K-W³, Th).

29 δῆμον τι τοῦτων πρὶν τυχῶν ἐπαυσάμην, K¹. δῆμόν τι τοῦτων πρὶν τυχ[εῖν] ἐπαυσάμην, K-W, alii; τοιούτων Sidgwick, τοιούτων πρὶν τυχῶν van Leeuwen. τί τού-
 των πρὶν τυχεῖν ἐπαυσάμην; recte Jebb et Blass, qui tamen in B³ maluit δῆμον, τί;

τοιούτων πρὶν τυχεῖν ἐπαυσάμην; coll. Dem. 20, 60. τέλους δὲ πρὶν τυχεῖν ἐπαυσάμην Platt.

TESTIMONIA. 20, 21 Plut. Sol. 16.

22—23 Aristid. ii 536.

cf. Theognis 852, δὲ τὸν ἐταῖρον μαλθακὰ
 κωτίλων ἐξαπατᾶν ἐθέλει, and similarly
 ἡδῆα and αἰμύλα κωτίλλειν.

§ 4. ἐγὼ δὲ—ἐπαυσάμην;] In the first
 line I accept ξυνήγαγον. For the second,
 I adopt a suggestion due to Professor Jebb,
 who makes the sentence interrogative.
 He adds that the rhetorical emphasis
 obtained by placing the relative clause
 (τῶν μὲν) before the antecedent (τοιούτων)
 seems to confirm the view that this is a
 question. 'But, as to the ends for which
 I formed the popular party, or (less
 probably) gathered the people into one
 (by healing the divisions which separated
 the various orders in the state), why did
 I desist before I had attained those
 ends?' (With ἐπαυσάμην, cf. l. 63 in

fragment at the end of this chapter:
 'anyone else would *not* have restrained
 the people' οὐδ' ἐπαύσατο κτλ.) Solon
 is here quoting the question addressed to
 him by some of his opponents who held
 that he had not carried his reforms far
 enough. He is in fact putting in his own
 words the complaint which elsewhere he
 gives in the words of the malcontents,
 περιβαλὼν δ' ἄγρην ἀγασθεὶς οὐκ ἐπέσπασεν
 μέγα | δίκτυον (frag. 33 Bergk⁴, l. 3). In
 the triumphant συμμαρτυροῖη κτλ., he
 seems to say, in Prof. Jebb's view,
 'Earth is the best witness whether I had
 cause enough τοῦ τὸν δῆμον συναγαγεῖν,
 without going on to do those things which
 I am blamed for not doing.' Prof. Jebb
 further points out that it is probable that the

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συμμαρτυροίη ταῦτ' ἂν ἐν δίκη χρόνου
μήτηρ μεγίστη δαιμόνων Ὀλυμπίων
ἄριστα, Γῇ μέλαινα, τῆς ἐγὼ ποτε
δρους ἀνείλον πολλαχῇ πεπηγότας,

33 πολλαχῇ: πολλαχοῦ Plut. codices nonnulli, quod etiam v. 39 fortasse praestat; cf. Platt, *Journ. of Phil.* xxiv 251 f.

TESTIMONIA. 30—54 Aristid. ii 536—8.

33, 34 Plut. *Sol.* 15.

first two lines formed a separate sentence, as Aristides does not quote them, and it is unlikely that he would have begun his quotation with the third line, *συμμαρτυροίη*, κτλ., if it had been in the middle of a sentence. I may add that the sense thus gained is confirmed by a subsequent line, l. 44, in which Solon protests that he has performed all that he has promised: διῆλθον ὡς ὑπεσχόμην. Cf. l. 22, ἃ μὲν γὰρ εἶπα σὺν θεοῖσιν ἔγνυσα.

This last consideration is also in favour of an interpretation suggested to me by Professor Diels, who (like H. N. Fowler and Hude) takes τὶ as the object of *τυχεῖν*, and understands the sentence as meaning: 'is there any one of these (aims) that I left unfulfilled?' In Attic verse *τυγχάνειν* governs the acc. as well as the gen.

Mr Arthur Platt (*Journal of Philology*, xxiv 250) declines to take τῶν as equivalent to ὧν, and objects to the absence of an antithesis to μὲν; he therefore takes τῶν οὐνεκα as in l. 53, and proposes in the second line τέλους δὲ πρὶν τυχεῖν ἐπαυσάμην.

ll. 30—54. *συμμαρτυροίη* — *λύκος*] Quoted by Aristides, ii 536—8, in two portions, (a) ll. 30—49 ending οὐκ ἂν κατέσχε δῆμον, and (b) εἰ γὰρ ἤθελον to the end. (b) is introduced with the words: εἶτα τί φησὶν ὁ Σόλων;

l. 30. ἐν δίκη χρόνου] possibly (1) 'before the tribunal of time, a bold expression, but less bold than that in Eur. *Bacch.* 889, δαρὸν χρόνον πόδα. Or, less probably, (2) 'in the justice of time,' i.e. 'justice which time eventually brings.' *συμμαρτυρεῖν* is combined with χρόνος in Xen. *Hell.* iii 3 § 2, συνεμαρτύρησε δὲ ταῦτ' αὐτῷ καὶ ὁ ἀληθέστατος λεγόμενος χρόνος εἶναι. Solon appeals to Earth to bear witness before the tribunal of Time that he had attained the ends he had in view.

l. 31. μήτηρ—Γῇ] Even the Attic land set free from its encumbrances is boldly personified as Mother Earth. Cf. Plato, *Leg.* 740 A, δεῖ τὸν λαχόντα τὴν λῆξιν ταύτην νομίζειν μὲν κοινὴν αὐτὴν τῆς πόλεως ξυμπάσης, πατρὶδος δὲ οὐσης τῆς χώρας θε-

ραπεύειν αὐτὴν δεῖ μειζόνως ἢ μητέρα παῖδας, τῷ καὶ δέσποιναν θεὸν αὐτὴν οὖσαν θυητῶν ὄντων γεγονέναι, and 741, τῆς γῆς ἱερὰς οὐσης τῶν πάντων θεῶν.

ll. 33, 34. δρους—ἐλευθέρα] These lines, and part of ll. 38—41, are quoted in Plut. *Sol.* 15, σεμνύνεται γὰρ Σόλων ἐν τοῖτοισι, ὅτι τῆς τε προῦποκειμένης γῆς

δρους ἀνείλε—νῦν ἐλευθέρα·

καὶ τῶν ἀγαγίμων πρὸς ἀργύριον γεγονότων πολιτῶν τοὺς μὲν ἀνήγαγεν ἀπὸ ξένης

γλῶσσαν οὐκ ἐν Ἀττικῇ—ἐχοντας.

l. 33. δρους] Sir George Cox, *Hist. of Greece*, i 201, has suggested that this means *boundaries*, and similarly in the *Edinburgh Review*, 1891, p. 493, 'These *boundary stones* were the marks of the religious ownership of the Eupatrids.' This view is refuted in Mr Evelyn Abbott's *History of Greece*, i 407.

As regards the meaning of *δρος* and cognate words in early Greek literature, the ambiguity in *Il.* xii 421, ἀμφ' οὐροισι δὲ ἀνέρε δηριάσασθον, is made clear by other passages, which prove that the οὐρα are 'stones' (xxii 405) marking off the allotments, and are easily moveable by a fraudulent neighbour (xxi 489), Leaf *ad loc.* In Hdt. i 93 οὐροί is used of stones bearing inscriptions. In the present passage we have the earliest instance of *δροι* in the sense of 'mortgage pillars,' *stone-slabs* or *tablets set up on mortgaged property*, to serve as a bond or register of the debt' (L and S). This use is common in the time of Demosthenes, e.g. Or. 31 § 1, τίθησιν δρους ἐπὶ μὲν τὴν οἰκίαν διαχυλίων, ἐπὶ δὲ τὸ χωρίον τάλαντον, 42 § 5, οὐδεὶς δρος ἐπεσθιν ἐπὶ τῇ ἐσχατιᾷ, and § 28, ἐκέλευον δεῖξαι δρον εἰσπὸν ἐπεσθι, 49 § 13, τοὺς δρους ἀνέσπακε, 'has (illicitly) removed the tablets,' and § 11, ἡ οὐσία ὑπόχρεως ἦν ἅπασα καὶ δροι αὐτῆς ἔστασαν, *ib.* § 61, ὅσοις αὐτοῦ ἡ οὐσία ἀφωρισμένη ἦν, 25 § 69, οἱ τεθέντες δροι ἐσθηκότες, 41 § 6, δρους ἐπιστήσαι χιλίων δραχμῶν ἑμοὶ τῆς προικὸς ἐπὶ τὴν οἰκίαν. Isaeus 6 § 36, ὅπως...δροι δρον θεθεῖν. In Theophrastus (*Char.* 10=24 Jebb) it is characteristic of the penurious person

πρόσθεν δὲ δουλεύουσα, νῦν ἐλευθέρα.
πολλοὺς δ' Ἀθήνας, πατρίδ' εἰς θεόκτιτον,
ἀνήγαγον πραθέντας, ἄλλον ἐκδίκως,
ἄλλον δικαίως, τοὺς δ' ἀναγκαίης ὑπὸ
χρειοῦς φυγόντας, γλώσσαν οὐκέτ' Ἀττικὴν

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34 δὲ: γε Jos. Mayor (H-L). νῦν δ' H-L. 35 ΘΕΟΚΤΙCTON: idem habent Aristidis codices prope omnes. 38 χρησμών λέγοντας (quod intelligi nequit) Aristides. TESTIMONIA. 38—41 γλώσσαν ἔχοντας Plut. Sol. 15. 38—41, 43 Plut. Sol. 15.

to inspect the *δροι* day by day to see if they remain the same. Harpocr. s.v. *δρος*: οὕτως ἐκάλουν οἱ Ἀττικοὶ τὰ ἐπόντα ταῖς ὑποκειμέναις οἰκίαις καὶ χωρίοις γράμματα, δηλοῦντα ὅτι ὑποκείνται δαεισθῆ.

Originally the *δρος* was doubtless a boundary-stone or land-mark. In the absence of other means of registration, it became customary to inscribe on these boundary-stones a notice of the charges on the property. Solon, by his *σεισάχθεια*, released the poorer classes from the burden of their debts, and set the land, which was security for these debts, free from encumbrances. No sooner was the debt itself abolished, than the stones inscribed with the record of the security were removed, and the land set free. (Cf. Blass in *Hermes*, xv 286 ff.)

Many exx. of these inscribed *δροι* have been found. Those of Attica are published in CIA ii, the ordinary boundary-stones forming nos. 1062—1102 and the *termini fundorum pigneratorum* nos. 1103—1153. A specimen is figured in Duruy's *Histoire des Grecs*, i 385; and all the extant Greek inscriptions of this kind are collected and classified in the *Inscriptions Juridiques Grecques* by MM. Dareste, Haussoullier and Th. Reinach, 1891, i p. 107—142. Classes A and B are securities (ἀποτιμήματα) for money belonging either to minors (1—9) or married women (10—24). Class C (25—59), records of sale with right of redemption, 'ostensibly a purchase, but really a loan of money secured by the conveyance of property.' The debtor continues to occupy it, paying interest on the purchase-money and possessing the power of redemption within a certain time' (Hager in Smith's *Dict. Ant. s. v. HORI*). Class D (60, 61), records of ordinary sales. The following are some of the more interesting dated examples: A 5 (CIA ii 1138) ἐπὶ Νικοκλέους ἀρχontos (B.C. 302/1). *δρος χωρίων καὶ οἰκίας καὶ τοῦ ὕδατος τοῦ προσόντος τοῖς χωρίοις κλήρων δοῦναι ἀποτετιμημένων παισιν ὀρφανοῖς τοῦ Χαρίου ἰσοτελοῦς Χαίριππος καὶ Χαρίε*. B 17 (CIA ii 1137)

ἐπὶ Εὐδένιππου ἀρχontos (B.C. 305/4). *δρος χωρίων καὶ οἰκίων ἀποτιμημάτων προικὸς Ξεναρίστει Πυθοδώρου Γαργητίου θυγατρὶ, τὸ κατὰ τὸ ἥμισυ καὶ τὸ ἐκ τούτου γιγνόμενον αἰτεῖ εἰς Λεώστρατον ἀρχοντα* ΧΧΡΗΗ... C 49 (CIA ii 1133) ἐπὶ Πραξιβούλου ἀρχontos (B.C. 315/4). *δρος οἰκίας πεπραμένης ἐπὶ λύσει*. D 61 (CIA ii 1134) ἐπὶ Θεοφράστου ἀρχontos (B.C. 313/2). *δρος χωρίου τιμῆς ἐνοφειλομένης Φανοστράτω Παιανεῖ* XX=2000 dr.

All these inscriptions belong to the latter part of the fourth century. It cannot be supposed, however, that lending money on mortgage was unknown in the previous century. Under the Second Athenian Federation (CIA ii 17), the Athenians were forbidden to purchase lands or houses in the territory of their allies or to lend money on mortgage. This implies that, under the First Confederation, lending money on these terms was not forbidden. But it would appear that for some centuries the Athenians, while still employing boundary-stones for their public or sacred domains, gave up using them as records of mortgages. It has been suggested that 'in the early times, which followed the reforms of Solon, no one had recourse to recording his claims on the detested tablets of stone whose removal from the land had been celebrated with such enthusiasm by the legislator himself' (*Inscr. Juridiques*, i 122). —For a similar reform among the Jews in the latter part of the fifth century, see *Nehemiah* v, 1—13.

πεπηγότας] Lycurg. *Leocr.* § 73, *δρος τοῖς βαρβάροις πῆξαντες*. Thuc. iv 92, 4, *τοῖς μὲν ἄλλοις οἱ πλησιόχωροι περὶ γῆς ὧρων τὰς μάχας ποιοῦνται, ἡμῖν δὲ ἐς πᾶσαν, ἣν νικηθῶμεν, εἰς ὅρος οὐκ ἀντὶλεκτος παγήσεται*.

l. 36. *πραθέντας* Solon ap. Dem. *F. L.* p. 421, *τῶν δὲ πενιχρῶν | ἰκνούνται πολλοὶ γαῖαν ἐς ἀλλοδαπὴν | πραθέντες κτλ.* Cf. Grote, c. 11, ii 310 n.

l. 37. *ἀναγκαίης ὑπὸ χρειοῦς* Cf. *II. viii* 57, *χρειοὶ ἀναγκαλῆ*.

- 40 *ιέντας, ὡς ἂν πολλαχῇ πλανωμένους, τοὺς δ' ἐνθάδ' αὐτοῦ δουλίην ἀεικέα ἔχοντας, ἦθη δεσποτῶν τρομευμένους, ἐλευθέρους ἔθηκα. ταῦτα μὲν κράτει νόμου, βίαν τε καὶ δίκην συναρμόσας, ἔρεξα, καὶ διήλθον ὡς ὑπεςχόμην.*
- 45 *θεσμοὺς δ' ὁμοίως τῷ κακῷ τε κάγαθῷ, εὐθείαν εἰς ἕκαστον ἀρμόσας δίκην, ἔγραψα. κέντρον δ' ἄλλος ὡς ἐγὼ λαβών, κακοφραδῆς τε καὶ φιλοκτήμων ἀνὴρ, οὐκ ἂν κατέσχε δῆμον· εἰ γὰρ ἤθελον*
- 50 *ἂ τοῖς ἐναντίοισιν ἥνδανεν τότε, αὐθις δ' ἂ τοῖσιν οὔτεροι φρασάιοτο, πολλῶν ἂν ἀνδρῶν ἥδ' ἐχρηώθη πόλις.*

39 ὡς ἂν suspicatur Platt, qui mavult ὥστε (v. 21). 41 ἤδη Aristides, correxit Bergk. 42 ΚΡΑΤΕΙ ΝΟΜΟΥ Lond., ΚΡΑΙΤΗΝΟΜΟΥ Berol. κράτει (al. -η), ὁμοῦ Aristides, Plut. (K-W, B, Th), κράτει νόμου K, H-L, S¹. 44 διήλθον: διήνυσ' Bergk, ?Herwerden. 45 ΤΕ, ut videtur, correctum in Θ' (κ): δ' Aristides (Wyse, K-W, H-L, B, Th). ὁμοίους Bergk, Aristidis codices duos secutus. 49 ΔΗΜΟΝ: idem habent Aristides et Plut. Sol. 16: θυμὸν hic et infra v. 63 legendum suspicantur H-L; idem olim Cantero et Reiskio placuerat. 50 ἂ τοῖς Berol. et Aristides (edd.): ΔΥΤΟΙΣ. τότε: ποεῖν A Sidgwick (H-L). 51 ΑΥΤΟΙΣΙΝΟΥΤΕΡΟΙ(vel ΔΙ)ΦΡΑΣΑΙΑΤΟ. ἂ τοῖσιν ἀτέρους δρᾶσαι, διὰ (κακὰ Valckenaer, βίᾳ Schaefer, δίχα O Schneider et Ahrens, δρᾶσαι δίχα Bergk) Aristides. ἂ τοῖσιν οὔτεροι φρασάιοτο Platt, K-W, K³, B, Th; ἂ τοῖσδ' ἂν ἄτεροι φρ. Tyrrell. 52 ἐχειρώθη Aristides, correxit Valckenaer.

1. 40. *δουλίην*] Ionic forms are characteristic of Solon's verses: cf. l. 41, *τρομευμένους*, and in Plut. Sol. 14, *αἰδεύμαι* and *δοκέω*.

1. 41. *ἦθη—τρομευμένους*] 'trembling at each mood of their masters.'

1. 45. *θεσμοὺς*] One of the earliest examples of the use of this word in literature. In Plut. Sol. 19 end, *θεσμοὺς ἐφάνη* ὅδε is quoted from one of Solon's laws. Cf. note on c. 4 § 1.

1. 47. *κέντρον*] the 'goad' is here the symbol of strong control, as in Soph. *Trag.* 606 (of sovereignty), *λαβὼν δὲ χερσὶ κέντρα κηδεύει πόλιν*.

1. 49. *οὐκ ἂν κατέσχε δῆμον*] With these words the first quotation in Aristides ends. Plutarch, however (Sol. 16), cites two lines with the following introduction: *καίτοι φησὶν, ὡς, εἰ τις ἄλλος ἔσχε τὴν αὐτὴν δύναμιν,*

οὐτ' ἂν κατέσχε δῆμον οὐτ' ἐπαύσατο

πρὶν ἂν ταράξας πῖαρ ἐξέλγῃ γάλα.

Hence in Bergk's ed. of frag. 36 these two lines are added to the passage quoted by Aristides; and the passage *εἰ γὰρ ἤθελον—λύκος*, quoted subsequently by

Aristides, is treated as a separate fragment (37). But the text makes it clear that this last passage followed immediately after his first quotation, while the couplet in Plutarch comes from a subsequent portion of the same poem quoted near the end of this chapter.

εἰ γὰρ ἤθελον κτλ.] 'for had I chosen to please both parties.'

1. 51. *τοῖσιν οὔτεροι φρασάιοτο*] 'what their foes devised within their hearts' (K.). This does not explain the construction; *τοῖσι* cannot go with *οὔτεροι*, for 'their foes' would be *τῶν οὔτεροι*, 'those different from these.' *τοῖσι* must be dative after *φρασάιοτο*. The sense seems to be 'whatever at any time the other party would devise for their opponents,' or perhaps, 'urge their opponents (*τοῖσι=ἐναντίοις*) to do.' With *φρασάιοτο* cf. *ποιοῖατο* at end of next quotation. Hude refers *ἐναντίοισιν* to the opponents of the popular party, and *οὔτεροι* to the supporters of that party.

1. 52. *ἀνδρῶν—ἐχειρώθη*] Hdt. vi 83, 'Ἀργος ἀνδρῶν ἐχειρώθη.'

τῶν οὐνεκ' ἀλκὴν πάντοθεν ποιούμενος
ὥς ἐν κυσὶν πολλαῖσιν ἐστράφην λύκος.

5 καὶ πάλιν ὀνειδίζων πρὸς τὰς ὕστερον αὐτῶν μεψιμοιρίας ἀμ- 55
φοτέρων.

δήμῳ μὲν εἰ χρὴ διαφάδην ὀνειδίσαι,
ἂ νῦν ἔχουσιν οὐποτ' ὀφθαλμοῖσιν ἂν
εὐδοντες εἶδον.

ὅσοι δὲ μείζους καὶ βίαν ἀμείνονες
αἰνοῖεν ἂν με καὶ φίλον ποιοῖατο.

εἰ γάρ τις ἄλλος, φησί, ταύτης τῆς τιμῆς ἔτυχεν,
οὐκ ἂν κατέσχε δῆμον οὐδ' ἐπαύσατο,
πρὶν ἀνταράξας πῖαρ ἐξείλεν γάλα. ||

53 ΟΥΝΕΚ (κ, H-L, B, K-W³): εἰνεκ' olim K-W (cf. v. 28). ἀλκὴν: ἀρχὴν Arist., ὀργὴν Bergk. ΠΟΙΟΥΜΕΝΟΣ (κ¹⁴, B, K-W³, Th): ποιούμενος Platt, K-W^{1,2}, H-L, K³, S¹; κυκεύμενος Arist. 54 πολλαῖσιν 'ita L, ut credo' K, K-W^{1,2}, S¹: πολλῶσιν Wilcken, K-W³, B²⁻⁴, Th. ἐστράφην Aristides (edd.): ἐτραφην vel ἐγραφην. 55 αὐτῶν Blass (K-W, K³); αὐτοῦ H N Fowler, *Harvard Studies* vii 172; αὐτῷ Thalheim. 57 ΔΙΑΦΡΑΔΗΝ: διαφάδην Kontos et K-W (K³, B, Th): μ' ἀμφάδην olim Platt (H-L). 63 οὐκ—οὐδ': οὐτ'—οὐτ' Plutarch. 64 ΠΡΙΝΑΝΤΑΡΑΞΑΣΠΥΡ-ΕΞΕΙΛΕΝ: πρὶν ἂν ταραξας πῖαρ ἐξέλη γάλα Plut. (et K-W¹), unde Adam ad Plat. *Crit.* 44 D coniecerat πρὶν ἀνταράξας—ἐξείλεν, etiam Gildersleeve ἀνταράξας legendum esse olim viderat; eadem postea protulerunt Sidgwick, Blass, H-L (K³, S¹, Th). πρὶν ἢ ταραξας πῖαρ ἐξείλεν γάλα K-W^{2,3}.

TESTIMONIA. 63, 64 Plut. *Sol.* 16.

l. 53. ποιούμενος] On ποιούμενος cf. note on l. 40, δουλίην. In Soph. *O. C.* 459, ἀλκὴν ποιεῖσθαι means 'to succour.'

l. 54. ὥς ἐν κυσὶν—ἐστράφην λύκος] A reminiscence of Homer, *Il.* 12, 42, ἐν τε κύνεσσι...κάπριος ἡ δὲ Λέων στρέφεται. Cf. Solon 15, 23, ταῦτα μὲν ἐν δῆμῳ στρέφεται κακά.

l. 55. αὐτῶν...ἀμφοτέρων] As the text stands, ἀμφοτέρων must be meant as a closer definition of αὐτῶν, a word which is unessential (Kaibel, 152), and may be a mistake for αὐτῷ (Thalheim), the object of μεψιμοιρίας.

§ 5. διαφάδην] διαφράδην is unknown. διαφραδέως means 'distinctly' (of sound) in Hippocrates 408. διαφάδην, 'openly,' is here accepted. This is found in Pollux ii 129, ἀρρήδην διαρρήδην, διαφάδην.

l. 59. εὐδοντες] 'even in their dreams.' Dem. *F. L.* 275, ἂ μὴδ' ὄναρ ἤλπισαν πῶποτε.

l. 60. ὅσοι] sc. εἰσὶ. The last two lines refer to the rich, the first three to the poor. The whole of this passage (57—61) is new. βίαν ἀμείνονος, *Il.* i 404 βλην...ἀμείνων (Aristarchus).

l. 62. εἰ γάρ τις κτλ.] Plut. *Sol.* 16, quoted in note on l. 49.

l. 64. πρὶν—γάλα] πρὶν c. subj. aor. (or

πρὶν ἂν in Attic Gk) is properly only used after negative clauses, to denote a point in future time before which something else must happen; or (as Goodwin puts it, *Moods and Tenses*, § 638), 'when a clause with πρὶν, until, refers to the future, and depends on a negative clause of future time (not containing an optative), πρὶν takes the subjunctive.' Such a construction is out of place here, where we require πρὶν c. indic. With the text, as emended, cf. Plat. *Meno* 86 D, οὐκ ἂν ἐπεσκεψάμεθα πρότερον εἴτε διδασκὼν εἴτε οὐ διδασκὼν ἢ ἀρετῇ, πρὶν ὅ τι ἐστὶ πρῶτον ἐξηγήσαμεν (*ib.* 84 C and *Theaet.* 165 D: Goodwin, § 637).

ἀνταράξας] In Ionic (as well as Doric poetry) ἀν- and ἀμ- stand for ἀνα-. *Od.* i 440, ἀγκρεμάσασα, and elsewhere ἀν-σῆσων, ἀνστήτην, ἀνστήμεναι; *Il.* xxiv 756, ἀνστήσεις; *Od.* v 320, ἀνσχεθέων; ἀνσχέσθαι, ἀνσχεο, ἀνσχετός.

πῖαρ] (πίων) lit. 'fat,' an Epic and Ionic word; *Il.* xi 550, xvii 659, βοῶν ἐκ πῖαρ ἐλέσθαι, of cream in Solon; also used metaphorically of 'the cream' of a thing, the choicest and best (L and S). Hesychius, πῖαρ: τὸ κράτιστον. This suits the context better than πῶαρ, which is 'the first milk after calving,' 'beestings,'

65 ἐγὼ δὲ τούτων ὥσπερ ἐν μεταίχμῳ
 ὅρος κατέστην.

[Col.]

13. τὴν μὲν οὖν ἀποδημίαν ἐποιήσατο διὰ ταύτας τὰς αἰτίας.
 Σόλωνος δ' ἀποδημήσαντος, ἐτι τῆς πόλεως τεταραγμένης, ἐπὶ μὲν
 ἔτη τέτταρα διήγγον ἐν ἡσυχίᾳ· τῷ δὲ πέμπτῳ μετὰ τὴν Σόλωνος

TESTIMONIA. 65—66 Aristides infra laudatus.

or the rennet made from it. 'Before he had stirred up the beestings and got out all the milk' is Mr Platt's rendering (see *Journ. Phil.* xxiv 256). But the sense requires not a particular kind of milk, such as 'beestings'; but the best part of the milk, the 'cream.' The constr. is either πρὶν ἀνταράξαι γάλα ἐξείλεν πῖαρ, or else γάλα is acc. after the complex verb πῖαρ ἐξείλεν.

l. 65. ἐγὼ—κατέστην] 'I set myself as a landmark between two armed hosts.' Hdt. viii 140, 2 (of debateable land), δειμαίνω ὑπὲρ ὁρίων ἐν τρίβῳ τε μάλιστα οἰκισμένων τῶν συμμάχων πάντων αἰεὶ τε φθειρομένων μούνων, ἐξαιρετον μεταίχμιον τε τὴν γῆν ἐκτημένον. ὅρος, 'landmark,' or 'wall,' seems a harsh metaphor, except perhaps in one who, like Solon, had the ὅροι, the boundaries as well as the mortgage-tablets, of Attica much in his mind. The passage is paraphrased in Aristides, ii 360 (of Solon), ἔστη δ' ἐν μεθορίῳ πάντων ἀνδρείοτατα καὶ δικαιοτάτα, ὥσπερ τινὰς ὡς ἀληθῶς ἐκ γεωμετρίας περιγραπτοὺς φυλάττων ὅρους.

XIII § 1. ἀποδημίαν ἐποιήσατο] c. ii § 1.

Σόλωνος—τεταραγμένης κτλ.] 'When S. had gone abroad, although the State was still disturbed by divisions, yet for four years they lived in peace, but in the fifth year' &c. ἀποδημεῖν has two meanings (1) to be abroad, and (2) to go abroad. (1) is found in *Pol.* 1303 b 23, and *Poet.* 17, 1455 b 17, ἀποδημούντος; (2) in the present passage.

Wilamowitz (i 15) suggests that for part of the four undisturbed years (593—590) Solon remained at Athens. It is on the authority of Aristotle ἐν τῇ τῶν Πυθιονικῶν ἀναγραφῇ that Plutarch states that at Solon's prompting the Amphictyons attacked the Kirrhaeans in defence of Delphi. It was not until 590 that Krisa was conquered.

τῷ δὲ πέμπτῳ μετὰ τὴν Σόλωνος ἀρχὴν] The archonship of Solon is usually placed in B.C. 594/3 = *Ol.* 46, 3. This is the date given by Diog. Laert. i 62 on the authority of Sosicrates of Rhodes, the author of a work on the *History of Crete* and on the *Succession of Philosophers*,

who flourished between 200 and 128 B.C. The archons about this time are given by Clinton as follows:

Ol.	B.C.	
46, 2 = 595		Philombrotus
3 = 594		Solon
4 = 593		Dropides
47, 1 = 592		Eucrates?
2 = 591		Simon
3 = 590		[Simon, in <i>Marmor Parium</i>]

Jerome places Solon in 592: and the Armenian version of Eusebius in 590. 592 is already occupied by Eucrates, and 590 (in the *Marmor Parium*, see § 2 n) possibly by Simon. The text of c. 14 § 1 appears to place Solon 31 years before the archonship of Comeas (B.C. 560), i.e. in 591. But if Solon is placed in 591, Philombrotus and Dropides must be placed in 592 and 590, which are already assigned to other archons. Again, if Comeas is (by another method of reckoning) assigned to 561, Solon falls in 592, the year assigned to Eucrates. Eucrates, however, may really belong to a later date. Sosicrates (*ap.* Diog. Laert. i 101) places him in *Ol.* 47 (592—589) and makes Anacharsis visit Solon during the archonship of Eucrates. But Solon left Athens for ten years when his own archonship was over, so that, if Sosicrates (our only authority for Eucrates) is right about the date of the visit of Anacharsis, Eucrates cannot be earlier than 583. On the year of Solon's archonship, cf. Clinton, *Fasti*, ii 298; Fischer's *Gr. Zeitafeln*, p. 114; and Busolt, i 524^r.

If Solon was archon in 594, and if 'in the fifth year' means four years after Solon, then the first year of anarchy falls in 590, and the second in 586. Then, if διὰ τῶν αὐτῶν χρόνων is retained in the sense, 'after the same interval of time,' i.e. four years later, the archonship of Damasias begins in 582. This is Mr Kenyon's view. In this calculation the first period of four years of peace must include either the year of Solon's archonship or the first year of anarchy; and the second period must include one of the years of anarchy.

On the other hand, if the first 'four

ἀρχὴν οὐ κατέστησαν ἄρχοντα διὰ τὴν στάσιν, καὶ πάλιν ἔτει
2 πέμπτῳ διὰ τὴν αὐτὴν αἰτίαν ἀναρχίαν ἐποίησαν. μετὰ δὲ 5
ταῦτα διὰ τῶν αὐτῶν χρόνων Δαμασίας αἰρεθεὶς ἄρχων ἔτη

XIII 4 ΟΥΚΑΤΕΣΤΗCAN (K-W, B, K³, Th), οὐκ ἐπέστησαν K¹ (H-L). 4 ἄρχοντα
—18 διώκειν continentur fragmenti Berolinensis in pagina secunda. 5 διὰ ε
papyro Berol. ΔΙΤΙΑΝΑΡΧΙΑΔΙΝ: αἰτίαν ἀναρχίαν Burnet, Campbell, Jackson (edd.).
6 διὰ τῶν αὐτῶν χρόνων secl. K-W; διὰ τοῦ αὐτοῦ χρόνου? Herwerden.

years' extend from B.C. 593 to 590, then the first year of anarchy is 589; again, if ἔτει πέμπτῳ is taken as meaning 'five years afterwards,' the second year of anarchy is 584. Further, if διὰ τῶν αὐτῶν χρόνων is regarded as an interpolation, the beginning of the rule of Damasias follows at once in 583. This is the view of Bauer, and of Kaibel and Wilamowitz. But the first year of Damasias coincides with that in which the Pythian festival was transformed into an ἀγὼν στεφανίτης, and the festival was held in the third year of each Olympiad, whereas 583 is the second year. The opinion that it fell in the second year of the Olympiad, which has been inferred from Thuc. iv 117 and v 1, is refuted in Clinton's *Fasti*, ii p. 195=245³.

Again, if the archonship of Solon is placed in 591, the years of anarchy may be put at intervals of four years in 587

and 583. Then, if διὰ τῶν αὐτῶν χρόνων be omitted, we get 582 as the first year of Damasias. This is the view of T. Reinach and of Poland. It has the advantage of leaving the text in c. 14 § 1 untouched, and it gives a date for Damasias which is consistent with Pausanias x 7, 5, where the first Pythian ἀγὼν στεφανίτης, which coincided with the first year of Damasias, is placed in 582. If so, the archonship of Simon which, according to the Scholiasts on Pindar, was five years before Damasias, may provisionally be placed in 587, instead of 590, the year assigned to it by the Parian Marble; but 587 was on this view a year of anarchy; hence it is not improbable that Simon was really archon in 586.

All the above views agree in placing the beginning of the archonship of Damasias later than 586 B.C., in or about 582. The following is a conspectus of the views above mentioned.

	Mr Kenyon	Bauer, Wilamowitz and Busolt	Reinach and Poland
Solon, archon	594	594	591
First period of 4 years.....	{ 594-1 } { 593-0 }	593-590	591-588
First year of anarchy	590	589	587
Second period of 4 years...	{ 590-87 } { 589-86 }	588-585	586-583
Second year of anarchy ...	586	584	583
Third period of 4 years ...	{ 586-3 } { 585-2 }	nil	nil
Damasias, archon.....	582	583	582

A space of 13 years, 594 to 582 inclusive, does not allow of three periods of four years, and four years besides. It only admits of three periods of three years (and four years over). But these can only be obtained by altering τέτταρα into τρία and πέμπτῳ twice into τετάρτῳ. This, however, would perhaps be going too far.

τὴν στάσιν] The article is due to the fact that the state of faction has already

been implied in the participle τετραγαμῆνης.

ἀναρχίαν ἐποίησαν] The text shows that the term ἀναρχία was applied to the two years 589 and 584. Cf. Dion Chrys. 21, 2 ἄρ' οὖν, ὅπερ Ἀθηναῖοι πολλὰκις, καὶ ἡμᾶς χοῖ ἀναρχίαν ἀναγράφειν τὸν παρόντα καιρὸν (Wilamowitz, i 6; cf. ii 64).

§ 2. Δαμασίας] On the discovery of the Berlin fragments, much controversy arose respecting the Damasias there men-

δύο καὶ δύο μῆνας ἦρξεν, ἕως ἐξηλάθη βία τῆς ἀρχῆς. εἴτ'

7 ΕΞΗΛΑΘΗ : corr. Richards etc. (κ³ etc.).

tioned. It was at first proposed to identify him with Damasias I, the archon of 639 B.C. This opinion was conclusively refuted by Landwehr (*Philologus*, Suppl. v) and Diels (*Berlin Acad.* 1885, p. 12); and, now that we have the context of the fragment before us, it is obvious that Damasias II can alone be meant.

Hitherto the determination of the date of Damasias II has depended on a mutilated passage in the Parian Marble. (This important chronological document was bought in Smyrna by an agent of Thomas Howard, Earl of Arundel and Surrey, 1585—1646, and sent to Arundel House in 1627. It was first edited by Selden, 1628. In 1667, at the instance of John Evelyn, *Letters*, Aug. 4, 1667, *Diary*, Sept. 19, Oct. 8, 17, 25, it was presented by the Earl's grandson to the University of Oxford, and in 1676 it was edited once more by Prideaux. After being preserved for many years in the Ashmolean Museum, it was removed to the University Galleries in 1889. It has been edited by Boeckh, CIG ii 2374, and C. Müller, FHG i 535—590. The authority for the chronology recorded in this Marble is probably Phanias of Eresos, a pupil of Aristotle. The dates are reckoned by the number of years that had elapsed before the archonship of Diognetus, B.C. 264—3.)

The passage, with which we are concerned, is restored as follows: ll. 53—54, [ἀφ' οὗ Ἀμφικτύονες ἐνίκησαν ἐλόντες Κύρραν, καὶ ὁ ἀγὼν ὁ γυμνικὸς ἐτέθη χρηματίτης ἀπὸ τῶν λαφύρων, ἔτη HH[H] ΔΔΓ' II (327), ἀρχοντος Ἀθήνησι Σίμωνος. ἀφ' οὗ [ἐν Δελφοῖς στεφανίτης ἀγὼν πάλιν ἐτέθη, ἔτη HHHΔ..II, ἀρχοντος Ἀθήνησι Δαμασίου τοῦ δευτέρου. The interval between the year of Diognetus and that of Damasias is here denoted by the symbols HHHΔ..II (327). (a) Boeckh and C. Müller insert Γ' II (6), thus making the number 318; (b) Chandler and Clinton, Δ (10), making it 322; while Dopp (*Quaestiones de Marmore Pario*, 1883) proposes Δ I (11), making it 323. The corresponding dates B.C. are: (a) 582/1 or 581/0, according as we reckon exclusively or inclusively; or (b) 586/5, according as we reckon inclusively with 323 or exclusively with 322. But the archonship of Damasias coincides with a Pythian festival; this excludes 581 and leaves us the choice between 586 and 582.

It has been urged in favour of 586/5 that, on the authority of the ἀρχόντων ἀναγραφὴ of Demetrius Phalereus, Diog. Laert. i i 22 describes Thales and the other Wise Men of Greece as flourishing in the archonship of Damasias; and that 586/5 would be an appropriate year to mark their epoch, because the eclipse predicted by Thales took place on May 28, 585 B.C. (Cf. Busolt, i 493¹.)

On the other hand, 582/1 is supported by Pausanias (x 7, 4—5), who implies that the first ἀγὼν στεφανίτης was in 582/1, and the last ἀγὼν χρηματίτης in 586/5.

It may here be suggested, that probably the first year of Damasias coincided with the first celebration of the Pythian games after their transformation into an ἀγὼν στεφανίτης, i.e. with 582. In the introduction to the Scholia on Pindar's Pythian odes, the last ἀγὼν χρηματίτης is assigned to the archonship of Simon (590) and the first ἀγὼν στεφανίτης to that of Damasias (582). Subsequently, a confusion may have arisen between the year of that celebration and the actual year in which the change was made (586). The archonship of Damasias was thus put four years too early. If the archonship of Simon coincided with the last ἀγὼν χρηματίτης and if that ἀγὼν was four years earlier than the change in the Pythian games (586), it follows that the archonship of Simon must be put in 590. Simon is placed in that year in the Parian Marble; and the evidence of the text, which gives at least 10 years between the year of Solon and that of Damasias, points to 582 as the year of Damasias.

If Damasias was archon in 582, Solon would by that date have returned to Athens after his absence of ten years (593—584 inclusive). This may be held to favour the conjecture of Diels (*Berlin Acad.* 1885, p. 13 f) that Solon refers to the usurpation of Damasias in fragm. 32 and 33, quoted in Plut. *Sol.* 14, εἰ δὲ γῆς ἐφεισάμην κτλ., and οὐκ ἔφην Σόλων βαθύφρων. The trochaic passage quoted above in c. 12 has been ascribed to the same poem, πρὸς Φῶκον.

ἐξηλάθη] The form ἐξηλάσθη is given in the papyrus and in the restoration of the Berlin fragment by Blass ἐξηλά[σ]θη. For ἡλάσθην Veitch, s.v. ἐλαύνω, quotes Diod. Sic. 20, 51, συν- Plut. *Caes.* 17. Gaisford, however, edits ἀπ- and ἐξ-

ἔδοξεν αὐτοῖς διὰ τὸ στασιάζειν ἄρχοντας ἐλέσθαι δέκα, πέντε μὲν εὐπατριδῶν, τρεῖς δὲ ἀγροίκων, δύο δὲ δημιουργῶν, καὶ οὗτοι τὸν μετὰ Δαμασίαν ἦρξαν ἐνιαυτόν. ᾧ καὶ δῆλον ὅτι μεγίστην 10 εἶχεν δύναμιν ὁ ἄρχων· φαίνονται γὰρ αἰὲ στασιάζοντες περὶ 3 ταύτης τῆς ἀρχῆς. ὅλως δὲ διετέλουν νοσοῦντες τὰ πρὸς ἑαυτούς, οἱ μὲν ἀρχὴν καὶ πρόφασιν ἔχοντες τὴν τῶν χρεῶν ἀποκοπήν (συνεβεβήκει γὰρ αὐτοῖς γεγενῆσθαι πένησιν), οἱ δὲ τῇ πολιτείᾳ δυσχεραίνοντες διὰ τὸ μεγάλην γεγενῆσθαι μεταβολήν, ἔνιοι δὲ 15 4 διὰ [τὴν] πρὸς ἀλλήλους φιλονικίαν. ἦσαν δ' αἱ στάσεις τρεῖς·

8 (pro δέκα, πέντε) [τετταρ]as Berol., cf. Meyer *Forschungen* ii 537 sqq. 9 ἀ[γρο]ίκων K, qui litterae ρ partem inferiorem cerni posse putat: ἀΠΟΙΚΩΝ Berol., quod correxit L. Cohn (*D. Z. Z.* 1885, 264), tuebatur Wright. 11 ΔΥΝΑΜΙΝ [ΕΙΧΕΝ] Berol. ΔΕΙ Berol. (H-L, B¹): ΔΙΕΙ (K, K-W, B¹⁻³, Th).

TESTIMONIA. 9 Hes. ἀγροῖωνται ἄγροικοι. καὶ γένος Ἀθήνησιν, οἱ ἀντιδιέσπελλον πρὸς τοὺς Εὐπατρίδας. ἦν δὲ τὸ τῶν γεωργῶν καὶ τρίτον τὸ τῶν δημιουργῶν.

16—20 Schol. Arist. *Vesp.* 1223...κατὰ γὰρ τοὺς Σόλωνος νόμους τρεῖς ἦσαν αἱ

ηλᾶσθην in Hdt. iii 54, vii 6 &c. [Hdt. vii 6 ἐξηλᾶσθη ὑπὸ Ἰππάρχου...ἐξ Ἀθηνῶν. ἐξηλᾶσθη cod. Florentinus, ἐξηλᾶθη al.; iii 51 and i 173, ἐξελασθεῖς, in the latter passage the cod. Parisinus has ἐξελαθεῖς].

ἄρχοντας—δέκα] Owing to a lacuna in the Berlin fragment, which only mentions the three archons elected by the second class and the two by the third, it was supposed that the first class elected four, making nine archons in all. It now appears that in this particular year the number was ten. This election was a reactionary measure. It implied an abandonment of the classification by assessment which was the cardinal point of Solon's constitution.

ἀγροίκων] The Berlin fragment has ἀποίκων. There is a similar confusion in l. 2 of the poems of Herondas, where ΑΠΟΙΚΙΗΣ was first written and then corrected into ΑΓΡΟΙΚΙΗΣ. The usual name for this class is γεωμόροι (Plut. *Thes.* 25; Bekker's *Anecd. Gr.* 257, 7; Etym. Mag. p. 395, 50, &c.), or γεωργοί (Schol. on Plat. *Axioch.* p. 253, Moeris, s.v. *γεννηταί*). But ἀγροικοί is the term used in Dion. Halic. ii 8 (after mentioning the εὐπατρίδαι), ἀγροίκους δὲ (ἐκάλουν) τοὺς ἄλλους πολίτας οἱ τῶν κοινῶν οὐδενὸς ἦσαν κύριοι· σὺν χρόνῳ δὲ καὶ οὗτοι προσελήφθησαν ἐπὶ τὰς ἀρχάς. Cf. Hesych. s.v. ἀγροῖωται· ἀγροικοί, quoted in Test. (Landwehr in *Philologus*, Suppl. v, 1889, p. 139—155, *Die drei Stände in Attika*.)

§ 3. νοσοῦντες] of faction, c. 6 near end.

οἱ μὲν...οἱ δὲ...ἔνιοι δὲ] The first two are different sections of the Eupatridae, some of whom resented the loss of money involved in Solon's σεισάχθεια, while others lamented the loss of political influence; besides these, a few were actuated by the mere spirit of factious rivalry.

τῇ πολιτείᾳ] The existing constitution. Freeman (*Sicily*, iii 649) is hardly right in suggesting that 'it is just possible that πολιτεία in c. 13 (followed directly after by ἡ μέση πολιτεία) may be meant in the special Aristotelian sense.'

§ 4. στάσεις τρεῖς...τῶν παρὰ τῶν πεδιακῶν...τῶν διακρίων] Hdt. i 59, (Peisistratus) στασιάζοντων τῶν παρὰ τῶν καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν προεστέωτος Μεγακλῆος τοῦ Ἀλκμήωνος τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου Ἀριστολαΐδου, καταφρονήσας τὴν τυραννίδα ἤγειρε τρίτην στάσιν, συλλέξας δὲ στασιώτας καὶ τῷ λόγῳ τῶν ὑπερακρίων, προστὰς μηχανᾶται τοιάδε. (Dion. Hal. i 13, ὡς ὑπερακρίους τινὰς καὶ παρὰ τῶν Ἀθηνῶν.) Plut. *Sol.* 29, οἱ δὲ ἐν ἀστείεσσι στασιάζοντες ἀποδημοῦντες τοῦ Σόλωνος καὶ προεστήκει τῶν μὲν Πεδιέων Λυκούργος, τῶν δὲ Παράλων Μεγακλῆς ὁ Ἀλκμαίωνος, Πεισίστρατος δὲ τῶν Διακρίων, ἐν οἷς ἦν ὁ θητικὸς ὄχλος καὶ μάλιστα τοῖς πλουσίοις ἀχθόμενος. *ib.* 13 (of the στάσεις just before the legislation of Solon), τὴν παλαιὰν αὐθις στάσιν ὑπὲρ τῆς πολιτείας ἐστασίαζον, ὅσας ἡ χώρα διαφορὰς εἶχεν, εἰς τοσαῦτα μέρη τῆς πόλεως διαστάσης· ἦν γὰρ τὸ μὲν τῶν Διακρίων γένος δημοκρατικώτατον, ὀλιγαρχικώτατον δὲ τὸ τῶν Πεδιέων· τρίτοι δ' οἱ Πάραλοι μέσον τινα καὶ μεμυγμένον

μία μὲν τῶν παραλίων, ὧν προειστήκει Μεγακλῆς ὁ Ἀλκμέωνος, οὔπερ ἐδόκουν μάλιστα διώκειν τὴν μέσσην πολιτείαν· ἄλλη δὲ τῶν πεδιακῶν, οἱ τὴν ὀλιγαρχίαν ἐξήτουν, ἡγήτο δ' αὐτῶν Λυ-
 20 κούργος· τρίτη δ' ἡ τῶν διακρίων, ἐφ' ᾗ τεταγμένος ἦν Πεισίστρα-
 τος, δημοτικώτατος εἶναι δοκῶν. προσεκεκόσμητο δὲ τούτοις 5
 οἳ τε ἀφρημένοι τὰ χρέα διὰ τὴν ἀπορίαν καὶ οἱ τῷ γένει μὴ
 καθαροὶ διὰ τὸν φόβον· σημεῖον δ', ὅτι μετὰ τὴν [τῶν] τυράννων

18 οὔπερ: οἱ δὲ (ut videtur) Berol. (H-L). 20 ΔΗ=δ' ἡ: δὲ? B⁴.

προσενεμένητο Butcher.

Rutherford, Blass, Gennadios (edd.).

19 ἐξήλουν hic et c. 34 § 3 coniecit Bury

21 προσεκεκόλλητο H-L, Kontos, Gennadios;

22 χρέα hic desinit Berol.

23 τῶν add.

τάξεις (sic), μία μὲν τῶν παραλίων, ὧν προειστήκει Μεγακλῆς, ἑτέρα δὲ τῶν πεδιέων, ὧν προειστήκει Λυκούργος, τρίτη δὲ τῶν διακρίων, ὧν προειστήκει Πεισίστρατος.

αἰρούμενοι πολιτείας τρόπον ἐμποδῶν ἦσαν καὶ διεκώλυνον τοὺς ἑτέρους κρατῆσαι (*Motilia* 805 D τῶν Διακρίων...τῶν Πεδιέων...τῶν Παραλίων, 763 D Παράλιων, Ἑπακρίων, Πεδιέων). Πεδιείς is the form found in Diog. Laert. i 58, and Schol. on Arist. *Vesp.* 1223, a confused account (founded on this passage, see *Testimonia*), in which the τάξεις, as they are there called, are apparently regarded as the result of Solon's legislation. Suidas s. v. Πάραλοι mentions the Πεδιάσιοι καὶ Διάκριοι.

On these three parties, cf. Schömann, *Ant.* p. 327 f, E. T.; Gilbert, i 157² f (=142 E. T.); Duncker, 6, 447 f; Busolt, ii 302².

διώκειν] *Pol.* 1279 a 16, ἐδίωκον τὰς ἀρχάς, 1284 a 19, (αἱ δημοκρατούμεναι πόλεις) δοκοῦσι διώκειν τὴν ἰσότητα. The metaphor is as old as Homer *Il.* xvii 75, ἀκίχῃτα διώκειν. Cp. Thuc. ii 63, τιμὰς διώκειν.

τὴν μέσσην πολιτείαν] *Pol.* 1296 a 7, εἰτι δ' ἡ μέση (πολιτεία) βελτίστη, φανερόν· μόνη γὰρ ἀσταςίαςτος.

For the form πεδιακῶν, cf. *Pol.* viii (v) 1305 a 21—24, πάντες δὲ τοῦτο ἔδρων ὑπὸ τοῦ δήμου πιστευθέντες, ἡ δὲ πίστις ἦν ἡ ἀπέχθεια ἡ πρὸς τοὺς πλουσίους, ἰὼν Ἀθήνησι τε Πεισίστρατος στασιάσας πρὸς τοὺς πεδιακοὺς.

δημοτικώτατος] 14 § 1; 16 § 8; 22 § 3.

§ 5. προσεκεκόσμητο] 'had joined their ranks'; the compound verb is not found elsewhere in this sense. κοσμεῖν in the sense of τάττειν is not a strictly Attic usage. Wyse conjectures that the word may be derived from some Ionic source. This conjecture is supported by Herodotus' use of ἐκεκοσμέατο (ix 31, ἐπὶ τάξεις πλεῦνας ἐκεκοσμέατο). The sentence from

this point down to προσῆκον is parenthetical.

οἳ τε—φόβον] The faction of Peisistratus was joined by those whom Solon's legislation had deprived of the debts due to them. The allegiance of these was prompted by their losses. Peisistratus was also joined by those who were not of pure descent. The latter were afraid of the oligarchical faction gaining the ascendancy and depriving them of the privileges of citizenship in consequence of their inferior birth. Landwehr, who doubts whether the parties really existed before the time of Solon (*Philol.* Suppl. v 155), suggests that οἱ ἀφρημένοι τὰ χρέα are the capitalists belonging to the παράλιοι who had lost their money, whereas the πεδιακοὶ still had their land.

σημεῖον δ'—προσῆκον] The writer infers that the party of Peisistratus included persons of dubious origin from the fact that, after the rule of the Peisistratidae was brought to an end, there was a revision of the list of citizens. Cf. note on 8 § 1, ὅθεν ἔτι διαμένει.

While the text describes a revision of the list as following the fall of the tyrants, Aristotle, *Pol.* 1275 b 36 f, says of Cleisthenes μετὰ τὴν τῶν τυράννων ἐκβολήν, that he enrolled in the tribes many aliens. Beloch (i 334 n) regards this as a flat contradiction of the text. But it is better to suppose that the text refers to a date (509 or 508) shortly after the fall of the tyrants, and that this revision of the roll of citizens was due to the oligarchical party of Isagoras who, according to Hdt. v 73, expelled 700 families on the charge of sacrilege. This was followed by the democratic reforms

κατάλυσιν ἐποίησαν διαψηφισμόν, ὡς πολλῶν κοινωνούντων τῆς πολιτείας οὐ προσήκον. εἶχον δὲ ἕκαστοι τὰς ἐπωνυμίας ἀπὸ τῶν 25 τόπων ἐν οἷς ἐγεώργουν.

14. δημοτικώτατος δ' εἶναι δοκῶν ὁ Πεισίστρατος καὶ σφόδρ'

24 ΔΙΑΦΗΜΙΣΜΟΝ : διαψηφισμόν scripsi, idem scripserunt Kontos, Blass (edd.).

of his opponent Cleisthenes (cf. Wilamowitz, i 31 f). See, however, Busolt, ii 310 n 2^a.

διαψηφισμόν] The word occurs in Athenaeus, 218 A, διαψηφισμός ὁ γενόμενος κατὰ τῶν Ἑρασίδων στρατηγῶν. The verb is used in c. 42 § 1, l. 4, διαψηφίζονται. The admission of citizens took place at the age of eighteen, when, if their title to citizenship was sufficiently proved, they were entered on the register called *ληξιαρχικὸν γραμματεῖον* and (probably two years afterwards) in the *πίναξ ἐκκλησιαστικός*. The lists of citizens were revised on special occasions, particularly when there was reason for suspecting that a number of persons had been improperly registered. The names were then read one by one from the register, and, as each was read, it was asked whether any objections were to be made to it. Such objections were discussed and evidence brought forward, so that the matter could not be despatched in one assembly, but required several meetings of the members of the deme (Dem. *Eubulides* § 9 seq.). If, finally, a vote was taken, and the result was unfavourable, the name was struck out (Schömann, *Ant.* 368 f, E. T.). See esp. Dem. *Eubul.* (an appeal against the vote of the *δημόται*, who had struck the speaker off their list) § 7, ἐν τοῖς *δημόταις*—τὴν διαψηφίσειν γενέσθαι, § 15, περὶ πάντων τῶν *δημῶν* διαψηφίσασθαι, § 62 τῇ προτέρᾳ διαψηφίσει. Hitherto, the earliest known revision of the roll of citizens has been that in the archonship of Lysimachides B.C. 445/4 (Philochorus in Schol. on Ar. *Vesp.* 718; Plut. *Pericles* 37. Philippi, however, contends that the procedure of *διαψηφίσις* was not resorted to on this occasion, *Bürgerrecht*, pp. 34—49). The next was in the archonship of Archias, 346 B.C. Cf. Harpocr. s.v. *διαψηφίσις*: ἰδίως λέγεται ἐπὶ τῶν ἐν τοῖς δήμοις ἐξετασέων, αἱ γίνονται περὶ ἑκάστου τῶν δημοτενομένων, εἰ τῷ ὄντι πολίτης καὶ δημότης ἐστὶν ἢ παρεγγράφται ξένος ὢν. Αλοχίτης κατὰ Τιμάρχου (§ 77, γεγόνασι διαψηφίσεις ἐν τοῖς δήμοις, καὶ ἕκαστος ὕμῶν ψῆφον δέδωκε περὶ τοῦ σώματος, ὅστις Ἀθηναῖος ὄντως ἐστὶ καὶ ὅστις μὴ).

ἐντελέστατα δὲ διεillekται περὶ τῶν διαψηφίσεων, ὡς γεγόνασιν ἐπὶ Ἀρχίου ἀρχοντος, Ἀνδροτίων ἐν τῇ Ἀτθίδι καὶ Φιλόχορος ἐν 5^ῃ τῆς Ἀτθίδος. Cf. Schol. Aeschin. I §§ 77, 114; Thumser, *Staatsalt.* p. 463, 3, and Meier and Schömann, p. 989 Lips.

εἶχον δ' ἕκαστοι—ἐγεώργουν] 'These parties derived their respective designations from the districts in which they held their lands,' the Plain, the Shore and the Mountain (or Highlands). The men of the *Mountain* led a hard life in the uplands of Parnes which afforded pasturage for sheep and goats, and were scantily supplied with the fruits of the field or of trees. (2) The men of the *Shore* enjoyed more abundant means of support in the building of boats, in ferrying and fishing, and in the manufacture of salt. (3) The men of the *Plain* formed the wealthiest class, with their groves of olives in the valley of the Cephissus and their fields of corn stretching inland from Eleusis. (Cf. Curtius, *H. G.*, i 311 E. T.) Grote, c. 11, ii p. 300 n, observes that Plutarch's description of the men of the Plain, as representing the oligarchical tendency, and the men of the Mountain, the democratical, is 'not quite accurate when applied to the days of Solon. Democratical pretensions, as such, can hardly be said to have existed.' Plutarch (or the authority he follows in c. 13) possibly makes these parties come into existence too early; elsewhere, c. 29, he places them after Solon's time, probably on the authority of the text, which distinctly describes the men of the Plain as oligarchical in spirit. The latter view is correct. Plutarch's premature introduction of these local divisions is due to his desire for greater vividness (cf. Wilamowitz, i 58 n. 28).

XIV § 1. **εὐδοκιμηκῶς—πολέμῳ**] Hdt. i 59, πρότερον εὐδοκιμήσας ἐν τῇ πρὸς Μεγαρέας γενομένη στρατηγίᾳ, Νισαίαν τε ἐλὼν καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα. Plut., *Sol.* 8, mentions the long and distressing war with Megara for the possession of Salamis, and describes Peisistratus as taking the lead in supporting Solon in his endeavour to rouse the people to

εὐδοκιμηκῶς ἐν τῷ πρὸς Μεγαρέας πολέμῳ, κατατραυματίσας ἑαυτὸν συνέπεισε τὸν δῆμον, ὥς ὑπὸ τῶν ἀντιστασιωτῶν ταῦτα πεπονθώς, φυλακὴν ἑαυτῷ δοῦναι τοῦ σώματος, Ἀριστίωνος 5 γράφαντος τὴν γνώμην. λαβὼν δὲ τοὺς κορυνηφόρους καλουμένους, ἐπαναστὰς μετὰ τούτων τῷ δήμῳ κατέσχε τὴν ἀκρόπολιν ἔτει †δευτέρῳ† καὶ τριακοστῷ μετὰ τὴν τῶν νόμων θέσιν

XIV 2 ἡὐδοκιμηκῶς H-L adversante Kaibelio 154. **3** ὑπὸ K-W (K³, B, Th): παρὰ K¹. **4** ἑαυτῷ: αὐτῷ B⁴. Ἀρίστωνος Plutarchum secutus B⁴. **7** δευτέρῳ K, Th: δ' (= τετάρτῳ) K-W et Bauer (B¹⁻³; δευτέρῳ obelo notavit B⁴).

fight once more for the recovery of the island. At the end of c. 9 he says of Solon, ἐνίκησε τοὺς Μεγαρέας. He implies that the war for the possession of Salamis was the origin of Solon's influence in Athens; if so, it can hardly be put later than 600 B.C. But Daimachus of Plataea (third century B.C., quoted in Plut. *Sol. et Popl. comp.* 4) denied that Solon acted as general in the war against Megara. That Peisistratus took any prominent part in a war as early as 600 B.C. is improbable, as he lived to 527 B.C. (Abbott, *H. G.*, i 400 n). Solon, who was some 30 years older than Peisistratus, took a leading part in the conquest of Salamis before he was archon, i.e. possibly about 600 B.C.; Peisistratus in the capture of Nisaea, probably about 570 B.C. (Busolt, i 521 n). Curtius (i 672, note 135) places the capture of Nisaea in 565, and Holm (i 481) shortly before the tyranny. In c. 17 we are told that the relative ages of Solon and Peisistratus make it impossible to accept the story that the latter was στρατηγός in the war with Megara for the possession of Salamis (i.e. the first Megarian war), in which Solon was concerned. Salamis and Nisaea were, however, recaptured by the Megarians (Plut. *Sol.* 12); and Peisistratus may have distinguished himself in a subsequent war with the Megarians for the recovery of the island.

κατατραυματίσας κτλ.] Hdt. i 59, τραυματίσας ἐωντόν τε καὶ ἡμίονους ἤλασε ἐς τὴν ἀγορὴν τὸ ζεύγος ὡς ἐκπεφυγώς τοὺς ἐχθρούς, οἱ μὲν ἐλαύνοντα ἐς ἀγρὸν ἠθέλησαν ἀπολέσαι δῆθεν, ἐδέετο τε τοῦ δήμου φυλακῆς τινὸς πρὸς αὐτοῦ κυρῆσαι... ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἐξαπατηθεὶς, ἔδωκε οἱ τῶν ἀστῶν καταλέξας ἀνδρας τούτους οἱ δορυφόροι μὲν οὐκ ἐγένοντο Πεισιστράτου κορυνηφόροι δέ· ξύλων γὰρ κορύνας ἔχοντες εἰποντό οἱ ὅπισθε· συνεπαναστάντες δὲ οὗτοι ἅμα Πεισιστράτῳ ἔσχον

τὴν ἀκρόπολιν. Plut. *Sol.* 30 § 1, κατατρώσας αὐτὸς ἑαυτὸν ὁ Πεισίστρατος. Polyaeon. i 21 § 3 and Diogen. Laert. i 60 have κατατρώσας, οἱ κατέρωσεν, iδ. § 66 ἑαυτῷ τραύματα ποιήσας. Diod. Sic. xiii 95 end, (of P.) ἑαυτὸν κατατραυματίσαντα προσελθεῖν. κατατραυματίζω is also found in Hdt. vii 212, Polyb. xv 13 § 1, Dion. Halic. and Dio Cass.

Ἀριστίωνος κτλ.] Plut. *Sol.* 30 § 2, Ἀρίστωνος (sic) δὲ γράψαντος, Πεισιστράτῳ φυλακὴν τοῦ σώματος. Beloch infers from the text that the decree was still in existence (i 328 n); but it seems better to assume, with Wilamowitz (i 14 n. 20), that the name had been handed down by tradition.

κορυνηφόρους] Plat. *Rep.* 566 B, τὸ δὴ τυραννικὸν αἷτημα τὸ πολυθρύλητον... αἰτεῖν τὸν δῆμον φύλακάς τινος τοῦ σώματος. Ar. *Rhet.* i 2, 19, Πεισίστρατος ἐπιβουλευὼν ἤτει φυλακὴν καὶ λαβὼν ἐτυράνευσε. Pol. viii (v) 9, 1310 ὁ 15, σχεδὸν γὰρ οἱ πλείστοι τῶν τυράννων γεγονάσιν ἐκ δημαγωγῶν ὡς εἰπεῖν, πιστευθέντες ἐκ τοῦ διαβάλλειν τοὺς γυνωρίμους, and iδ. 30, οἷον... Πεισίστρατος Ἀθήνησι... ἐκ δημαγωγίας τύραννος κατέστη.

κατέσχε τὴν ἀκρόπολιν] Plut. *Sol.* 30 § 4, τὴν ἀκρόπολιν κατέσχε. Phaedrus i 2, 5, arcem tyrannus occupat Pisistratus. The political importance of the citadel in revolutions is exemplified in Juv. x 307 n, Lucan viii 490, Diod. Sic. xvi 70 § 4, Plut. *Timol.* 20 § 1 (Mayor).

ἔτει—τριακοστῷ] As Comeas was archon in 560 B.C., it would follow from the manuscript text that Solon was archon in 591. But, as Solon was more probably archon in 594, δευτέρῳ should be altered into τετάρτῳ, the former being possibly a corruption of δ. We thus get an interval of 33 years and keep the usual date for Solon's archonship (Bauer, p. 45 f). Cf. Wilamowitz, i 22.

2 ἐπὶ Κωμέου ἄρχοντος. λέγεται δὲ Σόλωνά, Πεισιστράτου τὴν
 φυλακὴν αἰτοῦντος, ἀντιλέξαι καὶ εἰπεῖν ὅτι τῶν μὲν εἴη
 σοφώτερος, τῶν δ' ἀνδρείότερος· ὅσοι μὲν γὰρ ἀγνοοῦσι Πεισί- 10
 στρατον ἐπιτιθέμενον τυραννίδι, σοφώτερος εἶναι τούτων, ὅσοι δ'
 εἰδότες κατασιωπῶσιν, ἀνδρείότερος. ἐπεὶ δὲ λέγων [οὐκ ἔ]πειθεν,
 ἐξαράμενος τὰ ὄπλα πρὸ τῶν θυρῶν αὐτὸς μὲν ἔφη βεβηθηκέναι
 τῇ πατρίδι καθ' ὅσον ἦν δυνατός (ἤδη γὰρ σφόδρα πρεσβύτης ἦν),
 3 ἀξιοῦν δὲ καὶ τοὺς ἄλλους ταῦτο τοῦτο ποιεῖν. Σόλων μὲν [οὖν 15

8 ΠΙΣΙΣΤΡΑΤΟΥ ut saepe: Πεισ. ubique K³ etc. 12 ΚΑΤΑΣΙΩΠΩΝΤΕΣ :
 correx. K. οὐκ ἔπειθεν R D Hicks (edd.): [πράττει οὐ]θέν K¹. 13 ΕΞΑΙΡΑΜΕΝΟΣ :
 ἐξαράμενος K (edd.).

TESTIMONIA. 8—15 Verbis fere isdem rem narrat Aelianus, *Var. Hist.* viii 16 :
 ... (Σόλων) ἔφη ὅτι τῶν μὲν ἐστὶ σοφώτερος, τῶν δὲ ἀνδρείότερος· ὅποιοι μὲν μὴ γινώ-
 σκοντιν ὅτι φυλακὴν λαβὼν περὶ τὸ σῶμα τύραννος ἔσται, ἀλλὰ τούτων μὲν ἐστὶ σοφώ-
 τερος· ὅποιοι δὲ γινώσκοντες ὑποσιωπῶσι, τούτων ἀνδρείότερος ἐστίν. ὁ δὲ λαβὼν τὴν
 δύναμιν τύραννος ἦν. καθεζόμενος δὲ Σόλων πρὸ τῆς οἰκίας, τὴν ἀσπίδα καὶ τὸ δόρυ
 παραθέμενος ἔλεγεν ὅτι ἐξώπλισται καὶ βοηθεῖ τῇ πατρίδι ἢ δύναται.

ἐπὶ Κωμέου] Plut. *Sol.* 32, ἐπεβίωσε
 δ' ὅν ὁ Σόλων ἀρξάμενον τοῦ Πεισιστράτου
 τυραννεῖν, ὡς μὲν Ἑρακλείδης ὁ Ποντικὸς
 ἱστορεῖ, συχρὸν χρόνον, ὡς δὲ Φανίας ὁ Ἑρέ-
 σιος ἐλάττονα δυοῖν ἐτῶν. ἐπὶ Κωμίου ἄρ-
 χοντος μὲν γὰρ ἤρξατο τυραννεῖν Πει-
 σίστρατος, ἐφ' ἣγεστράτου δὲ Σόλωνά
 φησιν ὁ Φανίας ἀποθανεῖν τοῦ μετὰ Κωμίου
 ἄρξαντος. (Plutarch is possibly quoting
 from the work of Phanias, on *tyrannōn*
ἀνάσεις ἐκτιμωρίας. Oncken, *Staatslehre*,
 ii 445 n.) As alternative forms of proper
 names in -eas or -las, we have *Λυσέας*,
Αἰσχρέας, *Πατρέας* (Kaibel, 154).

The present treatise and the *Politics*, v
 5, 23, agree in stating that Peisistratus
 lived for 33 years after usurping the
 government of Athens; the Peisistratidae
 ruled for 18 years (*Pol. I.c.*), and the
 interval between their expulsion and the
 battle of Marathon was 19 years (Thuc.
 vi 59). Thus the rule of Peisistratus be-
 gan 70 years before B.C. 490, i.e. in 560.
 The year given by the Parian Marble
 (297+264/3=) 561/0 (as well as by
 Jerome and the Armenian version of
 Eusebius) must be corrected to 560
 (Clinton's *Fasti*, sub anno). While the
 rule of Peisistratus begins in 561 (or 560),
 the death of Hipparchus is placed in 518,
 and between these two dates *Peisistratus*
apud Athenienses tyrannidem exercuit
 542 or 541. This date can only refer to
 the battle of Pallene, c. 15 § 3 (Wilamo-
 witz, i 24).

§ 2. εἰπεῖν ὅτι τῶν—ἀνδρείότερος] Plut.
Sol. 30, ὁρῶν δὲ τοὺς μὲν πένθητας ὠρμημέ-
 νους χαρίζεσθαι τῷ Πεισιστράτῳ καὶ θορυ-

βούντας, τοὺς δὲ πλουσίους ἀποδιδράσκοντας
 καὶ ἀποδειλιώντας, ἀπῆλθεν εἰπών, ὅτι τῶν
 μὲν ἐστὶ σοφώτερος, τῶν δὲ ἀνδρείότερος·
 σοφώτερος μὲν τῶν μὴ συνιέντων τὸ πραττό-
 μενον, ἀνδρείότερος δὲ τῶν συνιέντων μένος,
 ἐναντιοῦσθαι δὲ τῇ τυραννίδι φοβουμένων.
 Cf. Diog. Laert. i 49—50, 65; Aelian
Var. Hist. viii 16 (who tells the story in
 almost the same words as the text); and
 Aristid. i 765 Dind. The story is also
 told in Diodorus, ix 20, 1, Plutarch,
Mor. 7 § 5 B, and in Valer. Max. v 3 E 3,
 viii 9 E 1; see also Wilamowitz, i 262—6,
 and *Testimonia* in Kenyon's Berlin ed.

ἐξαράμενος τὰ ὄπλα] Plut. *Sol.* 30,
 οὐδενὸς δὲ προσέχοντος αὐτῷ διὰ τὸν φόβον
 ἀπῆλθεν εἰς τὴν οἰκίαν τὴν ἑαυτοῦ καὶ
 λαβὼν τὰ ὄπλα καὶ πρὸ τῶν θυρῶν θέμενος
 εἰς τὸν στενωπὸν, “ἐμοὶ μὲν” εἶπεν “ὡς
 δυνατὸν ἦν, βεβοήθηκα τῇ πατρίδι καὶ τοῖς
 νόμοις.” *Moralia* 794 E, ὁ δὲ Σόλων, τῆς
 Πεισιστράτου δημαγωγίας ὅτι τυραννικὴν
 ἦν μηχανήμα φανερὰς γενομένης, μηδεὶς
 ἀμύνεσθαι μὴδὲ κωλύειν τολμῶντος, αὐτὸς
 ἐπενεργάμενος τὰ ὄπλα καὶ πρὸ τῆς οἰκίας
 θέμενος, ἤξιον βοηθεῖν τοὺς πολίτας. Diod.
 Sic. ix 29 Bekker, οὐδενὸς δὲ αὐτῷ προσέ-
 χοντος ἀναλαβὼν τὴν πανοπλίαν προῆλθεν
 εἰς τὴν ἀγορὰν γεγηρακῶς, καὶ τοὺς θεοὺς
 ἐπιμαρτυρόμενος ἐφῆσε καὶ λόγῳ καὶ ἔργῳ
 τῇ πατρίδι κυνδυνευούσῃ βεβοηθηκέναι τὸ
 κατ' αὐτὸν μέρος. Grote, ii 352, says of
 this incident, as related by Plutarch:
 ‘As a last appeal, he put on his armour
 and *planted himself* in military posture
 before the door of his house.’ θέμενος,
 however, is not used absolutely, but must
 be construed with ὄπλα.

ο]ὔδεν ἤνυσεν τότε παρακαλῶν. Πεισίστρατος δὲ λαβὼν τὴν ἀρχὴν διώκει τὰ κοινὰ πολιτικῶς μᾶλλον ἢ τυραννικῶς. οὐπω δὲ τῆς ἀρχῆς ἐρριζωμένης ὁμοφρονήσαντες οἱ περὶ τὸν Μεγακλέα καὶ τὸν Λυκούργον ἐξέβαλον αὐτὸν ἔκτῳ ἔτει μετὰ τὴν πρώτην

16 ἤνυσε H-L.

§ 3. πολιτικῶς μᾶλλον ἢ τυραννικῶς] Cf. *inf.* c. 16 § 8. Hdt. i 59, οὐτε τιμὰς τὰς εὐστάς συνταράξας οὐτε θέσμιμα μεταλλάξας, ἐπὶ τε τοῖσι κατεστειώσι ἐνεμε τὴν πόλιν κοσμήων καλῶς τε καὶ εὖ. Thuc. vi 54. For πολιτικῶς, cf. (with Mr Wyse) Isocr. iv 79, 151; ix 46, *Er.* ii 3. This favourable opinion of the rule of Peisistratus is characteristic of the generation preceding that of Aristotle (Wilamowitz, i 120, 272).

οὐπω δὲ—ἐξέβαλον αὐτόν] Hdt. i 60, μετὰ δὲ οὐ πολλὸν χρόνον τῷτὸ φρονήσαντες οἱ τε τοῦ Μεγακλέος στασιάζουσι καὶ οἱ τοῦ Λυκούργου, ἐξελαύνουσι μιν. οὐτω μὲν Πεισίστρατος ἔσχε τὸ πρῶτον Ἀθήνας, καὶ τὴν τυραννίδα οὕτω κάρτα ἐρριζώμενην ἔχων ἀπέβαλε.

ἔκτῳ ἔτει] The sixth year from 560/59 would be 555/4.

The following are the notes of time given in the manuscript text for the chronology of Peisistratus:

14 § 1. Beginning of rule. ἐπὶ Κωμέου.

14 § 3. First exile. ἔκτῳ ἔτει.

14 § 4. First return. ἔτει δωδεκάτῳ μετὰ ταῦτα.

15 § 1. Second exile. ἔτει μάλιστα ἐβδόμῳ.

15 § 2. Second return. ἐνδεκάτῳ... ἔτει.

17 § 1. Total duration of rule. (ἐτη) ἐνὸς δέοντα εἴκοσι.

id. Death, 33 years from beginning of rule. ἐπὶ Φιλονέῳ ἀρχοντος... ἐτη τριάκοντα καὶ τρία.

The above data alone account for a total of at least (5+11+6+10=) 32 years; and, as Peisistratus lived for 33 years after usurping the government, they leave only one year for the third period of rule. But c. 17 § 1 tells us that he ruled for 19 years in all; if so, his third period of rule must have lasted (19-5-6=) 8 years. On the other hand, the passage in *Pol.* v 9 § 23, p. 1315 b 32, gives 17 years for the total duration of his rule, thus leaving 6 years for the third period. The chronology has been much discussed both before and after the discovery of this treatise. The following table gives a conspectus of some of the arrangements proposed. As typical in-

stances, before the discovery of this treatise, I have selected Clinton (*Fasti*, vol. ii, Appendix 11) and Busolt (i 551¹, cf. ii 317² n. 4). To these I have added the years as arranged by Bauer (*Forschungen zu Ar.* 'Ab. πολ.), and Poland (in the notes to his German transl.). Thus far the chronology proposed accords, in the total number of years of rule and exile, with the data in the *Politics*. The other two estimates, those of Mr Kenyon and M. Th. Reinach, adhere more closely to the data of the present treatise.

	Clinton	Busolt	Bauer	Poland	Kenyon	Reinach
1st τυραννίς	6	5	5	5	5	5
1st exile	6	5	6	6	4	3
2nd τυραννίς	1	1	1	6	6	6
2nd exile	10	11	10	10	10	10
3rd τυραννίς	10	11	11	6	8	c. 9
years of τυραννίς	17	17	17	17	19	c. 20
years of exile ...	16	16	16	16	14	c. 13

It will be observed that there is a general consensus as to the duration of the first τυραννίς and the second exile. The greatest discrepancies are in the duration of the second and third τυραννίς. In the first exile, Bauer and Poland assume that ἔτει δωδεκάτῳ (14 § 4) is reckoned from the beginning of the usurpation and that μετὰ ταῦτα is to be either omitted or altered into μετὰ ταύτην; while Mr Kenyon and M. Reinach alter δωδεκάτῳ into τετάρτῳ. In the second τυραννίς, Bauer alters ἔτει... ἐβδόμῳ (15 § 1) into μηνί... ἐβδόμῳ. For the length of the third τυραννίς we have no data except those gained by subtracting the two earlier periods of rule from the total duration of actual rule. Of the above arrangements, Mr Kenyon's alone strictly adheres to the total of 19 years. The 19 years of this treatise do not seem to admit of being reconciled with the 17

4 κατὰστασιν ἐφ' Ἡγησίου ἄρχοντος. ἔτει δὲ †δωδεκάτῳ† μετὰ 20 ταῦτα περιελαυνόμενος ὁ Μεγακλῆς τῇ στάσει, πάλιν ἐπικηρυκευσάμενος πρὸς τὸν Πεισίστρατον ἐφ' ᾧ τε τὴν θυγατέρα αὐτοῦ λήψεται, κατήγαγεν αὐτὸν ἀρχαίως καὶ λίαν ἀπλῶς. προδιασπείρας γὰρ λόγον ὡς τῆς Ἀθηνᾶς καταγούσης Πεισίστρατον, καὶ γυναῖκα μεγάλην καὶ καλὴν ἐξευρών, ὡς μὲν Ἡρόδοτός φησιν, 25 ἐκ τοῦ δήμου τῶν Παιανίων, ὡς δ' ἔνιοι λέγουσιν ἐκ τοῦ Κολλυτοῦ στεφανόπωλιν Θραῦτταν, ἣ ὄνομα Φύη, τὴν θεὸν ἀπομιμησάμενος τῷ κόσμῳ συνεισήγαγεν μετ' αὐτοῦ· καὶ ὁ μὲν Πεισίστρατος

20 δωδεκάτῳ (K, H-L, K³, B¹⁻³, Th): τετάρτῳ ES Thompson, Poste (K-W¹); πέμπτῳ? ^{ws}

K-W^{2,3}; ἐνδεκάτῳ B⁴. 21 ταῦτα: ταύτην Bauer (B⁴). 23 ἀρχαίως, ἀρχαίως (K, H-L, olim B, S¹), cf. Met. 1089 a 2 Bonitz ἀρχαίως ἀπορήσαι: ἀρχαίως K-W, B⁴, K⁴, Th, cf. Pol. 1330 b 33 λίαν ἀρχαίως ὑπολαμβάνουσι. 25 [[καί]] γυναῖκα K-W², cf. Kaibel, 155: γυναῖκα καὶ ob numeros B²⁻⁴. ΦΗ(CIN). 26 Παιανίων H-L. ΚΟΛΥΤΟΥ, etiam altera T, et fortasse altera Λ, superscripta. 27 ὄνομα <ῆν> Papageorg. coll. c. 17 § 4. 28 συν(per comp.)εἰσήγαγεν (H-L, B, K³, K-W³, Th) potius quam κατήγαγεν (K¹, K-W¹); εἰσήγαγεν Richards; συγκατήγαγεν? Kaibel 155.

TESTIMONIA. 23 Plut. Sol. 3 § 5 (de alia re) ἀπλοῦς ἐστὶ λίαν καὶ ἀρχαῖος, unde apparet hanc narrationem Plutarcho fuisse notam.

years of the *Politics*. It is suggested by Bauer that the difference may be obtained by supposing that the fractions of the years in the three periods of rule were excluded in one reckoning and included in the other. This would imply that each of the three periods of rule, as estimated in the present treatise, extended to an average of two-thirds of a year beyond the duration stated in the *Politics*. This is possible, but not probable. It may be added that the genuineness of the passage in the *Politics* is not certain. Susemihl, in his 2nd and 3rd editions, brackets the whole of the paragraph in which it occurs; and, even if both passages are equally due to Aristotle, the present treatise may possibly represent his latest views.

§ 4. ἔτει δωδεκάτῳ μετὰ ταῦτα] This would naturally mean 'eleven years after the first exile.' But the sum of the two periods of exile was (according to 17 § 1) 33-19, or 14 years; and the second exile lasted 10 years (15 § 2), leaving only four years for the first exile. Such a number of years may perhaps be obtained by altering δωδεκάτῳ into τετάρτῳ (see *N. C.*), and by assuming that the symbol δ followed by the erroneous explanation δεκάτῳ led to the reading δωδεκάτῳ. Another alternative (adopted in Kaibel and Kiessling's transl.) is to count

the eleven years from the beginning of the rule of Peisistratus. This involves either omitting μετὰ ταῦτα or altering it into μετὰ ταύτην (τὴν πρώτην κατὰστασιν). See Bauer, p. 50 f.

περιελαυνόμενος—τῇ στάσει κτλ.] Hdt. i 60, περιελαυνόμενος δὲ τῇ στάσει ὁ Μεγακλῆς ἐπικηρυκεύετο Πεισιστράτῳ, εἰ βούλοιτό οἱ τὴν θυγατέρα ἔχειν γυναῖκα ἐπὶ τῇ τυραννίδι, where Stein interprets στάσει as referring to the partisans of Megacles; but, in the present text, στάσει more naturally refers to the opposing faction of Lycurgus.

θυγατέρα] Κοισύραν, Schol. Arist. *Nub.* 49, 800, and Suidas, s.v., a statement doubted by Töppfer, *Att. geneal.* 243, and rejected by Wilamowitz, i 111 n. 20.

ἀπλῶς] Hdt. i 60 calls it a πρῆγμα εὐηθέστατον.

Ἡρόδοτος] i 60 ad fin., ἐν τῷ δῆμῳ τῷ Παιανί. This is the only passage in which any writer of prose is named in this treatise. The only poet quoted by name is Solon.

ἔνιοι] partly refers to some unknown Attidographer other than Kleidemus (Athen. 609 c, cf. Wilamowitz i 29 n).

Κολλυτοῦ] Wachsmuth, *Stadt Athen*, ii 262 f.

ἡ ὄνομα Φύη] Hdt. i 60, τῇ ὄνομα ἦν Φύη. The Schol. on Arist. *Eq.* 449 calls her Μυρρίνη.

ἐφ' ἄρματος εἰσήλανε παραιβατούσης τῆς γυναικός, οἱ δ' ἐν τῷ
30 ᾧσται προσκυνούντες ἐδέχοντο θαυμάζοντες.

15. ἡ μὲν οὖν πρώτη κάθοδος ἐγένετο τοιαύτη. μετὰ δὲ
ταῦτα ὡς ἐξέπεσε τὸ δεύτερον, ἔτει μάλιστα ἐβδόμῳ μετὰ τὴν
κάθοδον, (οὐ γὰρ πολὺν χρόνον κατεῖχεν, ἀλλὰ διὰ τὸ μὴ
βούλεσθαι τῇ τοῦ Μεγακλέους θυγατρὶ συγγίγνεσθαι φοβηθεὶς ἄ-
5 φοτέρας τὰς στάσεις ὑπεξήλθεν), καὶ πρῶτον μὲν συνώκισε περὶ 2
τὸν Θερμαῖον κόλπον χωρίον ὃ καλεῖται Ῥαϊκήλος, ἐκείθεν δὲ

30 προσκυνούντες delet Gennadios τοῦ θαυμάζοντες interpretamentum arbitratus. θαυμάζοντες delet Richards (H-L), defendit Gennadios coll. Xen. *Hell.* i 6, 11; defendit etiam Kaibel 155. <καὶ> θαυμάζοντες F Richards.

XV 2 ΤΑΥΤΑΩΣΕΞ (κ, β, Th): ταῦτ' ἐξέπεσε κ-ω (Kaibel 155-6). ταῦτ' αὐτὶς ἐξέπεσε Gennadios (H-L). ἐβδόμῳ: τρίτῳ conl. κ-ω¹; ἐτέρῳ? Bauer; δευτέρῳ von Schöffer. μετὰ τὴν κάθοδον delent Cichorius et Bury (*Cl. Rev.* 1895, 106 f):

μετὰ τὸ πρῶτον e coniectura B⁴, coll. § 2 <μετὰ> τὸ πρῶτον. 3 ΚΑΤΕΣΧΕΝ (κ¹, κ⁴, Th): κατεῖχεν Wyse (κ-ω¹, H-L, κ³); διακάτεσχεν β, repugnante Kaibel 156. versus prioris in fine non Δ' sed signum ad spatium vacuum explendum scriptum esse testatur κ⁴. 4 ΣΥΓΓΙΝ (κ-ω). 5 καὶ delet Kontos; καὶ πρῶτον μὲν delet B⁴.

συνώκισε: ὥκισε conl. Gennadios, Hude (H-L, β), sed Heracl. exc. Τενεδίων
1 Λ
confert Th. 6 ΡΑΚΗΔΟΣ.

παραιβατούσης] A noteworthy Ionism, but not derived from the account in Hdt. The same word is used as a reference to the same incident in Cleidemus, *ap.* Athenaeum, 609 C, στεφανόπωλις δὲ ἦν, καὶ αὐτὴν ἐξέδωκε πρὸς γάμου κοινωρίαν ὁ Πεισίστρατος Ἰππάρχῳ τῷ υἱῷ, ὡς Κλειόδημος ἱστορεῖ ἐν ὁγδόῳ νόστων· “ἐξέδωκε δὲ καὶ Ἰππάρχῳ τῷ υἱεὶ τὴν παραιβατήσασαν αὐτῷ γυναῖκα Φύην, τὴν Σωκράτους θυγατέρα” (Müller, FHG i 364). Cf. Kaibel, 45. Cleidemus, who wrote an *Ἀθῆναι* (Athen. 235 A), has been identified with Cleitodemus, mentioned by Pausanias (x 15, 5) as the most ancient writer of Athenian history. Plutarch (*Arist.* 19) refers to his account of the battle of Plataea; so that his date is after 479 B.C.

The story is also told in Polyaeus. i 21, 1; Val. Max. i 3, 3; Hermogenes *de Invent.* ii 185, 21 Spengel, with Schol.; and Phylarchus *ap.* Athen. 609 C (Mayor).

θαυμάζοντες] this touch is not included in the description in Hdt. i 60, but it may be defended by Hdt. iii 82 (Kaibel, 155).

XV § 1. ἔτει μάλιστα ἐβδόμῳ] It has been urged by Bauer (p. 51) and Rühl (*Rhein. Mus.* 1891, p. 442), that it is improbable that Megacles waited so long as six years to avenge the neglect of his daughter by her husband, Peisistratus; and the text implies that the duration of the second τυραννὶς was short. Bauer accordingly

suggests that ἔτει should be altered into μηνί (a suggestion since withdrawn in his *Chronologie*, p. 7) and for similar reasons κ-ω alter ἐβδόμῳ into τρίτῳ. On the other hand it is suggested by Gomperz (p. 23 n) that the compact between Megacles and Peisistratus was made before the daughter of the former had attained a marriageable age.

κατεῖχεν] the only passage in which the word is used without an object. See Index.

τῇ τοῦ Μεγακλέους θυγατρὶ] Hdt. i 61, οἷα δὲ παῖδων τέ οἱ ὑπαρχόντων νενηνίων καὶ λεγομένων ἐναγέων εἶναι τῶν Ἀλκμεωνιδέων, οὐ βουλομένων οἱ γενέσθαι ἐκ τῆς νεογάμου γυναικὸς τέκνα ἐμίσητό οἱ οὐ κατὰ νόμον.

ἄμφοτέρας τὰς στάσεις] the party of Lycurgus and the party of Megacles who had become reconciled to the opposing party, Hdt. i 61, καταλλάσσετο τὴν ἐχθρὴν τοῖσι στασιώταις.

ὑπεξήλθεν] Hdt. i 61, ἀπαλλάσσετο ἐκ τῆς χώρας τὸ παράπαν, ἀπικόμενος δὲ ἐς Ἐρέτριαν ἐβουλεύετο ἅμα τοῖς παῖσι. Herodotus mentions the help offered by the Thebans and Argives, and by Lygdamis of Naxos, and then continues: ἐξ Ἐρετρίας δὲ ὁρμηθέντες διὰ ἐνδεκάτου ἔτους ἀπίκοντο ὀπίσω. Eretria alone is there mentioned in connexion with this period of exile. Cf. Wilamowitz, i 30.

§ 2. Ῥαϊκήλος] The Schol. on Lycophron, 1236, states that this was the old

παρήλθεν εἰς τοὺς περὶ Πάγγαιον τόπους, ὅθεν χρηματισάμενος καὶ στρατιώτας μισθωσάμενος, ἐλθὼν εἰς Ἑρέτριαν ἐνδεκάτῳ πάλιν ἔτει τό(τε) πρῶτον ἀνασφάσθαι βία τὴν ἀρχὴν ἐπεχείρει, συμπροθυμουμένων αὐτῷ πολλῶν μὲν καὶ ἄλλων, ¹⁰ μάλιστα δὲ Θηβαίων καὶ Λυγδάμιος τοῦ Ναξίου, ἔτι δὲ τῶν

9 τό<τε> B² (κ-W, H-L, K³, Th): <μετὰ τὸ> (=μὲν τὸ) Keil, Radinger, Cichorius (B⁴). ἀνασφάσθαι (K¹, B, Th), ἀνασφάσθαι K³, K⁴ (cf. Meisterhans, p. 179 n. 26³): ἀνασφάσθαι? ἀνακτήσασθαι Herwerden (κ-W), sed ω certum putat K.

name of *Δῖος* in Macedonia. It is identical with the *Δῖνεια* of Hdt. vii 123, and is situated to the S. of the promontory at the extreme west of Chalcidice, opposite the mouth of the Axios and Ludias. (There was another *Δῖος* in Thrace, near the mouth of the Hebrus.)

τοὺς περὶ Πάγγαιον τόπους] the region near the mouth of the Strymon. Though Herodotus says nothing of this region in connexion with the second exile of Peisistratus, the account in the text is illustrated by the passage in which the historian says of the tyrant on his final restoration: (i 64) ἐρρίξωσεν τὴν τυραννίδα ἐπικούροισι τε πολλοῖσι, καὶ χρημάτων συνόδοισι, τῶν μὲν αὐτόθεν, τῶν δὲ ἀπὸ Στρυμόνος ποταμοῦ συνιόντων. Here τῶν μὲν and τῶν δὲ naturally refer to χρημάτων alone, and συνιόντων in the second clause echoes συνόδοισι (=προσόδοισι) in the first. We may therefore agree with Thirlwall (ii p. 61), as against Grote (iii 92 n), who refers τῶν μὲν to χρημάτων and τῶν δὲ to ἐπικούροισι. Thirlwall had said of Peisistratus that he 'possessed lands on the Strymon in Thrace, which yielded him a large revenue.' Grote thought this improbable, adding: 'If Peisistratus had established any settlement at the mouth of the Strymon, we must surely have heard something of it afterwards.' The text does not indeed tell us that Peisistratus made an actual settlement near that river, but it supplies us with exactly the kind of evidence which would have removed Grote's hesitation in accepting Thirlwall's inference from the account in Herodotus. The text tells us more than the historian. It informs us definitely that Peisistratus visited the region near the mouth of the Strymon, and thence drew his supplies of men, as well as of money.

It is interesting to notice these details respecting Rhaecelos and the country around Mount Pangaeus. The Pangaeian Mount is plainly visible across the gulf of the Strymon from the neighbourhood of

Stageira; and the bold promontory, north of Rhaecelus, is in full view across the plains that extend to the mouth of the Ludias from the Macedonian capital at Pella. These topographical considerations may serve to support the ascription of the treatise to the authorship of Aristotle, who spent the first seventeen years of his life, and seven years besides, at his native town of Stageira. In the *Historia Animalium*, pp. 592a7, 597a10, Aristotle makes special mention of the eels and the pelicans of the Strymon.

πάλιν] confirms the account of Hdt., implying that Peisistratus had in the first instance retired to Eretria, though we are not expressly told so in the text.

ἀνασφάσθαι...τὴν ἀρχήν] Hdt. i 61, ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα, and, i 73, ἀναλαβεῖν and ἀνακτᾶσθαι τὴν ἀρχήν; but, in the same chapter, we find ἀνασφάσθαι τὴν ἀρχήν. Hence the author has changed one Herodotean phrase into another (Kaibel, 156).

Θηβαίων] Hdt. i 61, πολλῶν δὲ μεγάλα παρὰσχόντων χρήματα, Θηβαῖοι ὑπερεβάλλοντο τῇ ὁδοῖ τῶν χρημάτων.

Λυγδάμιος] Hdt. l.c., καὶ γὰρ Ἀργεῖοι μισθωτοὶ ἀπίκοντο ἐκ Πελοποννήσου, καὶ Νάξιος σφι ἀνὴρ ἀπικυμένος ἐθελοντής, τῷ οὐνομα ἦν Λύγδαμος. Ar. Pol. viii (v) 5, 1305a42, ὅταν ἐξ αὐτῆς συμβῇ τῆς ὀλιγαρχίας γίνεσθαι τὸν ἡγεμόνα, καθάπερ ἐν Νάξῳ Λύγδαμος, ὅς καὶ ἐτυράννησεν ὕστερον τῶν Ναξίων. The story of the way in which Lygdamis became tyrant of Naxos is quoted in Athen. viii 348, from 'Aristotle ἐν τῇ Ναξίων πολιτείᾳ.' In consequence of the wrongs done by some Naxian youths to the wealthy and popular Telestagoras and his two daughters, ἀγανακτήσαντες οἱ Νάξιοι καὶ τὰ ὄπλα ἀναλαβόντες ἐπῆλθον τοῖς νεανίσκοις· καὶ μεγίστη τότε στάσις ἐγένετο, προστατούντος τῶν Ναξίων Λυγδάμους, ὅς ἀπὸ ταύτης τῆς στρατηγίας τύραννος ἀνεφάνη τῆς πατρίδος. (Frag. 558 Rose³.)

ἱππέων τῶν ἐχόντων ἐν Ἐρετρίᾳ τὴν πολιτείαν. || νικήσας δὲ τὴν 3
ἐπὶ Παλληνίδι μάχην καὶ λαβὼν τὴν πόλιν καὶ παρελόμενος [Col
τοῦ δήμου τὰ ὄπλα, κατεῖχεν ἤδη τὴν τυραννίδα βεβαίως· καὶ
15 Νάξον ἐλὼν ἄρχοντα κατέστησε Λύγδαμιν. παρείλετο δὲ τοῦ 4
δήμου τὰ ὄπλα τόνδε τὸν τρόπον. ἐξοπλασίαν ἐν τῷ Θησείῳ

13 ἀναλαβὼν? Richards. τὴν [π]όλιν Wilcken, κ-w³, β, κ⁴: [τὴν ἀρχήν] κ¹, s¹ etc. 14 καὶ Νάξον ἐλὼν κ³, β, Th: καὶ γὰρ Ν. ἐλὼν κ-w, Kaibel 156: καὶ εἰς Ν. ἐλθὼν κ¹ (H-L). καὶ Νάξον—Λύγδαμιν ab hoc loco aliena esse dicunt κ-w. 15 παρείλε (B², Th), παρείλεν κ¹: παρείλε <το> Rutherford, κ-w, H-L, κ³, s¹, B⁴ appendix, κ⁴. 16 ΕΞΟΠΛΑΣΙΑΝ retinuerunt Kontos, κ-w, β (κ⁴), titulis nonnullis freti (Dittenberger 210, 10, titulo Iliensi post Alexandri mortem scripto, τῶν ἐξοπλισίων, et 522, 39², lapide in insula Ceo invento, ἐν τῇ ἐξοπλᾷ ἐξετάζειν; eadem scriptura etiam in Diodori Siculi codicibus servata est): ἐξοπλισίαν κ¹, H-L, κ³, s¹. ΘΗΣΕΙΩΙ in papyro vidit κ (β, κ-w³): ΔΗΛΑΚΕΙΩΙ ex Polyaeo sumpserat κ¹ (κ-w^{1,2}, H-L).

TESTIMONIA. 12—13 *Schol. Arist. *Ach.* 234 Παλλήναδε: οἱ Παλληνεῖς δῆμος ἐστὶ τῆς Ἀττικῆς, ἔνθα Πεισιστράτῳ βουλομένῳ τυραννεῖν καὶ Ἀθηναίοις ἀμυνομένοις αὐτὸν συνέστη πόλεμος... μέμνηται δὲ τούτου καὶ Ἀνδρότιων καὶ Ἀρ. ἐν Ἀθ. πολ. (Rose, *Frag.* 355², 393³).

τῶν ἱππέων—πολιτείαν] ‘the Knights who held the supreme power in the constitution of Eretria’ (K.). πολιτεία is here *ius civitatis, potestas in civitate*, often used in the *Politics* in the phrase μετέχειν τῆς πολιτείας (*Index Ar. s.v.* 3). Eretria was under the rule of an oligarchy of Knights, which was overthrown by one Diagoras, probably not long before the Persian wars, *Pol.* viii (v) 6, 1306 a 35, τὴν ἐν Ἐρετρίᾳ δ’ ὀλιγαρχίαν τὴν τῶν ἱππέων Διαγόρας κατέλυσεν ἀδικηθεὶς περὶ γάμων, and vi (iv) 3, 1289 b 36, ἐπὶ τῶν ἀρχαίων χρόνων θασις πόλεσιν ἐν τοῖς ἱπποῖς ἡ δύναμις ἦν, ὀλιγαρχαίαι παρὰ τούτοις ἦσαν· ἐχρῶντο δὲ πρὸς τοὺς πολεμικοὺς ἱπποῖς πρὸς τοὺς ἀστυγείτονας, οἷον Ἐρετριεῖς καὶ Χαλκιδεῖς κτλ. An inscription preserved in the temple of Artemis, about a mile from the city, recorded that the Eretrians used to march to that temple with 3000 hoplites, 600 horsemen, and 60 chariots (Strabo, p. 448). Cf. Gilbert, *Gr. St.*, ii 67 n.

§ 3. ἐπὶ Παλληνίδι] On the way from Marathon to Athens. Hdt. i 62, ἐπὶ Παλληνίδος Ἀθηναίης ἱρὸν. Παλληνίς was also the name of the temple, CIA vol. i 224, Ἀθηναίας ἐν Παλληνίδι, Athen. 234 F, 235 A, ἐν Παλληνίδι (Kaibel, 156). The deme Pallene lay near Gargettos, between Pentelicus and the northern spurs of Hymettus. It has been proposed to place it S.E. of Hymettus, near *Koropi* (*Ath. Mittheilungen*, xvi 200—234); but this appears to have been the site of Sphetos, and the proposed identification does not suit the data in Hdt.; while the

name of Pallene survives in *Ballána* between *Kantzä* and *Hieraka* (Milchhöfer in *Berl. Phil. Wochenschr.*, 1892, no. 1 and 2), Cf. Arist. *Ach.* 233, βλέπειν Βαλλήναδε. In the Austrian map the name *Balánas* is given to a stream which rises near *Kantzä* and falls into the sea at Araphen, after flowing in a direction parallel to the route by which Peisistratus marched to Athens round the S. of Pentelicus.

Νάξον—Λύγδαμιν] Hdt. i 64, καὶ γὰρ ταύτην ὁ Πεισίστρατος κατεστρέψατο πολέμῳ καὶ ἐπέτρεψε Λύγδαμιν. Schol. Aristoph. *Vesp.* 355, Νάξος ἐάλω ἐπὶ Πεισιστράτῳ.

As Polycrates came to the end of his rule of 16 years in B.C. 521, having been aided in its establishment by Lygdamis, it follows that Lygdamis was in power at Naxos in 537 (Duncker, *G. d. A.* vi 465 and 512). As Peisistratus, who restored Lygdamis, died in 527, it would follow that the third τυραννίς probably lasted 10 or 11 years. The only alternative is to suppose that Lygdamis aided Polycrates before he himself needed the aid of Peisistratus.

§ 4. παρείλετο—τὰ ὄπλα] characteristic of a τυραννίς. *Pol.* viii (v) 10, 1311 a 12, τὸ τῷ πλήθει μηδὲν πιστεύειν (διὸ καὶ τὴν παραίρεσιν ποιοῦνται τῶν ὀπλων).

ἐξοπλᾷ] Cf. Xen. *Anab.* i 7 § 10, ἐν τῇ ἐξοπλῷ, of an armed mustering of troops in preparation for a battle, the only passage in which the word is used by Xenophon. *Cyrop.* viii 5 § 9 ἐξοπλισίαι, and Polyaeus, v 47 (of Panaetius of

ποιησάμενος ἐκκλησιάζειν ἐπεχείρει, καὶ [χρόνον μὲν ἡκκλησί]ασεν μικρόν· οὐ φασκόντων δὲ κατακούειν, ἐκέλευσεν αὐτοὺς προσαναβῆναι πρὸς τὸ πρόπυλον τῆς ἀκροπόλεως, ἵνα γεγωνῇ μᾶλλον.

17 καὶ [χρόνον μὲν ἡκκλησί]ασεν Th; [φωνῇ δ' ἐξεκκλησί]ασεν K¹; ...ασεν B; [φθέγγεσθαι δ' ἐσπούδ]ασεν K-W; ... δ' ἔσπεγεν Wilcken (K-W³); ἐπιτηδὲς δ' ἐφώνησεν Tyrrell et Gertz (H-L in textu); [τῆς δὲ φωνῆς ἐχάλ]ασεν Kontos (H-L in praefatione, K³, S¹, coll. Lucian. *Bis Accus.* 21, et Aelian. *Hist. Anim.* xii 46); [χρόνον προσηγό]ρευεν, 'lectio valde incerta; litt. ultimae possunt etiam ασεν esse' K⁴. 18 διακούειν Wilcken (K-W³).

Leontini, Freeman's *Sicily*, ii 57) πρὸ τῶν πυλῶν ἐξόπισιν ποιήσας. ἐξοπλίσεσθαι occurs in *Anab.* i 8 § 3, ii 1 § 2, iv 6 § 7, v 9 § 11, ἐξωπισμένους iii 1 § 28, iv 3 § 3. Diodorus xix 3 ἐν ταῖς ἐξοπλισίαις φέρειν πανοπλίαν.

The story is told as follows in Polyaeus i 21 § 2, Πεισίστρατος Ἀθηναίων τὰ ὄπλα βουλόμενος παρελθεῖν, παρήγγειλεν ἡγεῖν πάντας εἰς τὸ Ἀνάκειον μετὰ τῶν ὄπλων. οἱ μὲν ἦσαν· ὁ δὲ προῆλθε βουλόμενος δημηγορήσαι, καὶ σμικρὰ τῇ φωνῇ λέγειν ἤρχετο. οἱ δὲ ἐξακούειν μὴ δυνάμενοι, προελθεῖν αὐτὸν ἤξισαν εἰς τὸ προπύλαιον, ἵνα πάντες ἀκούσειαν. ἐπεὶ δὲ ὁ μὲν ἡσυχῇ διελέγετο, οἱ δ' ἐντελνάντες τὰς ἀκοὰς προσείχον, οἱ ἐπικούροι προελθόντες ἀράμενοι τὰ ὄπλα κατήνεγκαν εἰς τὸ ἱερὸν τὸ Ἀγραῦλον. Ἀθηναῖοι δὲ γυμνοὶ καταλειφθέντες, τότε ἦσθοντο τῆς Πεισιστράτου βραχυφωνίας, ὅτι ἄρα ἦν τέχνασμα κατὰ τῶν ὄπλων.

The Ἀνάκειον, or temple of the *Dioscuri* or *Anakes* (Plut. *Thes.* 33, Cic. *Nat. Deor.* iii 53), mentioned by Polyaeus, stood S.E. of the market of the Ceramicus (Curtius, *Text der Sieben Karten*, p. 53; *Stadtgeschichte von Athen*, pp. XLVI and 82). It was probably some way up the northern slope of the Acropolis. Lucian, *Piscator*, 42, humorously describes the philosophers 'planting their ladders against the Ἀνάκειον, and swarming up' the Acropolis. Andocides, *De Myst.* i 45, mentions a cavalry muster at the Ἀνάκειον, and Thucydides, viii 93, says that the hoplites who had destroyed the fort of Eetioneia ἔθεντο ἐν τῷ Ἀνακείῳ τὰ ὄπλα (Miss Harrison, *Mythology etc. of Athens*, 152).

The precinct of Agraulos, also mentioned by Polyaeus, may be placed below the ancient stone staircase in the N. cliff of the Acropolis, some 60 yards W. of the N. Porch of the Erechtheum. (Cf. Curtius, *Stadtgeschichte*, pp. XLIV, 37.)

The Θησεῖον is mentioned in the text. Its position is approximately determined

by the description of Pausanias. After leaving the Gymnasium and the Θησεῖον, which are near one another and 'not far from the Agora,' he passes from the Θησεῖον to the Ἀνάκειον, and adds that above the latter is the precinct of Agraulos (i 17 § 2, 18 §§ 1, 2). The precinct of the Θησεῖον was used as a place for the mustering and bivouacking of troops:—Thuc. vi 61, 2, κατέδραβον ἐν Θησείῳ τῷ ἐν πόλει ἐν ὄπλοις. It was probably E. of the Agora and is not to be confounded with the building on the 'hill of Colonus' within the walls, popularly called the 'Theseum,' but now generally identified as the temple of Hephaestus (Miss Harrison, *l. c.* 145, also 118). According to Polyaeus, the weapons are at first left in the Ἀνάκειον (or its precinct) and transferred to the Ἀγραῦλον. According to the text, they are left in the Θησεῖον (or its precinct) and are then locked up εἰς τὰ πλησίον οἰκήματα τοῦ Θησεῖου, not 'the buildings near the Theseum,' as we might have expected, but 'the neighbouring buildings of the Theseum.' The latter phrase suggests that some other building than the Θησεῖον has already been mentioned, and this (so far as it goes) is in favour of ἐν τῷ Ἀνακείῳ, although it is not in the MS. If ἐν τῷ Ἀνακείῳ is accepted, it proves that the *Theseum* is near the *Anaceum*, below the N. cliff of the Acropolis (C. Wachsmuth, *Rheinisches Museum*, xlii 327). See also Wilamowitz, i 269—272.

ἐκκλησιάζειν usually means 'to hold an assembly,' but is here used of 'haranguing the people.' For the latter use no parallel has yet been found.

τὸ πρόπυλον] Apparently used on purpose to avoid the grander term προπύλαια, which would have been an anachronism in so far as it would have suggested the Propylaea of the time of Pericles. The singular προπύλαιον is first found in *End. Eth.* 1214 a 2 of the vestibule of the Delian *Letoion* (Kaibel, 41). πρόπυλον itself is seldom used in the singular.

20 ἐν ᾧ δ' ἐκεῖνος διέτριβε δημηγορῶν, ἀνελόντες οἱ ἐπὶ τούτῳ
 τεταγμένοι τὰ ὄπλα, καὶ [κατα]κλείσαντες εἰς τὰ πλησίον οἰ-
 κήματα τοῦ Θησείου, διεσήμεναν ἐλθόντες πρὸς τὸν Πεισίστρα-
 τον. ὁ δέ, ἐπεὶ τὸν ἄλλον λόγον ἐπετέλεσεν, εἶπε καὶ περὶ τῶν 5
 ὄπλων, τὸ γεγονός ὡς οὐ χρὴ θαυμάζειν οὐδ' ἀθυμεῖν, ἀλλ'
 25 ἀπελθόντας ἐπὶ τῶν ἰδίων εἶναι, τῶν δὲ κοινῶν αὐ[τὸς] ἐπιμε-
 λήσεσθαι πάντων.

16. ἡ μὲν οὖν Πεισιστράτου τυραννὶς ἐξ ἀρχῆς τε κατέστη
 τοῦτον τὸν τρόπον καὶ μεταβολὰς ἔσχεν τοσαύτας. διόκει δ' ὁ 2

20 διέτριβε.

20—21 ΤΟΥΤ(ΩΝ) ΤΕΤΑΓ: τούτων τεταγ. κ¹, Kaibel 157; τούτῳ Rutherford et Joh. Mayor, coll. Plut. *Sulla* 14 § 10 Κουρίωνος ἐπὶ τούτῳ τεταγμένου (κ³, B, Th), τοῦτο κ-ω, τοῦτ' ἐπιτεταγμένοι H-L. 21 αὐτῶν [καὶ συγ]κλή-
 σαντες κ (κ-ω, H-L), sed αὐτῶν quidem in papyro abesse, partem autem notae quae
 κατὰ significaret apparere, indicavit Blass. καὶ παρακλ. Wilcken (κ-ω³), καὶ [κατα]κλή-
 σαντες B²⁻⁴ (et Th), a Kaibelio approbatus (p. 157); καὶ [κατα]κλείσαντες κ⁴, coll.
 19 § 5, 27 § 2.

24 ὡς οὐ χρὴ B (κ-ω³, κ⁴); [λέγων ὡς οὐ χρὴ] κ¹; [καὶ ὡς οὐ χρὴ] H-L (κ³); [ἐφη δ'
 οὐ δεῖν] κ-ω³. οὐδ' ἀθυμεῖν κ-ω (κ³, B, Th); οὐ[δὲ] καταθυμεῖν κ¹; οὐ[δ'] ἀγανακτ' εἰν
 H-L. 25 εἶναι add. Marchant coll. Aesch. 3 § 8, Dem. 15 § 11, 6 § 4, 26 § 33 et
 infra 16 § 3 πρὸς τοῖς ἰδίοις ὄντες. Compendium quod verbum εἶναι exprimit in
 papyro inesse divinavit Wyse, invenit κ. αὐτὸς (Richards, Wyse) ἐπιμελήσεσθαι,
 Blass, κ-ω, κ³, Th; [αὐτῷ νῦν] μελήσεσθαι κ¹; αὐτὸς νῦν ἐπ. H-L.

Cic. *ad Att.* vi 1, 26, audio Appium πρό-
 πylon Eleusine facere, Plut. *Mor.* 363 F,
 ἐν τῷ προπύλῳ τοῦ ἱεροῦ τῆς Ἀθηνᾶς (at
 Sais), Plin. *N. H.* xxxv 101, *Minervae
 delubri propylon*, xxxvi 32, *in propulo
 Atheniensium*. Pliny may have borrowed
 this exceptional form from Heliodorus,
 who possibly lived under Ptolemy Epi-
 phanes, and wrote a work on the Acropolis
 (Wachsmuth, *Stadt Athen*, i 36). The
 word is found (in pl.) in Hdt., Hippocrates,
 and in an inscription from Smyrna.
 Mr H. Richards accordingly suggests that
 it may be an Ionism. τὰ πρόπυλα is
 used by Hdt. and Hippocrates. But the
 word is also found in an inscr. of the 5th
 century from the Peiraeus, CIA iv (1) fasc.
 2, 521 e, p. 122, προπύλου δημοσίου ὁρος
 (of an unknown building).

Traces of the foundations of this ancient
 portal have been noticed S. of the E. hall
 of the Propylaea. It faced S.W. (Milch-
 höfer in Baumeister, *Denkm.* i 201 a).

γεγωνή] Ar. *De Anima* ii 8, 420 a 1,
 διὰ τὸ ψαθυρὸς εἶναι ὁ ἀήρ οὐ γεγωνεῖ. περὶ
 ἀκουστών, 804 b 24, φθέγγονται μὲν ἀλλ'
 οὐ δύνανται γεγωνεῖν, ἀλλὰ μόνον φωνοῦσιν,
 cf. 802 b 6, a 23. *Probl.* 917 b 21, ὁ
 αὐτὸς τῇ αὐτῇ φωνῇ πορρωτέρω γεγωνεῖ
 μετ' ἄλλων ᾄδων ἢ μῦθος, cf. 901 b 31
 γεγῶνασι, 904 b 35 γεγωνώς (*Index Ar.*).
 Antiphon, *de caede Herod.* 44, πολλὰ

πλέον γεγωνεῖν ἔστι νύκτωρ ἢ μεθ' ἡμέραν
 (Cobet, *Mnem.* iv 153). γεγωνεῖν is the
 normal form in Attic prose, but the word
 is far from common.

τεταγμένοι] Pol. 1298 a 23, τὰς ἀρχὰς
 τὰς ἐφ' ἑκάστοις τεταγμένας. τετάχθαι
 may have ἐπὶ with the dat. or acc.; the
 former is found in Xen., and both in
 Plato. Plat. *Rep.* 345 D, ἐφ' ᾧ τέτακται,
Crit. 50 D, οἱ ἐπὶ τούτῳ τεταγμένοι νόμοι,
Leg. 952 E, τοὺς ἐπὶ τούτοις ἀρχοντας
 τεταγμένους, *id.* 772 B, ἐπὶ πάντα καὶ
 ἕκαστα ταχθεῖς (χρόνος), *Tim.* 47 c, λόγος
 ἐπ' αὐτὰ ταῦτα τέτακται. The gen. is
 comparatively rare.

εἰς τὰ πλησίον—τοῦ Θησείου] Polyae-
 nus, i 21 § 5, says εἰς τὸ ἱερόν τὸ
 Ἀγραιῶν.

§ 5. ἀθυμεῖν] Met. iii 5, 1009 b 37, πῶς
 οὐκ ἄξιον ἀθυμῆσαι. δυσθυμεῖν (Hdt. viii
 10) is not found in Ar.

ἐπὶ τῶν ἰδίων εἶναι] c. 16 § 3. Aeschin.
 3 § 8, οἱ δὲ ἀπεισιν ἐπὶ τῶν ἰδίων ἔργων,
 and Pol. viii (v) 8, 1309 a 6, οἱ γὰρ
 ἀποροὶ οὐ βουλήσονται ἀρχεῖν τῷ μηδὲν
 κερδαίνειν, ἀλλὰ πρὸς τοῖς ἰδίοις εἶναι μᾶλλον,
 οἱ δὲ εἴποροι δυνήσονται διὰ τὸ μηδενὸς
 προσδεῖσθαι τῶν κοινῶν. Cf. Hdt. i 63
 (of the heralds of Peisistratus), θαρσεῖν τε
 κελύοντες καὶ ἀπίεναί ἕκαστον ἐπὶ τὰ
 ἑωυτοῦ.

Πεισίστρατος, ὥσπερ εἴρηται, τὰ περὶ τὴν πόλιν μετρίως καὶ μᾶλλον πολιτικῶς ἢ τυραννικῶς· ἔν τε γὰρ τοῖς ἄλλοις φιλάνθρωπος ἦν καὶ πρῶς καὶ τοῖς ἀμαρτάνουσι συγγνωμονικός, καὶ δὴ 5 καὶ τοῖς ἀπόροις προεδάνειζε χρήματα πρὸς τὰς ἐργασίας, ὥστε 3 διατρέφεσθαι γεωργοῦντας. τοῦτο δ' ἐποίει δυοῖν χάριν, ἵνα μήτε ἐν τῷ ἄστει διατρίβωσιν ἀλλὰ διεσπαρμένοι κατὰ τὴν χώραν, καὶ ὅπως εὐποροῦντες τῶν μετρίων καὶ πρὸς τοῖς ἰδίοις ὄντες μήτ' ἐπιθυμῶσι μήτε σχολάζωσιν ἐπιμελεῖσθαι τῶν κοινῶν. 10 4 ἅμα δὲ συνέβαινε αὐτῷ καὶ τὰς προσόδους γίνεσθαι μείζους ἐξεργαζομένης τῆς χώρας· ἐπράττετο γὰρ ἀπὸ τῶν γιγνομένων 5 δεκάτην. διὸ καὶ τοὺς κατὰ δήμους κατεσκεύασε δικαστάς, καὶ

XVI 3 εἴρηται Radering, B et (addito ἤδη) K-W, K³, Th: εἰρήκαμεν K¹ (H-L). [τὰ κατὰ] B (S¹): τὰ π(ε)ρὶ Wilcken (K-W³, K⁴, Th). 4 τοῖς ἄλλοις Poland, Radering (K-W, K³, Th); τοῖς [ε]σμοῖς K¹; ταῖς ὁμίλαις H-L. 5 πρῶς K-W, Th

H-L, B², K⁴, Th; cf. Schanz, Plat. Leg., praef. vi. 7 ΔΙΑ... ΦΕΣΓΕΩΡΓΟΥΝΤΑΣ litteris incertis scripta (K-W, K³, B, Th): διαμπερὲς ἐγεωργοῦντο quondam K, διανεκὲς ἐγεωργοῦντο H-L. 8 διεσπαρμένοι <ῶσι> Kontos (H-L). 11 ΓΙΝ (K-W) sed in versu proximo ΓΙΓΝ (K-W etc.). 12 ἐξ ἐργ. H-L. 13 ΚΑΤΕΣΚΕΥΑΖΕ (K¹, H-L, S¹): κατεσκεύασε K-W (Kaibel 57 n), B, K⁴, Th.

XVI § 2. εἴρηται] 14 § 3. καὶ δὴ καὶ] § 10.

τοῖς ἀπόροις—γεωργοῦντας] In the same spirit, we read in Plut. *Sol.* 31, ὡς δὲ Θεόφραστος ἱστορήκε, καὶ τὸν τῆς ἀργίας νόμον οὐ Σόλων ἐθήκεν, ἀλλὰ Πεισίστρατος, ὃν τῇ τε χώρᾳ ἐνεργεστέραν καὶ τὴν πόλιν ἡρμαιοτέραν ἐποίησεν. For διατρέφεσθαι Mr Wyse compares Xen. *de Rea.* i 1; iv 49; Schol. Aristoph. *Vesp.* 1446, ἐργαζόμενοι διατρέφονται. For the general sense, cf. *Pol.* 1320 b 7, (even under a democracy) χαριέντων ἐστὶ καὶ νοῦν ἔχοντων γνῶριμων καὶ διαλαμβάνοντας τοὺς ἀπόρους ἀφορμὰς διδόντας τρέπειν ἐπ' ἐργασίας.

προεδάνειζε] In this verb *πρὸ* does not mean 'beforehand,' but 'in advance.' *προδανείζειν*, originally 'to make an advance,' develops the meaning 'to lend without interest.' The conjecture *προσεδάνειζε*, 'he also lent money,' is withdrawn. It rested on the assumption that *προεδάνειζε* meant 'he lent beforehand,' a sense unsuitable to the context (Wyse in *Class. Rev.* vi 254).

§ 3. μήτε...ἀλλὰ] *Pol.* viii (v) 8, 1308 b 11, μήτ' αὐξάνειν ἅλιν μηδὲνα παρὰ τὴν συμμετρίαν, ἀλλὰ μᾶλλον πεῖρασθαι. *Rhet.* i 4, 1359 b 6, ii 20, 1394 a 22 (cf. Kaibel, 158). For the general sense, *Pol.* viii (v) 10, 1311 a 14, τὸ ἐξ ἄστεος ἀπελαύνειν καὶ διοικίζειν ἀμφοτέρων κοινόν, καὶ τῆς ὀλιγαρχίας καὶ τῆς τυραννίδος.

διεσπαρμένοι κατὰ τὴν χώραν] *Pol.*

vii (vi) 4, 1319 a 30, διὰ τὸ περὶ τὴν ἀγορὰν καὶ τὸ ἄστυ κυλίσσθαι πᾶν τὸ τοιοῦτον γένος ὡς εἰπεῖν βραδίως ἐκκλησιάζει. οἱ δὲ γεωργοῦντες διὰ τὸ διεσπαρθῆαι κατὰ τὴν χώραν οὐτ' ἀπαντῶσιν οὐθ' ὁμοίως δέονται τῆς συνόδου ταύτης. vi (viii) 5, 1292 b 25, ὅταν μὲν ὄν τὸ γεωργικὸν καὶ τὸ κερκτῆμενον μετρίαν οὐσίαν κύριον ᾖ τῆς πολιτείας, πολιτεύονται κατὰ νόμους· ἔχουσι γὰρ ἐργαζόμενοι ζῆν, οὐ δύνανται δὲ σχολάζειν, ὥστε τὸν νόμον ἐπιστήσαντες ἐκκλησιάζουσι τὰς ἀναγκαίας ἐκκλησίας. vii (vi) 4, 1318 b 9, βέλτιστος γὰρ δῆμος ὁ γεωργικός ἐστίν...διὰ μὲν γὰρ τὸ μὴ πολλὴν οὐσίαν ἔχειν ἀσχολος, ὥστε μὴ πολλὰς ἐκκλησιάζειν. Diogenes Laert. i 98 says of Periander, on the authority of Ephorus and Aristotle, οὐκ εἶα ἐν ἄστει ζῆν τοῖς βουλομένοις. Similarly, in the abstract of Aristotle, by Heracleides, οὐκ ἐπιτρέπων ἐν ἄστει ζῆν (Rose, *Frag.* 611, 20).

Cf. Aelian *V. H.* ix 25; Max. Tyr. xxix 3; and Dion Chrys. *Or.* 7, 107, 108; 25, 3 (Mayor, and Kaibel, 158, n. 1).

τῶν μετρίων] 27 § 3. πρὸς τοῖς ἰδίοις ὄντες] See note on 15 § 5, ἐπὶ τῶν ἰδίων εἶναι.

μήτε σχολάζωσιν] Similarly in *Pol.* viii (v) 11, 1313 b 23, the object of the Peisistratidae, in beginning the building of the Olympieum, was ἀσχολίαν (καὶ πενίαν) τῶν ἀρχομένων. Cf. *ib.* 19 ff.

§ 4. δεκάτην] Hitherto, the main evi-

αὐτὸς ἐξήκει πολλάκις εἰς τὴν χώραν ἐπισκοπῶν καὶ διαλύων
 15 τοὺς διαφερομένους, ὅπως μὴ καταβαίνοντες εἰς τὸ ἄστν παρα-
 μελῶσι τῶν ἔργων. τοιαύτης γάρ τινος ἐξόδου τῷ Πεισιστράτῳ ὁ
 γιγνομένης συμβῆναι φασι τὰ περὶ τὸν ἐν τῷ [Τμ]ητῷ γεωρ-
 γοῦντα τὸ κληθὲν ὕστερον χωρίον ἀτελές. ἰδὼν γάρ τινα παντελῶ[ς
 20 π]έτρας σκάπτοντα καὶ ἐργαζόμενον, διὰ τὸ θαυμάσαι τὸν παῖδα
 20 ἐκέλευσεν ἐρέσθαι τί γίγνεται ἐκ τοῦ χωρίου· ὁ δ'· ὅσα κακὰ καὶ

14 διαλύων (K³, K-W, B, Th): διαλλάττων K¹ (H-L); lacuna vix quattuor litterarum capax. 16 ἔργων Wilcken (K-W³, B^{3.4}, K⁴): ἀγρῶν K¹, B^{1.2}, S¹. 17 τὰ K¹, S¹, Th: τὸ H-L, B², K-W³; ambit Wilcken; τὰ αὐτ τι, vix το' K⁴. 18 πα[ττά]λφ πέτρας K¹ (S¹); π...λω[ς ἐν] πέτρας K-W^{1.2}; παντελῶς ἐν Wessely, Blass, sed en abest; παντελῶ[ς π]έτρας K-W³ (reluctante Kaibelio, p. 152), Lacon, K⁴, Th; sed exspectares potius ἐπιμελῶς (Hude) vel ἐπιπόνως vel πάνυ φιλοπόνως (Wil. i 292 n): πρεσβύτην invita papyro H-L. 19 διὰ τὸ θαυμάσαι secl. K-W, S¹; 'θαυμάσας scriptum malis' H-L; διὰ τὸ θαυμαστὸν Papageorg.; διὰ τοῦ καύματος? Heitland. παῖδα K-W, H-L, K³, B: π[ά]τταλον K¹, sed spatium non sufficit. 20 ἐκέλεγεν corr. Fränkel. [περὶ]γίγνεται K-W^{1.2} invita papyro et invito Kaibelio 160.

dence for this has been the spurious letter of Peisistratus to Solon, Diog. Laert. i 53. The present passage supports the view of Boeckh (iii 6), Arnold (on Thuc. vi 54 § 5) and Thirlwall (c. xi, p. 72—74), that Peisistratus levied a tax of ten per cent. Grote demurred to accepting this, on the ground of insufficient evidence. (It is mentioned in Zenobius iv 76, Mantissa Proverb. cent. i 76, and Proverbiorum Appendix, ii 66.) Thuc. l. c., after mentioning Hipparchus, says ἐπετήδευσαν ἐπὶ πλείστον δὴ τῶν αὐτῶν οὗτοι ἀρετὴν καὶ ξύνασιν, καὶ Ἀθηναῖοις εἰκοστὴν μόνον πρᾶσσόμενοι κτλ., and the scholars above-mentioned accordingly assumed that the tax was reduced by the Peisistratidae. The text implies that this assumption was correct.

§ 5. τοὺς κατὰ δῆμους—δικαστὰς] The origin of these 'district-judges,' who went on circuit through the demes of Attica, is here for the first time ascribed to Peisistratus. Their number is stated as 30 under Pericles (c. 26 § 5). After the time of the Thirty Tyrants the number was changed to 40, four from each tribe (c. 53 § 1).

ὅπως μὴ καταβαίνοντες εἰς τὸ ἄστν...] The Peisistratidae are said to have introduced the use of a coarse frock bordered with sheep-skin, ὅπως αἰσχύνοντο εἰς ἄστν κατέναι (Pollux, vii 68).

§ 6. τοιαύτης γάρ τινος ἐξόδου κτλ.] Zenobius, Proverb. cent. iv 76, καὶ σφάκελοι ποιοῦσιν ἀτέλειαν (= Suidas s.v. καὶ σφάκελοι p. 189, εἰ σφακελισμός): Πεισιστράτος, ὡς φασὶν, ὁ τύραννος δεκάτην τῶν γεωργομένων ἀπῆγει τοὺς Ἀθηναίους· παρὶν δέ ποτε, καὶ ἰδὼν πρεσβύτην

πέτρας ἐργαζόμενον καὶ τόπους λιθόδεῖς, ἤρετο τὸν πρεσβύτην, τίνας ἐκ τῶν τόπων κομίζοιτο τοὺς καρπούς. ὁ δὲ ἀπεκρίνατο, Ὀδύνας καὶ σφακέλους, καὶ τούτων δεκάτην Πεισιστράτος φέρεῖ. θαυμάσας δὲ ὁ Πεισιστράτος τὴν παρησίαν αὐτοῦ τῆς δεκάτης ἀτέλειαν ἔδωκε καὶ ἐκ τούτου οἱ Ἀθηναῖοι τῇ παροιμίᾳ ἐχρήσαντο, Μαντίσσα Proverb. cent. i 76 (= Apostolius x 80 ed. Pontini). Diodorus Sic. ix 57, διαπορευόμενός ποτε διὰ τῆς χώρας κατενόησεν ἄνθρωπον κατὰ τὸν Τμήτην ἐργαζόμενον ἐν χωρίοις λεπτοῖς καθ' ὑπερβολὴν καὶ τραχέσι, θαυμάσας δὲ τὴν φιλεργίαν ἐπεμψε τοὺς ἐρωτήσοντας κτλ... ὁ ἐργάτης ἐφῆσε λαμβάνειν ἐκ τοῦ χωρίου κακὰς ὀδύνας, ἀλλ' οὐθὲν αὐτῷ μέλει· τούτων γὰρ τὸ μέρος Πεισιστράτῳ δίδοναι. ὁ δὲ δυνάστης... γελᾶσας ἐποίησε τὸ χωρίον ἀτελές, καὶ ἐντεῦθεν ἡ παροιμία 'καὶ σφάκελοι ποιοῦσιν ἀτέλειαν.' Procopius in Villoison, Anecd. ii 40.

The story has been traced to Demon, the writer of a work on proverbs, who is probably the same as the writer of an Ἀθλῖς, earlier than Philochorus (Zenob. Athous ii 4 quoted by O. Crusius Anal. ad Paroem. p. 132 f). But, if this Demon is the same as the nephew of Demosthenes bearing that name, he is later than the date of this treatise. The story may have come from an earlier Ἀθλῖς revised by Demon. Cp. Wilamowitz, i 271 f.

πέτρας σκάπτοντα] Cf. πέτρας γεωργεῖν in Comic Fragment 380 (Kock iii, p. 480), and in Lucian's Phalaris, B 8; also Menander, Frag. 719, εἰρήνην γεωργὸν κὰν πέτρας | γρῆφι καλῶς, πόλεμος δὲ κὰν πεδῖφ κακῶς, and Philemon, 98, 5, τὰ πετραῖα ταῦτ' ὀψάρια (Heitland).

ὀδύναί' ἔφη, 'καὶ τούτων τῶν κακῶν καὶ τῶν ὀδυνῶν Πεισίστρατον
 δεῖ λαβεῖν τὴν δεκάτην.' ὁ μὲν οὖν ἄνθρωπος ἀπεκρίνατο
 ἀγνοῶν, ὁ δὲ Πεισίστρατος ἤσθεις διὰ τὴν παρρησίαν καὶ τὴν
 7 φιλεργίαν ἀτελῇ πάντων ἐποίησεν αὐτόν. οὐδὲν δὲ τὸ πλήθος
 οὐδ' ἐν τοῖς ἄλλοις παρ(η)νῶχλει κατὰ τὴν ἀρχήν, ἀλλ' αἰεὶ παρε- 25
 σκεύαζεν εἰρήνην καὶ ἐτήρει τὴν ἡσυχίαν· διὸ καὶ πολλὰ κ[ις
 ἐ]θρ[ύλλο]υν ὡς [ῆ] Πεισιστράτου τυραννὶς ὁ ἐπὶ Κρόνου βίος
 εἶη· συνέβη γὰρ ὕστερον δια[δε]ξ[α]μένων τῶν υἱέων πολλῶ
 8 γενέσθαι τραχυτέραν τὴν ἀρχήν. μέγιστον δὲ πάντων ἦν τῶν
 εἰρη]μένων τὸ δημοτικὸν εἶναι τῷ ἦθει καὶ φιλάνθρωπον. ἐν 30
 τε γὰρ τοῖς ἄλλοις ἐβ[ούλ]ετο πάντα διοικεῖν κατὰ τοὺς νόμους,
 οὐδεμίαν ἑαυτῷ πλεονεξίαν διδούς, καὶ [ποτ]ε προσκληθεὶς φόνου
 δίκην εἰς Ἄρειον πάγον αὐτὸς μὲν ἀπήντησεν ὡς ἀπολογησό-
 9 μενος, ὁ δὲ προσκαλεσάμενος φοβηθεὶς ἔλιπεν. διὸ καὶ πολὺν
 χρόνον ἔμεινεν (ἐν) [τῇ ἀρ]χ[ῇ], καὶ [ὄ]τ' ἐκπέσοι πάλιν ἀνελάμβανε 35

21 τῶν κακῶν καὶ τῶν ὀδυνῶν om. H-L; τῶν ante ὀδυνῶν secl. K-W (Kaibel 160), B⁴. 23 <αὐτὸν> ἀγνοῶν H (H-L), Hude, desiderat Wil. 25 παρ<ην> ὠχλει

Wyse, Jos. Mayor (K-W, H-L, B, K⁴): παρῶχλει (K, S¹, Th). 27 ἐθρ[ύλλο]υν
 Thalheim; ἐθρύλησαν Wessely ap. K³, qui eθr quidem dicit agnoscī posse, minime
 autem CAN; inde ἐθρ[υ]λλ[ε]ιτο B¹, ἐ.....το B², ἀκούειν ἦν B³, [εὐλογοῦσιν] B⁴; [παρω-
 μιά]ετο K¹; [τοῦτ'] ἐλέ]γετο K-W^{1,2}, πολλ... ἐλέγετο... K-W³; [ὑστερον ἐλέγετο] H-L;
 [ἐλέγετο ὕστερον] Bart; πολλὰ κλέ[α ἐ]θρ[ύλλο]υν 'lectio non certa, sed vestigiis satis
 apta' K⁴. 28 δια[δε]ξαμένων E Bruhn (approbante Kaibelio 161), δια[δε]ξ[α]μένων

B, K-W³, Th; διὰ [τῆς ὕβρεως] K¹, τὴν ὕβριν A Sidgwick, Gennadios, K-W^{1,2}, H-L.
 30 τῶν εἰρη]μένων Wilcken (K-W³, B³, K⁴, Th): τῶν ἐπαινου]μένων Jos. Mayor,
 Newman, Bury, K-W, H-L (K³, B^{1,2,4}, S¹); [τῶν ἀρεσκο]μένων olim K. 31 ἐβούλετο
 B², Wilcken (K-W³, K⁴); [προσρεῖτο] K-W^{1,2}, B¹, S¹; [εἰώθει] K (H-L). 34 ΕΛΙΠΕΝ
 cf. Dem. 49 § 19, 59 § 60: ἐξέλιπεν anon. (Richardsio per errorem tributum in *Cl. Rev.*
 v 179), cf. Dinarch. 3 § 98 et Plat. *Leg.* 943 A (H-L). 35 <ἐν>[τῇ ἀρ]χ[ῇ] olim B
 (K-W, S¹, K⁴, Th), cf. 17, 3—4; ἐν ἀρχῇ H-L (K³); [ῆ] ἀρ[χ]ῇ B⁴ coll. 25 § 1, 33 § 1,
 διέμεινεν ἡ πολιτεία. ἀνελάμβανε Richards, K-W (B, K⁴, Th); ἀπελάμβανε Wyse,
 Gennadios, Ferrini, H-L, K³; ἐπελάμβανε (K¹).

§ 7. παρ<ην> ὠχλει παρενοχλέω is less
 uncommon than παροχλέω, which is found
 in Theophr. C. P. iii 10, 5, μάλλον παρο-
 χλοῦσιν αἰρίσαι τῆς σκιάς. Cf. II § 1,
 ἠνώχλουν.

ὁ ἐπὶ Κρόνου βίος 'the golden age.'
 [Plat.] *Hipparch.* 229 B (after the death
 of Hipparchus) τρία ἔτη ἐτυραννεύθησαν
 Ἀθηναῖοι ὑπὸ τοῦ ἀδελφοῦ αὐτοῦ Ἰππίου,
 καὶ πάντων ἀν τῶν παλαιῶν ἡκουσας, ὅτι
 ταῦτα μόνα τὰ ἔτη τυραννὶς ἐγένετο ἐν
 Ἀθῆναις, τὸν δ' ἄλλον χρόνον (during the
 joint rule of Hippias and Hipparchus,
 and not, as in the text, during the rule of
 Peisistratus) ἐγγύς τι ἔξων Ἀθηναῖοι ὥσπερ
 ἐπὶ Κρόνον βασιλεύοντος. The same
 proverbial phrase is applied by Plutarch,
Aríst. 24, to the happy condition of the
 Athenian allies under the administration

of Aristides, and in *Cimon* 10 to the
 liberality of Cimon (*inf.* c. 27 § 3).

συνέβη—ἀρχήν] c. 15 § 1.

§ 8. δημοτικόν] c. 14 *iniit*.

καὶ ποτε προσκληθεὶς—ἔλιπεν] *Pol.*
 viii (v) 12, 1315 b 21, φασὶ δὲ καὶ Πεισί-
 στρατον ὑπομείναι ποτε προσκληθέντα δίκην
 εἰς Ἄρειον πάγον. Plut. *Sol.* 31, ὅς γε καὶ
 φόνον προσκληθεὶς εἰς Ἄρειον πάγον ἦδη
 τυραννῶν ἀπήντησε κοσμίως ἀπολογησό-
 μενος, ὁ δὲ κατήγορος οὐχ ὑπήκουσε
 (apparently on the authority of Hera-
 clides).

§ 9. διὸ—ἐπεφύκει καλῶς] Cf. the
 sketch of the best means for maintaining
 a τυραννὶς in *Pol.* 1314 a 30—1315 b 10.

ὄτ' ἐκπέσοι...ἀνελάμβανε] Optative
 of indefinite frequency, followed by the
 impf., as in *Pol.* viii (v) 5, 1305 a 7, ἐπὶ δὲ

ράδιως. ἐβούλοντο γὰρ καὶ τῶν γνώριμων καὶ τῶν δημοτικῶν οἱ πολλοί· τοὺς μὲν γὰρ ταῖς ὁμιλίαις τοὺς δὲ ταῖς εἰς τὰ ἴδια βοηθείαις προσ[ή]γετο, καὶ πρὸς ἀμφοτέρους ἐπεφύκει καλῶς. ἦσαν δὲ καὶ τοῖς Ἀθηναίοις οἱ περὶ τῶν τυράννων νόμοι πρᾶοι 10
40 κατ' ἐκείνους τοὺς καιροὺς οἱ τ' ἄλλοι καὶ δὴ καὶ ὁ μάλιστα καθήκων πρὸς τὴν τῆς τυραννίδος (κατάστασιν). νόμος γὰρ αὐτοῖς ἦν ὅδε· 'θέσμια τάδε Ἀθηναίων ἐστὶ καὶ πάτρια· ἐάν τις τυραννεῖν ἐπανιστῶνται [[ἐπὶ τυραννίδι]] ἢ συγκαθιστῇ (τις) τὴν τυραννίδα, ἄτιμον εἶναι καὶ αὐτὸν καὶ γένος.'

17. Πεισίστρατος μὲν οὖν ἐγκατεγήρασε τῇ ἀρχῇ καὶ ἀπέθανε νοσήσας ἐπὶ Φιλόνεω ἄρχοντος, ἀφ' οὗ μὲν κατέστη τὸ πρῶτον τύραννος ἔτη τριάκοντα καὶ τρία βιώσας, ἃ δ' ἐν τῇ

38 προσήγετο Niemeyer, Lacon (edd.): ὠφέλησαν olim κ. ἀμφοτέρας H-L; ἀμφοτέρω Kontos. 39 περὶ τῶν τυράννων secl. Keil et Swoboda, cf. Kaibel 163 n. πρᾶοι cf. v. 5. 41 καθ[ήκ]ων K¹, B, Wilcken (K-W³, Th); ἀνήκων K-W^{1,2}; καθ[εστῶς] H-L. ΤΗΝΤΗC: τὰ τῆς H-L; <κατάστασιν> addit post τυραννίδος K¹, K-W in not., Th; post τὴν olim B (S¹); <ἐπιθεσιν> Sakell. (B⁴). 42 Ἀθηναίων ἐστὶ (✓) K-W, K⁴; Ἀθηναίων B²⁻⁴, K-W, Th; Ἀθηναίους Kontos (B¹, S¹). κ(αι) Blass et Wilcken (K⁴, Th); κατὰ <τὰ> K-W (Wilamowitz ii 43, Kaibel 163 f). τῆς—ἐπανιστῶνται: τις <ῆ>—ἐπανιστῆται B⁴. 43 [[ἐπὶ τυραννίδι]] secl. κ, K-W, B, S, Th. ἢ ἐπὶ τυραννίδι τις συγκαθιστῇ <συνωμοσίαν> H-L. ἢ τὴν τυραννίδα τις συγκαθιστῇ Blass (S¹). ἐάν τις ἐπὶ τυραννίδι ἐπανιστῆται ἢ συγκαθιστῇ τὴν τυραννίδα Hagar. <ῆ>—τι <s> K³, qui, cum η et τι prorsus similia sint, nil nisi ἡ legendum suspicatur: ἡ K^{1,4}, Lipsius, Wilcken, K-W, B, Th; ἡ συγκαθιστῶσι Papageorgios. ἡ συγκαθιστῇ τὴν τυρ. K⁴, Th. <τις> τὴν S². 44 εἶναι καὶ H-L ('fortasse recte' K), B, K-W³, K⁴, Th: εἶναι K.

XVII 1 ΕΝΚΑΤΕΓΗΡΑΣΕ (probat Rutherford).

TESTIMONIA. 3 Heraclidis epitoma (Rose, Ar. Frag. 611, 4³) Πεισίστρατος ἄγ' ἔτη τυραννεύσας γηράσας ἀπέθανεν.

τῶν ἀρχαίων, ὅτε γένοιτο ὁ αὐτὸς δημαγωγὸς καὶ στρατηγός, εἰς τυραννίδα μετέβαλλον. For ἀνελάμβανε cf. Hdt. iii 73, (τὴν ἀρχὴν) ἀναλαβεῖν.

§ 10. πρᾶοι refers to the penalty of ἀτιμία (l. 44), as less severe than that of death.

καὶ δὴ καὶ] as often with οἱ τε ἄλλοι preceding; *supra* § 2.

ἐάν τις—καὶ γένος] Andocides, *De Mysterioris*, § 97, ἐάν τις τυραννεῖν ἐπαναστῇ ἢ τὸν τύραννον συγκαταστήσῃ. In later times such an offence would be met by a καταλύσεως τοῦ δήμου γραφή, and the penalty would be death and confiscation of property. The decree against the orator Antiphon and Archeptolemus (one of the Four Hundred) required them to be put to death and their property to be confiscated. It also declared each of them to be ἄτιμον...καὶ τὸ γένος τὸ ἐκ τούτων (Pseudo-Plut. *vit. Antiph.* § 28).

Cf. Arist. *Thesm.* 338, εἰ τις...τυραννεῖν ἐπινοεῖ ἢ τὸν τύραννον ἐγκαταστήσῃ, *Vesp.* 495, 498, 501, *Lys.* 630. The text shews that in Andoc. *l.c.* Dobree's suggestion,

<ἐπὶ τῷ> τυραννεῖν, is unnecessary. See also Wilamowitz, i 54 n. 23.

XVII § 1. ἐγκατεγήρασε] used metaphorically in Dinarchus, *Aristog.* § 3, πονηρίαν ἀρχομένην, contrasted with ἐγκαταγεγηρακίαν, 'inveterate.' Plut. *Phocion* 30, περὶαν ἐν ᾧ...ἐγκατεγήρασε. ἐγγηράσκειν is similarly used c. dat.

Cf. Thuc. vi 54, 2, Π. γηραιὸν τελευτήσαντος; Val. Max. viii 9 E 2, 'decrepitum.'

Φιλόνεω ἄρχοντος] B.C. 528-7. The name of the archon of the year is now ascertained for the first time. The date of the death of Peisistratus was known already. He died in the beginning of B.C. 527, the latter half of Ol. 63, 1. The date is fixed by Ar. *Pol.*, quoted below, and by Thuc. vi 59 § 5. The former makes the rule of the Peisistratidae last 18 years; the latter says that the battle of Marathon was in the 20th year after the expulsion of Hippias. 490+18+19=527 (Clinton, *Fasti*, ii 254).

ἔτη τριάκοντα καὶ τρία] *Pol.* viii (v) 12, 1315 b 30, ἡ τῶν Πεισιστρατιδῶν

2 ἀρχῇ διέμεινεν ἐνὸς δέοντα εἴκοσι· ἔφευγε γὰρ τὰ λοιπά. διὸ
 [Col. 7.] καὶ φανερώς ληρούσιν {οἱ} φάσκοντες || ἐρώμενον εἶναι Πεισί- 5
 στρατον Σόλωνος καὶ στρατηγεῖν ἐν τῷ πρὸς Μεγαρέας πολέμῳ
 περὶ Σαλαμῖνος· οὐ γὰρ ἐνδέχεται ταῖς ἡλικίαις, εἰάν τις ἀναλογί-
 3 ζηται τὸν ἐκατέρου βίον καὶ ἐφ' οὗ ἀπέθανεν ἄρχοντας. τελευτή-
 σαντος δὲ Πεισιστράτου κατεῖχον οἱ υἱεῖς τὴν ἀρχήν, προάγοντες
 τὰ πράγματα τὸν αὐτὸν τρόπον. ἦσαν δὲ δύο μὲν ἐκ τῆς γαμετῆς, 10
 'Ιππίας καὶ 'Ιππαρχος, δύο δ' ἐκ τῆς 'Αργείας, 'Ιοφῶν καὶ 'Ηγησί-
 4 στρατος, ὃ παρωνύμιον ἦν Θέτταλος. ἔγνημεν γὰρ Πεισίστρατος ἐξ

4 ἐφ. ΓΕΝ, ἔφωγεν (ut videtur) κ¹, β¹, ἔφωγεν Jos. Mayor, Rutherford, κ-W, H-L, κ³, s¹; ἔφωγεν β²⁻⁴, κ⁴, Th. 5 ΛΗΡΟΥΣΙ, κ¹ (β⁴): ληρούσιν <oi> Iacon, Hude, κ-W, H-L (κ³, β¹⁻³, Th). 7 ΣΑΛΑΜΕΙΝΟΣ. 9 ΠΡΟΔΡΑΓΟΝΤΕΣ: corr. Rutherford, Jos. Mayor, Blass, κ-W, H-L (κ³, Th). 10 <'Αττικῆς> γαμετῆς H-L. 11 τῆς: τινος Bart. 12 <ἐπ> ἔγνημεν Papageorgios, Kaibel 166, coll. Plut. Cat. Mai. 24 (κ-W³, Th).

(ἀρχῇ) Ἀθήνησιν. οὐκ ἐγένετο δὲ συνεχῆς· οἷς γὰρ ἔφωγε Πεισιστράτος τυραννῶν· ὥστ' ἐν ἔτεσι τριάκοντα καὶ τρισὶν ἑπτακαίδεκα ἔτη τοῦτον ἐτυράννευσεν, ὀκτωκαίδεκα δὲ οἱ παῖδες, ὥστε τὰ πάντα ἐγένετο ἓτη τριάκοντα καὶ πέντε. The passage is part of a paragraph regarded as an interpolation by Susemihl, ed. 2 and 3.

ἐνὸς δέοντα εἴκοσι.] In *Pol.* quoted above, the rule of Peisistratus is said to have lasted 17 years. It has been proposed to reconcile the two accounts by supposing that fractions of a year are included here, and excluded in the *Politics*. See, however, note on 14 § 3.

§ 2. φανερώς ληρούσιν] ληρεῖν is not found elsewhere in Aristotle, while λῆρος and ληρώδης are rare, e.g. *Hist. An.* 579b 2, ὁ δὲ ληχεῖς μῦθος... ληρώδης ἐστίν (Kaibel, 31).

ἐρώμενον] Ael. *V. H.* viii 16, λέγεται γὰρ αὐτοῦ παιδικὰ γενέσθαι. Cf. Wilamowitz, i 269.

Μεγαρέας] c. 14 § 1.

ἀπέθανεν] Solon died not long after 560 B.C. (Plut. *Sol.* 12); Peisistratus, in 527.

§ 3. τὸν αὐτὸν τρόπον] Thuc. vi. 54 §§ 4 f. 6.

ἐκ τῆς γαμετῆς] The name is not known.

ἐκ τῆς 'Αργείας] Hdt. v 94, Πεισί-στρατος... κρατήσας αὐτοῦ (sc. Σιγείου) κατέστησε τύραννον εἶναι παῖδα τὸν ἑωυτοῦ νόθον 'Ηγησί-στρατον, γεγονότα ἐξ 'Αργείας γυναῖκος. "Herodotus calls Hegesistratus νόθον, because after the middle of the fifth century (c. 26 *ad fin.*) women of oreign blood certainly could not occupy at Athens the position of a lawful wife: the children of a ξένη were both νόθοι and

ξένοι. The same distinction is present to the writer: he contrasts 'the wedded wife' of Athenian birth with the 'Argive woman.' The reading need not be altered. Thucydides (vi 55 § 1) seems to include Thessalus among the legitimate sons of Peisistratus, τῶν γνησίων ἀδελφῶν" (Wyse, *Class. Rev.* v 226b). In i 20 § 2, after stating that Hippias was the eldest son, he adds that Hipparchus and Thessalus were his brothers. The name of Thessalus was probably given him out of compliment to the Thessalian allies of the house of Peisistratus. The Thessalians ineffectually sent 1000 horse to defend Hippias shortly before his expulsion (Hdt. v 63). Plutarch, *Cato major* 24, calls Thessalus the son of Peisistratus and Timonassa, but we now know for the first time that this was another name for Hegesistratus. As regards the nationality of his mother it will be remembered that Peisistratus was aided, during his second exile, by mercenary troops from Argos (Hdt. i 61).

'Ιοφῶν] Not mentioned elsewhere as a son of Peisistratus. Hippias, Hipparchus and Thessalus alone are quoted by Thucydides (vi 55) as recorded on the tablet relating to the exile of the 'tyrants.' It is suggested by Wilamowitz (i 112 f), that only three of the sons lived at Athens, while Sigeum was held by Iophon, though Hdt. v 94 describes it as held by Hegesistratus (or Thessalus).

παρωνύμιον] = ἑπωνυμία (c. 45 § 1). Plat. *Soph.* 228 C. The adj. παρωνύμιος is found in Plat. *Leg.* 757 D, and the corresponding verb in Ar. *Phys.* vii 3, 245b 11, 28, παρωνυμιάζοντες λέγομεν, and *Eth.*

Ἄργους ἀνδρὸς Ἀργείου θυγατέρα, ᾧ ὄνομα ἦν Γοργίλος, Τιμώνασσαν, ἣν πρότερον ἔσχευ γυναικα Ἀρχίνος ὁ Ἀμπρακιώτης τῶν Κυψελίδων· ὅθεν καὶ ἡ πρὸς τοὺς Ἀργεῖους ἐνέστη φιλία, καὶ συνεμαχέσαντο χίλιοι τὴν ἐπὶ Παλληνίδι μάχην Ἡγησιστράτου κομίσαντος. γῆμαι δέ φασι τὴν Ἀργεῖαν οἱ μὲν ἐκπεσόντα τὸ πρῶτον, οἱ δὲ κατέχοντα τὴν ἀρχήν.

14 ἔσχε H-L, B⁴.
detexit Jos. Mayor (K-W, H-L, K³, B, Th): Πεισιστράτου K¹.

15 ΕΝΕΣΤΗ: συνέστη H-L.

16 Ἡγησιστράτου primus

Eud. iii 1, 1228 a 35, παρωνυμάζεσθαι = παρωνύμιος παρά τι λέγεσθαι. The ordinary form of the adj. in Ar. is παρώνυμος.

Θέτταλος] Hegesistratos hatte das παρωνύμιον Θέτταλος, nicht das Distinctiv ὁ Θετταλός, sondern den Rufnamen der den Taufnamen verdrängte. Daher ist Θέτταλος zu schreiben, nicht Θετταλός' (Kaibel, 166).

§ 4. ἔξ Ἀργους] 'an indispensable statement. Otherwise it might have been supposed that she came from Ampracia, in which case the friendship with Argos would have been left unexplained' (Kaibel, 166).

Τιμώνασσαν] *Plut. Cat. mai.* 24, ταύτην δὲ τὴν γνῶμην πρότερον εἰπεῖν φασι Πεισιστράτον τὸν Ἀθηναίων τύραννον ἐπιγύμνατα τοῖς ἐνῆλικοις παισὶ τὴν Ἀργολίδα Τιμώνασσαν, ἐξ ἧς Ἰοφῶντα καὶ Θεσσαλὸν (sic) αὐτῷ λέγονσι γενέσθαι.

Ἀρχίνος ὁ Ἀμπρακιώτης τῶν Κυψελίδων] Cypselus (tyrant of Corinth for 30 years from B.C. 658 or 655) was succeeded by his son Periander. Among the contemporaries of the latter was another Periander, son of Gorgus, who was either a son or a brother of Cypselus. This second Periander was a tyrant of Ambracia. The establishment of a branch of the Cypselidae in Ambracia was in accordance with the ambitious policy of that dynasty. They attempted to occupy the coast of the Ionian sea as far as Illyria (*Müller, Dor.* i 8 § 3). Periander was deposed probably after the death of the Corinthian tyrant of the same name (B.C. 585). *Pol.* viii (v) 10, 1311 a 39, Περιανδρὸς τῷ ἐν Ἀμβρακίᾳ τυράννῳ, and 4, 1304 a 31, ἐν Ἀμβρακίᾳ... Περιανδρὸν συνεκβαλὼν τοῖς ἐπιθεμένοις ὁ δῆμος τὸν τύραννον εἰς ἑαυτὸν πετέστησε τὴν πολιτείαν. Ambracia was colonised in the reign of Cypselus (*Strabo*, p. 452) either by that tyrant's brother, Torgus, or his son Gorgus. *Strabo*, p. 328, describes Ambracia as Τόλγου (sic) τοῦ Κυψέλου κτίσμα (*Clinton's Fasti*, sub anno 612 B.C.). In the *Politics* the affair of Har-

modius and Aristogeiton is mentioned just before the fall of the Ambracian tyrant, Periander: here it is narrated shortly after a reference to another member of the Ambracian branch of the Cypselidae.—On Ambracia see Duncker, *H. G.* ii 353 E.T.

ἐπὶ Παλληνίδι] 15 § 3.

ἐκπεσόντα...κατέχοντα.] If Peisistratus married Timonassa on his first usurpation of the government in 560 B.C., Hegesistratus may have been either 21, 23, 24 or 26 years of age at the battle of Pallene according as we place that event in 539 (Busolt, Bauer), 536 (Reinach), 535 (Kenyon) or 533 (Poland). If he married her on his first expulsion, the son may have been four years younger (17 to 22) in the year of the battle. The latter view seems preferable, as his marriage with the 'Argive woman' is more likely to have taken place, when it was to his interest to secure the aid of Argos, than on his first usurpation, when her presence in the palace would not have ingratiated him with his Athenian subjects or with his wedded wife. The beginning of the second tyranny, four to six years later, is out of the question, partly because Peisistratus was then in alliance with Megacles, while Timonassa was probably no longer alive; and partly because this would make the son 15 at the most on the occasion of the battle.

Within about eight years of this time Hegesistratus was old enough to be placed in charge of Sigeum (*Hdt.* v 94). He was 'much younger than Hipparchus' (c. 18 § 2). Hipparchus, again, was younger than Hippias, and Hippias was an old man in B.C. 490 (*Thuc.* vi 59 § 5). If Hippias was more than 70 in 490, he was born before 560. Hippias and Hipparchus were already 'young men' (*Hdt.* i 61) when their father married the daughter of Megacles, either 8, 9 or 11 years after 560. All these considerations are in favour of placing the marriage at the time of the first exile.

18. ἦσαν δὲ κύριοι μὲν τῶν πραγμάτων διὰ τὰ ἀξιώματα καὶ διὰ τὰς ἡλικίας Ἱππαρχος καὶ Ἱππίας, πρεσβύτερος δὲ ὦν ὁ Ἱππίας καὶ τῇ φύσει πολιτικὸς καὶ ἔμφρων ἐπεστάται τῆς ἀρχῆς. ὁ δὲ Ἱππαρχος παιδιώδης καὶ ἐρωτικὸς καὶ φιλόμουσος ἦν (καὶ τοὺς περὶ Ἀνακρέοντα καὶ Σιμωνίδην καὶ τοὺς ἄλλους 5 2 ποιητὰς οὗτος ἦν ὁ μεταπεμπόμενος), Θέτταλος δὲ νεώτερος πολὺ

XVIII 1 ΤΩΝ ΜΕΝ : μὲν τῶν Blass, Richards, edd. 5—7 καὶ τοὺς περὶ—πολὺ per parenthesin accipit Wilcken. 6—7 Θέτταλος—πολὺ del. Stahl, Θέτταλος—ὕβριστής delet Herwerden : defendit Heraclides infra laudatus. Θέτταλος K⁴; Θετταλὸς al.

TESTIMONIA. 4—7 Heraclidis epitoma (Rose, Ar. Frag. 611, 4³) Ἱππαρχος ὁ υἱὸς Πεισιστράτου παιδιώδης ἦν καὶ ἐρωτικὸς καὶ φιλόμουσος, Θεσσαλὸς (sic) δὲ νεώτερος καὶ θρασύς. τοῦτον τυραννοῦντα μὴ δυνηθέντες ἀνελεῖν Ἱππαρχον ἀπέκτειναν τὸν ἀδελφὸν αὐτοῦ.

XVIII. *Harmodius and Aristogeiton.*

§ 1. πρεσβύτερος—ὁ Ἱππίας] Thuc. i 20, 2, Ἀθηναίων γοῦν τὸ πλῆθος Ἱππαρχον οἰοῦνται ὑφ' Ἀρμόδιου καὶ Ἀριστογείτωνος τύραννον ὄντα ἀποθανεῖν, καὶ οὐκ ἴσασιν ὅτι Ἱππίας μὲν πρεσβύτατος ὦν ἤρχε τῶν Πεισιστράτου υἱών, Ἱππαρχος δὲ καὶ Θεσσαλὸς (sic) ἀδελφοὶ ἦσαν αὐτοῦ, and vi 54 § 2; 55 §§ 1, 2.

In [Plato], *Hipparchus*, 228 B, Hipparchus is wrongly described as the eldest son.

φιλόμουσος] Hipparchus is said to have set up in the demes of Attica Hermæ inscribed with verses. *Hipparch.* 229 A, μνήμα τὸδ' Ἱππάρχου· στείχε δίκαια φρονῶν... ἔστι δὲ τῶν ποιημάτων καὶ ἄλλα ἐν ἄλλοις Ἑρμαῖς πολλὰ καὶ καλὰ ἐπιγεγραμμένα. The Homeric recitations introduced by Peisistratus at the Panathenaea were improved in certain respects by Hipparchus (*ib.* 228 B, Aelian, *V. H.* viii 2).

τοὺς περὶ] 'Formula οἱ περὶ τινα... intertum ita usurpatur, ut ab ipso personae nomine non multum differat, οἱ περὶ Ἑμπεδοκλέα καὶ Δημόκριτον *de Caelo* ii 7, 305 b 1 (cf. Ἑμπεδοκλῆς καὶ Δημόκριτος 305 a 34). οἱ περὶ Ἱπποκράτην *Meteor.* i 6, 342 b 35 (cf. Ἱπποκράτης 343 a 28). ἡ τῶν περὶ Γέλων τυραννὶς καὶ νῦν ἡ τῶν περὶ τὸν Διόνυσιον, ἡ μὲν Γέλωνος *Pol.* v 10, 1312 b 10. Cf. *de Gener. et Corrupt.* 314 a 25, *Pol.* v 6, 1305 b 26, *Index Aristotelicus*. In such cases the proper name has no article (Eucken, *Sprachgebrauch, Praef.* p. 66).

Ἀνακρέοντα καὶ Σιμωνίδην] *Hipparch.* 228 C, (Hipparchus) ἐπ' Ἀνακρέοντα τὸν Τῆϊον πεντηκόντορον στείλας ἐκόμισεν εἰς τὴν πόλιν· Σιμωνίδην δὲ τὸν Κεῖον δειλὸν περὶ αὐτὸν εἶχε, μεγάλους μισθοὺς καὶ δώρους πείθων.

Simonides (born 556 B.C.) was 29 years of age on the death of Peisistratus in 527.

It was probably after the expulsion of the Peisistratidae that he wrote the epitaph on Archedice, daughter of Hippias, quoted in Thuc. vi 59. Cf. Plat. *Protag.* 346 B. He also celebrated the death of his patron Hipparchus (ἡ μέγ' Ἀθηναίοισι φόβος γένεθ' ἦν κ' Ἀριστογείτων Ἱππαρχον κτεῖνε καὶ Ἀρμόδιος, 134 Bergk). After spending some years at the court of the Aleuadae in Thessaly, he returned to Athens and there commemorated in verse some of the great events of the Persian wars. See also Freeman's *Sicily*, ii 258—264.

There is no evidence of intimate relations between Simonides and Anacreon, unless we ascribe to Simonides the epitaphs on Anacreon in *Anthol. Pal.* vii 24, 25, which are assigned with greater probability to a later poet, Leonidas.

Anacreon lived for many years at the court of Polycrates of Samos (Hdt. iii 121, Strabo, xiv 638), who was put to death in 522. The death of his patron and the unpopular rule of his successor would prompt him to accept the invitation of Hipparchus. At Athens he made the acquaintance of various members of noble families, such as Critias, son of Dropides (Plat. *Charmides*, 157 E), and Xanthippus, afterwards the victor of Mycale and the father of Pericles. On the death of Hipparchus, he probably went (like Simonides) to the court of the Aleuadae.

τοὺς ἄλλους ποιητὰς] e.g. the founder of the Athenian school of Dithyrambic poetry, and the teacher of Pindar, Lasus of Hermione, one of the rivals of Simonides (Aristoph. *Vesp.* 1410 Schol.). His detection of the forgeries of Onomacritus led to the banishment of the latter by Hipparchus (Hdt. vii 6).

§ 2. Θέτταλος] Diodorus Sic., x 16, 1,

καὶ τῷ βίῳ θρασὺς καὶ ὑβριστής, ἀφ' οὗ καὶ συνέβη τὴν ἀρχὴν αὐτοῖς γενέσθαι πάντων τῶν κακῶν. ἐρασθεῖς γὰρ τοῦ Ἀρμοδίου καὶ διαμαρτάνων τῆς πρὸς αὐτὸν φιλίας, οὐ κατεῖχε τὴν ὀργήν, 10 ἀλλ' ἔν τε τοῖς ἄλλοις ἐνεσημαίνετο πικρῶς καὶ τὸ τελευταῖον μέλλουσιν αὐτοῦ τὴν ἀδελφὴν κανηφορεῖν Παναθηναίους ἐκώλυσεν λοιδορήσας τι τὸν Ἀρμόδιον ὡς μαλακὸν ὄντα, ὅθεν συνέβη παροξυνθέντα τὸν Ἀρμόδιον καὶ τὸν Ἀριστογείτονα πράττειν τὴν

9 διαμαρτάνων? B⁴. 10 πικρῶς K-W (K³, B, Th); ἐνεσημαίνετο τὸ πικρὸν K¹, ἐνεσημαίνετο τὸ πικρὸν Richards (H-L). 13 παροξυνθέντας H-L, sed 'spatium deest.' 14 μετεχόντων πολλῶν 'satis clare legitur' Blass (K-W³, K⁴, Th); μ. <οὐ> π. Kaibel 167; μετὰ πολιτῶν πολλῶν K¹; μετὰ πολιτῶν οὐ πολλῶν Gennadios; μετὰ συνει<δό>-των <οὐ> πολλῶν Jos. Mayor (K-W^{1,2}); μετὰ συνωμοτῶν οὐ πολλῶν Thompson; μετ' ὀλίγων ἄλλων Richards; μετ' [ἄλλων οὐ] πολλῶν H-L.

gives him a character for wisdom: ἀπέπατο τὴν τυραννίδα.

ἀφ' οὗ] Whether οὗ is neuter or (more probably) masculine, it is clear that the troubles of the Peisistratidae are here ascribed to the ὕβρις of Thessalus, who is naturally the subject of the next sentence ἐρασθεῖς γὰρ κτλ. This is so completely at variance with the account in Thucydides that Mr Kenyon in his first ed. felt constrained to throw the description of Thessalus into a parenthesis. But the writer does not hesitate to disagree with Thucydides in several of his details, and he may have deliberately disagreed with him in this important point. It does not follow that Thucydides is wrong. The whole of the episode on Harmodius and Aristogeiton is apparently written with extreme care to refute a popular error. It must also be remembered that (according to Hermippus, in Marcellinus, *Vit. Thuc.* p. ix, and Schol. on i 20) the historian was related to the Peisistratidae. Cf. vi 55 § 1, εἰδὼς...καὶ ἀκοῇ ἀκριβέστερον ἄλλων. On the other hand, the writer of this treatise shews in the latter part of c. 17 that he knows more than Thucydides about Thessalus, and Thucydides himself tacitly corrects in book i 20 some of the details in the account in book vi (Weil, *Journal des Savants*, avril 1891).

ἐρασθεῖς τοῦ Ἀρμοδίου] This is reported of Hipparchus by Diod. Sic. x 16 § 2, Plut. *Amar.* 16 § 27, p. 760, Athen. p. 602 A (Mayor).

ἐνεσημαίνετο πικρῶς] On the other hand, Thuc. (vi 54 § 4), with greater partiality towards the Peisistratidae, says of Hipparchus, βλαῖον μὲν οὐδὲν ἐβούλετο δρᾶν. For ἐνεσημαίνεσθαι, cf. Isocr. 20 § 22, ἐνεσημανεῖσθε...τὴν ὀργήν.

μέλλουσιν—ἐκώλυσεν] Thuc. vi 56

§ 1, ἀδελφὴν γὰρ αὐτοῦ κόρην, ἐπαγγέλλαντες ἤκειν κανοῦν οἴσουσαν ἐν πομπῇ τινί, ἀπῆλθασαν, λέγοντες οὐδὲ ἐπαγγεῖλαι τὴν ἀρχὴν διὰ τὸ μὴ ἀξίαν εἶναι. Ar. *Pol.* viii (v) 10, 1311 b 36, (the rule of the Peisistratidae was attacked) διὰ τὸ προπηλακίσαι μὲν τὴν Ἀρμοδίου ἀδελφὴν ἐπηρεάσαι δ' Ἀρμόδιον (ὁ μὲν γὰρ Ἀρμόδιος διὰ τὴν ἀδελφὴν, ὁ δὲ Ἀριστογείτων διὰ τὸν Ἀρμόδιον). Plato, *Symp.* 182 c, ὁ γὰρ Ἀριστογείτωνος ἔρως καὶ ἡ Ἀρμοδίου φιλία βέβαιος γενομένη κατέλυσε αὐτῶν (sc. τῶν ἐνθάδε τυράννων) τὴν ἀρχήν. The text connects this incident with the approaching Panathenaic festival, at which Hipparchus was put to death. The Panathenaea are mentioned in connexion with the sister of Harmodius by Aelian *V. H.* xi 8, and Max. Tyr. 24, 2. The year was B.C. 514.

On κανηφορεῖν, cf. Aristoph. *Ecc.* 732, *Av.* 1551, and Harpocr. s. v. κανηφόροι...Φιλόχορος ἐν β' Ἀθλίδος φησὶν ὡς Ἐριχθονίου βασιλεύοντος πρῶτον κατέστησαν αἱ ἐν ἀξιώματι παρθένοι φέρειν τὰ κανᾶ τῇ θεῇ, ἐφ' οἷς ἐπέκειτο τὰ πρὸς τὴν θυρίαν, τοῖς τε Παναθηναίοις καὶ ταῖς ἄλλαις πομπαῖς (for other authorities, see Michaelis, *Parthenon*, p. 329 f). The Panathenaea had been revived by Peisistratus, but even in 566 B.C., six years before his first usurpation, it was attended by a large concourse in consequence of the institution of gymnastic contests at that date (Marcellinus, *Vit. Thuc.* i). The Scholiast on Aristides, iii 323 Dind., says of the great Panathenaea, Πεισίστρατος ἐποίησε.

μαλακόν] 'effeminate,' opp. to καρτερικός in *Eth.* 1147 b 23, 1150 a 14, 33; *Eth. End.* 1229 b 7, πρὸς τὸν θάνατον μαλακὸς ἢ περίφοβος. Cf. c. 3 l. 7.

3 πρᾶξιν μετεχόντων πολλῶν. ἤδη δὲ παρατηροῦντες ἐν ἀκροπόλει τοῖς Παναθηναίοις Ἱππίαν (ἐτύγχανεν γὰρ οὗτος μὲν δεχόμενος, 15 ὁ δ' Ἱππαρχος ἀποστέλλων τὴν πομπήν), ἰδόντες τινὰ τῶν κοινωνούντων τῆς πράξεως φιλανθρώπως ἐντυγχάνοντα τῷ Ἱππία καὶ νομίσαντες μὴνύειν, βουλόμενοί τι δρᾶσαι πρὸ τῆς συλλήψεως, καταβάντες καὶ προεξαναστάντες τῶν [ἄλλω]ν, τὸν μὲν Ἱππαρχον διακοσμοῦντα τὴν πομπὴν παρὰ τὸ Λεωκόρειον ἀπέκτειναν, 20 4 τὴν δ' ὅλην ἐλυμήναντο πρᾶξιν. αὐτῶν δ' ὁ μὲν Ἀρμόδιος εὐθέως ἐτελεύτησεν ὑπὸ τῶν δορυφόρων, ὁ δ' Ἀριστογείτων ὕστερον συλληφθεὶς καὶ πολὺν χρόνον αἰκισθεὶς. κατηγόρησεν δ' ἐν

15 μὲν δεχόμενος K-W, H-L (K³, B, Th); μετερχόμενος K¹. 19 [ἄλλω]ν K¹, H-L, K-W², Th ('lectio incerta,' K⁴): λοιπῶν Papageorgios, B¹, S¹; ἐτέρων K-W¹; σ(υν)ωμο-
τ(ών) Diels. 20 παρὰ (Thuc. vi 57): περὶ H-L (ib. i 20). 21 τὴν δ' K-W (K³, B, Th); [τὴν μὲν οὖν] K¹; ᾧ τὴν H-L. δ': γὰρ invita papyro K-W¹.²

μετεχόντων πολλῶν] This contradicts Thuc. vi 56 § 3, ἦσαν δὲ οὐ πολλοὶ οἱ ξυνομωκοῦντες, ἀσφαλείας ἔνεκα. It implies that Aristotle believed in the existence of a widely extended conspiracy, and in the guilt of those who were executed for taking part in it (Wilamowitz, i 274, n. 27).

§ 3. ἐν ἀκροπόλει] Thucydides (vi 57 § 1) describes Hippias as marshalling the procession outside Athens in the (outer) Cerameicus, and adds that, on noticing one of the conspirators conversing with him, Harmodius and Aristogeiton, fearing that the plot was discovered, rushed *within the gates* (εἰσω τῶν πυλῶν), found Hipparchus near the Leocorium and stabbed him to death. Hippias, meanwhile, had remained outside the gates, and it was there that he disarmed the citizens. The text describes H. and A. as waiting for Hippias on the Acropolis. On observing some one conversing with Hippias, they descend (καταβάντες) and slay Hipparchus near the Leocorium. The two accounts are impossible to reconcile. In more than one point our author deliberately differs from the historian (*inf.* § 4). Hude, after comparing these conflicting accounts, decides in favour of Aristotle, who probably followed the same authority as his contemporary, Androtion (*Neue Jahrb.* 1892, 170-6). See also J. Miller in *Philologus* lii, 1893, 573-6.

ἰδόντες—συλλήψεως] Thuc. vi 57 § 3, ὡς εἶδόν τινα τῶν ξυνομοσῶν φθασί διαλεγόμενον οἰκείως τῷ Ἱππία... ἔδεισαν καὶ ἐνόμισαν μεμνησθῆναι τε καὶ ὅσον οὐκ ἦδη συλληφθήσεσθαι. πρὸ τῆς συλλήψεως con-

firms Thuc. i 20, πρὶν συλληφθῆναι, suspected by Cobet.

προεξαναστάντες τῶν ἄλλων] 'having begun the attack without waiting for their confederates.'

Ἱππαρχον διακοσμοῦντα τὴν πομπήν] Thuc. i. 20 § 3, τῷ Ἱππάρχῳ περιτυχόντες περὶ τὸ Λεωκόριον καλούμενον τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν. In vi 57, the historian mentions Hippias alone as marshalling the procession outside the gates: (Harm. and Ar.) περιέτυχον τῷ Ἱππάρχῳ παρὰ τὸ Λεωκόριον καλούμενον. The text supports *παρὰ* against *περὶ*.

τὸ Λεωκόρειον] The monument of the three daughters of Leos who, at the command of an oracle, sacrificed themselves for their country, [Dem.] 60 § 29, Cic. *Nat. Deor.* iii 50. Harpocration places it in the midst of the (inner) Cerameicus. It is mentioned in connexion with the ἀγορά in Dem. 54 § 7. Cf. Wachsmuth, *Stadt Athen*, ii 417, and Judeich in *Fleckeis. Jahrb.* 1890, p. 756, and in *Topogr. von Athen*, p. 301.

§ 4. πολὺν χρόνον αἰκισθεὶς] Thuc. vi 57 § 3, οὐ ραδίως διετέθη.

κατηγόρησεν—ἦσαν] The story is told of Aristogeiton and Hippias by Seneca, *de Ira*, ii 23, and Justin ii 9 §§ 1-6. Cf. Diod. Sic. x 16 §§ 3, 4. The like story is told of Zeno of Elea, Cic. *Tusc.* ii 52, Val. Max. iii 3 E § 1 (where the tyrant is Phalaris, as in Heracles Ponticus in Athen. 652 B), Diog. Laert. ix 26, 27, Plut. ii 505 D (Mayor). Polyaeus ii 22, Ἀριστογείτων, ὑπὸ τῶν δορυφόρων στρεβλοῦμενος περὶ τῶν συνειδότων, τῶν μὲν συνειδότων ὠμολόγησεν οὐδένα, πάντας

ταῖς ἀνάγκαις πολλῶν οἳ καὶ τῇ φύσει τῶν ἐπιφανῶν καὶ φίλοι
 25 τοῖς τυράννοις ἦσαν. οὐ γὰρ ἐδύναντο παραχρήμα λαβεῖν οὐδὲν
 ἱχνος τῆς πράξεως, ἀλλ' ὁ λεγόμενος λόγος ὡς ὁ Ἰππίας ἀποστήσας
 ἀπὸ τῶν ὄπλων τοὺς πομπεύοντας ἐφώρased τοὺς τὰ ἐγχειρίδια
 ἔχοντας οὐκ ἀληθῆς ἐστίν· οὐ γὰρ ἔπεμπον τό(τε) μεθ' ὄπλων,
 ἀλλ' ὕστερον τοῦτο κατεσκεύασεν ὁ δῆμος. κατηγορεῖ δὲ τῶν τοῦ 5
 30 τυράννου φίλων, ὡς μὲν οἱ δημοτικοὶ φασιν, ἐπιτήδες, ἵνα ἀσεβή-
 σαιεν ἅμα καὶ γένοιτο ἀσθενεῖς, ἀνελόντες τοὺς ἀναιτίους καὶ
 φίλους ἑαυτῶν, ὡς δ' ἔνιοι λέγουσιν, οὐχὶ πλαττόμενος ἀλλὰ τοὺς
 συνειδότας ἐμνήνεν. καὶ τέλος ὡς οὐκ ἐδύνατο πάντα ποιῶν ἀπο- 6
 35 αὐτῷ τὸν Ἰππίαν δοῦναι τὴν δεξιὰν πίστεως χάριν, ὡς ἔλαβεν,
 ὀνειδίσας ὅτι τῷ φονεῖ τὰδελοφου τὴν δεξιὰν δέδωκε, οὕτω παρῶ-

27 ἐφώρased K, B²⁻⁴, K-W, Th: ΕΦΩΡΑCΕΝ B¹. τὰ del. Wil. i 109. 28 ΑΛΗΘΕC.
 ΕΠΕΜΠΟΝΤΟ: ἔπεμπον τό<τε> correxi cum Rutherford, H-L, K-W (K³, B^{3,4}, Th);
 ἔπεμπόν πω Papabasilios (B^{1,2}). 31 -σαιεν H-L. ΑCΘΕΝΕΙC, litteris CΘΕΝ
 obscure scriptis, super ἀνελόντες additum (K³, K-W, B, Th); ἀγενεῖς K¹, ἐναγεῖς H-L.
 32 πλαττόμενος? Kaibel 168. 33 ἐδύνατο H-L (K⁴, Th): ΗΔΥΝΑΤΟ (K, K-W, B),
 quod in titulis non nisi post annum 300 A.C. invenitur, Meisterhans, p. 169³.
 35 αὐτῷ H-L; ἑαυτῷ B⁴. 36 ΤΑΔΕΛΦΟΥ (retinent K-W, B, K⁴, Th): τοῦ ἀδελφοῦ
 olim K (S¹). ΔΕΔΩΚΕ (edd.); δέδωκεν S¹.

δὲ τοὺς Ἰππίου φίλους κοινωνῆσαι τῆς
 ἐπιθέσεως· ὅποτε δὲ τούτους Ἰππίας ἀπέ-
 κτεινε, τότε ὁ Ἀριστογείτων ὀνειδίσεν αὐτῷ
 τὸ στρατήγημα τῶν φίλων.

ταῖς ἀνάγκαις] Hdt. i 116, Ἀστυάγης
 δέ μιν οὐκ εὖ βουλευέσθαι ἔφη ἐπιθυμόντα
 ἐς ἀνάγκας μεγάλας ἀπικνέεσθαι, ἅμα τε
 λέγων ταῦτα ἐσήμαινε τοῖσι δορυφόροις
 λαμβάνειν αὐτόν. ὁ δὲ γόμμενος ἐς τὰς
 ἀνάγκας οὕτω δὴ ἔφαυε τὸν ἔοντα λόγον.
 Antiphon, *de Chor.* 25. Thuc. i 99 § 1,
 προσάγοντες τὰς ἀνάγκας.

φύσει] 'in birth,' as in c. 5 § 3.

λαβεῖν] in the sense of εὐρεῖν.

ἱχνος] met. as in Antiphon, *Tetral.* A γ
 10, φανερώς δὲ τὰ ἱχνη τῆς ὑποψίας εἰς
 τοῦτον φέροντα, and A δ 10, τὰ ἱχνη τοῦ
 φόνου. *Ag. Hist. An.* 8, 588 a 33, ἐν τοῖς
 παῖσι τῶν ὕστερον ἔξεων ἐσομένων ἐστίν
 ἰδεῖν οἷον ἱχνη καὶ στέριμα, a 19; 9,
 608 b 4. The metaphorical use of ἱχνος
 first becomes frequent in Plato.

ὁ λεγόμενος λόγος] Thuc. vi 58, (Hip-
 pias) ἐκέλευσεν αὐτοὺς, δείξας τι χωρίον,
 ἀπελθεῖν ἐς αὐτὸ ἀνεν τῶν ὄπλων. καὶ οἱ
 μὲν ἀνεχώρησαν οἷόμενοι τι εἶρεν αὐτόν, ὁ
 δὲ τοῖς ἐπικούροις φράσας τὰ ὄπλα ὑπολα-
 βεῖν ἐξελέγετο εὐθὺς οὐς ἐπηγιάτο καὶ εἰ τις
 εὐρέθη ἐγχειρίδιον ἔχων· μετὰ γὰρ ἀσπίδος
 καὶ δόρατος εἰώθησαν τὰς πομπὰς ποιεῖν.
 The conspirators purposely selected the
 festival of the Panathenaea (about Aug.

13), ἐν ᾗ μόνον ἡμέρᾳ οὐχ ὕποπτον ἐγίγνετο
 ἐν ὄπλοις τοὺς τὴν πομπὴν πέμψοντας ἀθρό-
 ος γενέσθαι. (The passage in Lysias 13 §
 80, συνηκολούθει γὰρ λαβὼν τὰ ὄπλα καὶ
 συνέπεμπε τὴν πομπὴν μετὰ τῶν πολιτῶν
 πρὸς τὸ ἄστυ, quoted in Michaelis, *Pan-
 thenon*, 332, does not refer to the *Pana-
 thenaea*, but to the festal procession on
 the restoration of the democracy, on Sept.
 21, 403.) The statement in the text is
 intended as a deliberate correction of the
 account in Thucydides, but we have now
 no means of ascertaining the ultimate
 authority for the correction. The first line
 of the famous scholium of Callistratus (pro-
 bably written not long after the Persian
 war), implies that Harmodius and Aristo-
 geiton concealed their daggers in branches
 of myrtle (ἐν μύρτον κλαδί τὸ ξίφος φορή-
 σω), but says nothing about spear or shield.
 Cf. Wilamowitz, i 109 n. 18.

§ 5. ἀσεβήσαιεν indicates the conse-
 quence of their destroying the innocent;
 γένοιτο ἀσθενεῖς, that of their destroying
 their own friends.

§ 6. πάντα ποιῶν] [Lys.] 8 § 5, ἐφά-
 σκετε .. πάντα ποιοῦντες οὐκ ἔχειν ὅπως
 ἀπαλλαγῆτέ μου. Lys. 12 § 84, πάντα
 ποιοῦντες δίκην παρ' αὐτῶν οὐκ ἂν δύνασθε
 λαβεῖν. Dem. 21 § 2, πάντα ποιοῦντες
 τοῦτον (ὁ δῆμος) οὐκ ἐπίειθη.

ὀνειδίσας] Cf. Polyaen. quoted on § 4.

ξυνε τὸν Ἰππίαν ὥσθ' ὑπὸ τῆς ὀργῆς οὐ κατεσχευεν ἑαυτὸν ἀλλὰ σπασάμενος τὴν μάχαιραν διέφθειρεν αὐτόν.

19. μετὰ δὲ ταῦτα συνέβαινε πολλῶ τραχυτέραν εἶναι τὴν τυραννίδα· καὶ γὰρ διὰ τὸ τιμωρεῖν τὰδελεφῶ καὶ διὰ τὸ πολλοὺς ἀνηρηκέναι καὶ ἐκβεβληκέναι πᾶσιν ἦν ἄπιστος καὶ πικρός. ἔτει δὲ τετάρτῳ μάλιστα μετὰ τὸν Ἰππάρχου θάνατον, ἐπεὶ κακῶς εἶχεν τὰ ἐν τῷ ἄστει, τὴν Μουνιχίαν ἐπεχείρησε τειχίζειν, ὥς ἐκεῖ(σε) μεθιδρυσόμενος· ἐν τούτοις δ' ὦν ἐξέπεσεν ὑπὸ Κλεομένους τοῦ Λακεδαιμονίων βασιλέως, χρησμῶν γιγνομένων αἰεὶ τοῖς Λάκωσι καταλύειν τὴν τυραννίδα διὰ τοιάνδ' αἰτίαν. οἱ φυγάδες, ὧν οἱ

37 κατέσχευεν recte Gennadios (K-W³, B^{2,3}; K⁴): κατεῖχεν olim K (K-W^{1,2}, B¹, S¹). ΕΔΥΤΟΝ: αὐτὸν B⁴.

XIX 2 ΤΙΜΩΡΕΙΝ: τιμωρῶν...[[καὶ διὰ τὸ] K-W (B²). ΤΑΔΕΛΦΩΙ K-W, B¹⁻³, K⁴, Th: τῷ ἀδελφῷ K¹, S¹, B⁴. 3 ΠΙCΤΟ: πικρός K coll. Herod. v 62, Heracl. epit. 6; μισθός Gomperz, D.L.Z. 1891, 878. 4 κακῶς: ΕΝΚΑΚΩΙ, postea correctum.

5 εἶχε H-L. τῷ α correctore additum abesse propter numeros mavult Blass. ΜΟΥ-ΝΥΧΙΑΝ passim: Μουνιχίαν K-W, H-L (K³, B, Th), Meisterhans, p. 29³. 6 ΕΚΕΙ K, K-W: ἐκέισε Jos. Mayor, A Sidgwick (H-L, B, S¹, Th). 7 ΛΑΚΕΔΑΙΜΟΝΙΩ, non NOC; -ίων Bernardakis, H-L (K-W^{2,3}, K³, B, Th); -νος K¹, K-W¹. ΓΙΝ (K-W).

ΔΕΙ: αἰεὶ B⁴.

TESTIM. 3 πικρός. Heraclidis epitoma (611, 4³) Ἰππίας δὲ πικρότατα ἐτυράννει.

8—18 Etym. M. p. 361, 32 Gaisf. (=Suidas, Eustath.) ἐπὶ Λειψυδρίῳ μάχη: χωρίον ἦν ὑπὸ τῆς Πάρνηθος δ' εἰείχισαν οἱ φυγάδες τῶν τυράννων ὧν οἱ Ἀλκμαίωνίδαι προεστήκεισαν. ἐκπολιορκηθέντων δ' αὐτῶν ὑπὸ τῶν περὶ Πεισίστρατον, σκόλιον εἰς αὐτοὺς ἤδετο “αἰαὶ—εὐπατρίδας,” οἱ τὸν’ (Etym. M. ed. Gaisf.; idem habent Athen. 695 et Suidas; ὁπότ’ Etym. M. codex Dorvillii Bodleianus, et Apostolius vii 70) ἔδειξαν οἶον πατέρων ἔσαν. Cf. Rose, Frag. 356², 394³.

‘The narrative of the end of Aristogiton betrays the same liking for sensational stories as we trace, for instance, in Phylarchus’ (W. L. Newman in *Class. Rev.* v 161 b).

XIX. *Hippias*. § 1. τραχυτέραν] Hdt. v 62 (of Hippias), ἐμπικρανομένου Ἀθηναίοισι διὰ τὸν Ἰππάρχου θάνατον. Thuc. vi 59 § 1, τοῖς δ’ Ἀθηναίοις χαλεπωτέρα μετὰ τούτου ἡ τυραννὶς κατέστη, καὶ ὁ Ἰππίας διὰ φόβου ἤδη μᾶλλον ὧν τῶν τε πολιτῶν πολλοὺς ἔκτεινε κτλ.

ἄπιστος] Isocr. 3 § 58, περὶ τοὺς πιστεύοντας ἄπιστοι.

πικρός] Hdt. l. c., ἐμπικρανομένου.

§ 2. ἔτει—τετάρτῳ] B.C. 511/0.

τὴν Μουνιχίαν—τειχίζειν] Plut. *Sol.* 12, λέγεται δὲ (Epimenides) τὴν Μουνιχίαν ἰδῶν καὶ καταμαθὼν πολλὴν χρόνον εἰπεῖν πρὸς τοὺς παρόντας, ὡς τυφλὸν ἔστι τοῦ μέλλοντος ἀνθρώπου· ἐκφαγεῖν γὰρ αὐτὸν Ἀθηναίους τοῖς αὐτῶν ὁδοῖσιν, εἰ προῆδεσαν, ὅσα τὴν πόλιν ἀνίσταντο τὸ χωρίον (Diog. Laert. i 114). Cf. Wilamowitz, i 274. The height of Munichia, which commanded the harbours of Munichia and Zea, is 255

Paris feet above the sea, whereas the highest part of the Peiraeus is only 191. It was an important point in the fortification of the harbours, instituted by Themistocles; and its importance is also shewn by the fact that in 411 B.C. we read of the commander τῶν περιπόλων τῶν Μουνιχίᾳσι τεταγμένων (Thuc. viii 92, 3); it was fortified by Thrasybulus in 403 (Xen. *Hell.* ii 4, 11—12; Diodor. Sic. xiv 33, M. λόφον ἔρημον καὶ καρτερόν). In the time of Alexander (325/4) one of the στρατηγοὶ was specially appointed to guard this point (c. 61 § 1). In 322 it was occupied by a Macedonian garrison (Plut. *Phocion* 27, 28; Curtius, *Stadtgeschichte*, p. 222); in 307 the fort was destroyed by Demetrius Poliorcetes (Plut. *Demetr.* 10), but was soon restored in the Macedonian interest, to be evacuated in 220. It was probably destroyed by Sulla. By the time of Strabo (p. 395 c) it was in ruins (C. Wachsmuth, *Stadt Athen*, ii 42—45).

ὑπὸ Κλεομένους] Hdt. v 64, 65. χρησμῶν] *ib.* 63 (quoted on § 4).

§ 3. οἱ φυγάδες—προσέπταιον] Hdt. v

Ἀλκμεωνίδαι προεϊστήκεσαν, αὐτοὶ μὲν δι' αὐτῶν οὐκ ἐδύναντο
 10 ποιήσασθαι τὴν κάθοδον, ἀλλ' αἰεὶ προσέπταιον· || ἔν τε γὰρ τοῖς [Col. 8.
 ἄλλοις οἷς ἔπραττον διεσφάλλοντο καὶ τειχίσαντες ἐν τῇ χώρᾳ
 Λειψύδριον τὸ ὑπὲρ Πάρνηθος, εἰς δ' συνεξήλθον τινες τῶν ἐκ τοῦ
 ἄσπεως, ἐξεπολιορκήθησαν ὑπὸ τῶν τυράννων, ὅθεν ὕστερον μετὰ
 ταύτην τὴν συμφορὰν ἦδον ἐν τοῖς σκολιοῖς [[αἰεῖ]].

9 ἐδύναντο K, H-L, Th: HΛΥΝΑΝΤΟ (K-W, B); cf. 18, 33. 10 ΑΙΕΙ (K, K-W,
 B, Th): αἰ H-L, S; cf. 5, 19. 12, 15 ΛΙΨΥΔΡΙΟΝ, idem habet Suïdae cod.
 Mediceus. γΠΕΡ: ὑπὸ? J H Wright, in Herodoto ὑπὲρ Παιονίης ὑπὸ Πάρ-
 νηθος scriptum fuisse arbitratus. 13 <δ'> ὑπὸ B⁴ coll. Etym. M. ἐκπολιορκη-
 θέντων δέ. Μ(ΕΤΑ) ΤΑΥΤΗΝ K, H-L, Th; eis ταύτην K-W (B¹⁻³) ex Etym. Mag.
 361, 33 σκόλιον eis αὐτοῖς ἦδετο; μετὰ ταῦτ' eis B⁴. 14 αἰεῖ secl. Hude, K-W, H-L,
 B; ex dittographia ortum.

TESTIM. 12 *Schol. Arist. *Lys.* 666: Λειψύδριον: χωρίον τῆς Ἀττικῆς περὶ τὴν
 Πάρνηθον (ita codex Ravennas, τὸ ὑπεράνω Πάρνηθος L, τὸ ὑπὲρ Πάρνηθος Suïd.,
 ὑπὸ τὴν Πάρνηθον Et. M.), eis δ' συνεξήλθον τινες τῶν ἐκ τοῦ ἄσπεως, ὡς φησιν Ἀρ-
 καὶ Ἀθ. πολ. 1b. 665... (οἱ Ἀλκμαιωνίδαι) πόλεμον ἀράμενοι πρὸς Ἰππίαν τὸν τύραννον
 καὶ τοὺς Πεισιστράτιδας ἐτείχισαν τὸ Λειψύδριον. Hesych. Λειψύδριον: χωρίον τι ὑπὲρ
 Πάρνηθος δ' ἐτείχισαν Ἀλκμαιωνίδαι. Cf. Rose, *l.c.*

62, (the Alcmeonidae) ἅμα τοῖσι ἄλλοισι
 Ἀθηναίων φυγάσι πειρωμένοισι κατὰ τὸ
 Ἰσχυρὸν οὐ προεχώρει κάθοδος, ἀλλὰ προσ-
 ἔπταιον μεγάλως πειρώμενοι κατιέναι τε
 καὶ ἐλευθεροῦν τὰς Ἀθήνας, Λειψύδριον τὸ
 ὑπὲρ Παιονίης (Πάρνηθος em. Valckenaer)
 τειχίσαντες. Duncker, *G. d. A.* vi 501,
 places this incident in B.C. 513. Cf. J. H.
 Wright, *The date of Cylon*, p. 54.

Λειψύδριον] a 'waterless' spot on the
 southern flank of Parnes. The site has
 not been identified. Leake (*Demi*, p. 39),
 placing Paeonidae at *Menidhi*, regarded
 the monastery of St Nicolas at the upper
 end of a long acclivity three or four miles
 (*drei Stunden*, Kastromenos, *die Deme*,
 p. 95) to the N. as the site of Leipsydrium.
 The monastery is 'built in a strong situa-
 tion upon the summit of a height, backed
 by the pine woods of Parnes and near
 the right bank of a remarkable torrent.'
 But the presence of the torrent is un-
 favourable to this identification of the
 'waterless' spot. Kastromenos, *i.e.*, mere-
 ly says of this torrent that its water 'has
 certainly never failed to supply Leipsy-
 drium,' but he does not say clearly that this
 fact goes against the proposed identifica-
 tion. *Menidhi* is now identified as the site
 of Acharnae, while Paeonidae may possibly
 correspond to the ruined village of *Vari-
 pompi*, two hours north of *Menidhi* at the
 southern edge of Parnes, and Leipsydrium
 may have occupied the same position as
 the Pyrgos above that village (Hanriot,
Recherches, p. 55 sqq., quoted in Bur-

sian's *Geographie*, i 334).

In spite of the apparent testimony of
 Herodotus, Wilamowitz (i 34 n. 10) holds
 that this event probably preceded the
 slaying of Hipparchus.

ἦδον ἐν τοῖς σκολιοῖς] cf. c. 20 at end.
 On *scolia*, see K. O. Muller's *Lit. of
 Ancient Greece*, i 249 E. T. 'The
 rhythms of the extant *scolia* are very
 various, though, on the whole, they re-
 semble those of the Aeolic lyric poetry;
 only that the course of the strophes is
 broken by an accelerated rhythm, and is
 in general more animated. This is par-
 ticularly true of the apt and elegant
 metre, which occurs in eight *Scolia* (one
 of them the *Harmodius*), and of which
 there is a comic imitation in Aristoph.
Eccl. 938.

~ ~ ~ ~ ~
 ~ ~ ~ ~ ~
 ~ ~ ~ ~ ~
 ~ ~ ~ ~ ~

Here the hendecasyllables begin with a
 composed and feeble tone; but a more
 rapid rhythm is introduced by the ana-
 paestic beginning of the third verse; and
 the two expressions are reconciled by the
 logaedic members in the last verse.' This
scolium is quoted with many others in
 Athenaeus, xv p. 695, who probably
 derived this and the *scolium* in c. 20 ult.
 from Aristotle's text. Cf. Wilamowitz,
 i 37, ii 75.

αἰαὶ Λειψύδριον προδωσέταιρον,
οἷους ἄνδρας ἀπόλεσας μάχεσθαι
ἀγαθούς τε καὶ εὐπατρίδας,
οἱ τότε ἔδειξαν οἷων πατέρων ἔσαν.

4 ἀποτυγχάνοντες οὖν ἐν ἅπασιν τοῖς ἄλλοις ἐμισθώσαντο τὸν ἐν

16—17 μάχεσθαι τ' ἀγαθούς καὶ Eustathius; τ' ἀγαθούς, γένει τ' Hermann, *El. D. Metr.* 695. καὶ εὐπατρίδας, idem habent Athenaeus, Suidas et Etym. Mag.: καὶ εὐπατρίδων Tyrrell; ἀγαθούς, καλοὺς, εὐπατρίδας Bury.

TESTIM. 19 *Schol. in Arist. *Lys.* 1153: 'Ἀρ. φησὶ μετὰ τὸν Ἰππάρχου θάνατον χρησμὸν γενέσθαι τοῖς Λάκωνιν καταλύειν τὴν τυραννίδα, τῆς Πυθίας, ὡς οἱ Ἀλκμαϊονίδαι ἐμισθώσαντο τὸν ἐν Δελφοῖς νεῶν οἰκοδομεῖν, συνεχῶς τοῦτο χρώσης αὐτοῖς μαντευόμενοι, ἕως πρότερον μὲν Ἀγχιμόλον ἐπεμψαν κατὰ θάλασσαν, ἀποκρουθέντος δὲ αὐτοῦ ὀργισθέντες οἱ Λάκωνες Κλεομένη τὸν βασιλέα σὺν μείζονι ἐξέπεμψαν στόλῳ· καὶ νικήσας τοὺς Θετταλοὺς εἰσῆλθεν εἰς τὴν Ἀττικὴν καὶ τὸν Ἰππίαν συνέκλεισεν εἰς τὸ Πελαργικὸν τεῖχος, ἕως οἱ παῖδες τῶν τυράννων ἐξόντες ἐάλωσαν (Rose, *Frag.* 357², 395³).

προδωσέταιρον] a rare epithet appropriate to an impromptu song. It was afterwards used in late prose by Dio Cassius 58, 14. The only other word exactly parallel to it is *προδωσέκομος* of 'a boaster who breaks his word.' Both words are noticed by Lobeck, *Phryn.* 770 (L and S).

§ 4. ἀποτυγχάνοντες] without gen., a usage also found in later writers, as Polybius and Diodorus. The passive ἀποτυγχάνεται is used in *Phys. Ausc.* ii 199 b (Kaibel, 39).

ἐμισθώσαντο—Ἀθήνας] Hdt. v 62, παρ' Ἀμφικτυόνων τὸν νηὶν μισθοῦνται τὸν ἐν Δελφοῖσι...ἐξοικοδομήσαι. οἱ δὲ χρημάτων εὐήκοτες καὶ ὄντες ἄνδρες δόκιμοι ἀνέκαθεν ἔτι, τὸν τε νηὶν ἐξεργάσαντο τοῦ παραδείγματος κάλλιον...(c. 63) ὡς οὖν δὴ οἱ Ἀθηναῖοι λέγουσι, οὗτοι οἱ ἄνδρες ἐν Δελφοῖσι κατήμενοι ἀνέπειθον τὴν Πυθίαν, ὅπως ἔλθοιεν Σπαρτιητέων ἄνδρες εἰρεῖ ἰδίῳ στόλῳ εἰρεῖ δημοσίῳ χρησόμενοι, προσφέρειν σφὶ τὰς Ἀθήνας ἐλευθεροῦν, *ib.* ii 180. Schol. Aeschin. 3, 116.

The temple at Delphi was burnt down in B.C. 548; the contract of 300 talents for rebuilding it is assigned by Duncker, *G. d. A.* vi 493, to about 535. Pharaoh Amasis, who contributed to its restoration, died in 526.

Rose, *A.P.*, p. 418, observes, on Schol. Arist. *Lysistr.* 1153, that the writer of the Ἀθ. πολ. must have closely followed Herodotus. But this is no proof of the spuriousness of the treatise, as Ar. frequently refers to Herodotus in his undisputed works: 523 a 17, 579 b 2, 736 a 10, 756 a 6, 1409 a 27, 1417 a 7, 1451 b 2.

It appears impossible to take *θεν* as =

ἀφ' ὧν (as proposed by Mr Kenyon). It can only mean: 'hence it was that they had abundance of money.' Similar uses of *θεν* occur in 6 § 2, 7 § 4, 21 §§ 2, 4. We have here a slight divergence from the account in Herodotus. The historian describes the wealth of the Alcmaeonidae as enabling them to undertake the contract for rebuilding the temple, which they carried out in a splendid manner. The text states that, owing to their undertaking the contract, they had large supplies of money. These sums were entrusted to them to enable them to execute their contract, but they were (partly) applied to securing the aid of Sparta against the Peisistratidae. Cf. Wilamowitz, i 33, 38. This account is confirmed by a subsequent Attidographer, Philochorus, *frag.* 70, FHG i 395, ap. Schol. Pind. *Pyth.* vii 9, λέγεται, ὅτι τὸν Πυθικὸν ναὸν ἐμπρησθέντα, ὡς τινὲς φασιν, ὑπὸ τῶν Πεισιστρατιδῶν οἱ Ἀλκμαϊονίδαι φνυγαδευθέντες ὑπὸ τῶν Πεισιστρατιδῶν ὑπέσχοντο ἀνοικοδομήσαι, καὶ δεξάμενοι χρήματα καὶ συναγαγόντες δύναμιν ἐπέθεντο τοῖς Πεισιστρατίδαις, καὶ νικήσαντες μετ' εὐχαριστηρίων πλείονων ἀνποδομήσαν τῷ θεῷ τὸ τέμενος, ὡς Φιλόχορος ἱστορεῖ. Isocr. *de Perm.* 232 describes the Alcmaeonid Cleisthenes as having established the democracy, λόγῳ πείσας τοὺς Ἀμφικτυόνας δανεῖσαι τῶν τοῦ θεοῦ χρημάτων αὐτοῦ. Similarly Dem. c. *Mid.* 144 says of the Alcmaeonidae: τοῖτους δὲ φασιν ὑπὸ τῶν τυράννων ὑπὲρ τοῦ δήμου στασιάζοντας ἐκπεσεῖν, καὶ δανεισαμένους χρήματ' ἐκ Δελφῶν ἐλευθερώσαι τὴν πόλιν καὶ τοὺς Πεισιστράτου παῖδας ἐκβαλεῖν.

20 Δελφοῖς νεὼν οἰκοδομεῖν, ὅθεν εὐπόρησαν χρημάτων πρὸς τὴν τῶν
 Λακῶνων βοήθειαν. ἡ δὲ Πυθία προέφερεν αἰεὶ τοῖς Λακεδαιμονί-
 οῖς χρηστηριαζομένοις ἐλευθεροῦν τὰς Ἀθήνας εἰς τοῦθ' ἕως
 προύτρεψε τοὺς Σπαρτιάτας, καίπερ ὄντων ξένων αὐτοῖς τῶν
 Πεισιστρατιδῶν· συνεβάλλετο δὲ οὐκ ἐλάττω μοῖραν τῆς ὀρμῆς
 25 τοῖς Λάκωσιν ἢ πρὸς τοὺς Ἀργεῖους τοῖς Πεισιστρατίδαις ὑπάρ-
 χουσα φιλία. τὸ μὲν οὖν πρῶτον Ἀγχίμολον ἀπέστειλαν κατὰ 5
 θάλατταν ἔχοντα στρατιάν. ἡττηθέντος δ' αὐτοῦ καὶ τελευτή-
 σαντος διὰ τὸ Κινεάν βοηθῆσαι τὸν Θετταλὸν ἔχοντα χιλίους
 ἵππεῖς, προσοργισθέντες τῷ γενομένῳ Κλεομένην ἐξέπεμψαν τὸν
 30 βασιλέα στόλον ἔχοντα μείζω κατὰ γῆν, ὃς ἐπεὶ τοὺς τῶν Θετταλῶν
 ἵππεῖς ἐνίκησεν κωλύοντας αὐτὸν εἰς τὴν Ἀττικὴν παριέναι, κατα-
 κλείσας τὸν Ἰππῖαν εἰς τὸ καλούμενον Πελαργικὸν τεῖχος ἐπολιόρ-

20 <ἐξ-> οἰκοδομεῖν B¹ ex Herod. v 62, sed cf. Schol. Arist. ὅθεν κτλ.: ἄτ' Gomperz; ὅτι εὐποροὶ ἦσαν χρημάτων <ἀποβλέποντες> Hude; ibidem lacunam indicabant K-W^{1,2}.

21 προέφερεν (K, K-W, B, Th): προῦτρεφεν H-L (S¹), coll. v. 23 προῦτρεψε. ΔΙΕΙ (K, K-W, B, Th): αἰεὶ H-L (S¹), cf. 5, 19.

22 ΕΙΣΤΟΥΤΕΓΘΕΩΣ: correxit Blass e Schol. Arist. *Lys.* 1153, coll. c. 25 § 4 (edd.).

24 ΣΥΝΕΒΑΛΛΕΤΟ (K, K-W, B, Th), cf. Kaibel, p. 170: συνεβάλετο Richards (H-L).

28 ΘΕΣΣΑΛΟΝ (K-W): Θετταλὸν (K, H-L, B, Th), Meisterhans, p. 101³.

29 ΠΡΟΣΟΡΓΙΣΘΕΝΤΕΣ (K, K-W, B, Th): παρ- Naber (H-L) et K-W^{1,2} in notis; sed cf. Herod. iii 146 (Kaibel 170).

32 -ΚΛΕΙΣΑΣ K, coll. Meisterhans, p. 36³: -κλήσας (K-W, H-L, B, Th).

Λακῶνων...Λακεδαιμονίους] The same change of form in 19, 2 and 23, 4.

προέφερεν] This defends προφέρειν in Hdt. v 63, against προφαίνειν (preferred by Bekker and Dindorf).

καίπερ ὄντων ξένων] Hdt. l. c., καὶ ξεινούς σφι ὄντας τὰ μάλιστα.

συνεβάλλετο—μοῖραν] Plat. *Tim.* 47 C, (λόγος) μεγίστην ξυμβαλλόμενος εἰς αὐτὰ μοῖραν, and often with μέρος. Ar. *de Anima* 1, 402 b 22, συμβάλλεται μέγα μέρος πρὸς τὸ εἶδέναι, *Poet.* 22, 1458 a 34; *de Part. Anim.* iii 12, 673 b 25, συμβάλλεται πολὺ μέρος πρὸς ὕλειαν. *Pol.* iv (vii) 11, 1330 b 13, ταῦτα πλείστον συμβάλλεται πρὸς τὴν ὕλειαν, ii 9, 1270 a 14, συμβάλλεσθαι τι πρὸς τὴν φιλοχρηματίαν, iii 9, 1281 a 4, συμβάλλονται πλείστον εἰς—, vii (vi) 2, 1317 b 16, συμβάλλεται ταύτῃ πρὸς—.

ἡ πρὸς Ἀργεῖους—φιλία] c. 17 *ad fin.* § 5. Ἀγχίμολον] Hdt. v 63, πέμπουσι Ἀγχιμόλιον—κατὰ θάλασσαν πλοίοισι. Ἀγχίμολον is the reading in the Ravenna MS of Schol. on Aristoph. *Lys.* 1153.

Κινεάν] Hdt. l. c. Θεσσαλοὶ...ἀπέπεμψαν...χιλὴν τε ἵππων καὶ τὸν βασιλέα τὸν σφέτερον Κινεάν.

προσοργισθέντες τῷ γενομένῳ] The exceptional compound word is supported by προσεμπικρανέσθαι τοῖσι Σαμίσιον, Hdt. iii. 146 (Kaibel 170).

Κλεομένην—παριέναι] Hdt. v 64, μέζω στόλον στείλαντες ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας, στρατηγὸν τῆς στρατιῆς ἀποδέξαντες βασιλέα Κλεομένεα τὸν Ἀναξανδρίδην, οὐκ ἐπὶ κατὰ θάλασσαν στείλαντες ἀλλὰ κατ' ἡπειρον· τοῖσι ἐσβαλοῦσι εἰς τὴν Ἀττικὴν χώραν ἡ τῶν Θεσσαλῶν ἵππος πρώτῃ προσέμειξε καὶ οὐ μετὰ πολλὸν ἐτράπετο. Arist. *Lys.* 1150-6.

κατακλείσας—Ἀθηναίων] Hdt. l. c. ἄμα Ἀθηναίων τοῖσι βουλομένοισι εἶναι ἐλευθέροις ἐπολιόρκει τοὺς τυράννους ἀπεργένους ἐν τῷ Πελασγικῷ τείχει.

Πελαργικὸν τεῖχος] The ancient fortification surrounding the west end (if not the whole) of the Acropolis; it had nine gates, and was the chief fortress of Athens until the expulsion of the Peisistratidae. It was thereupon destroyed and its site was left unoccupied (Thuc. ii 17). Even in the second century A.D. the blocks of stone from its ruined walls were still to be seen (Lucian, *Piscator* 47). Cf. Bur-
 sian, *Geogr.* i 305 and Lolling in I. Müller's *Handbuch*, iii 337. Curtius insists on the

6 και μετὰ τῶν Ἀθηναίων. προσκαθημένου δ' αὐτοῦ συνέπεσεν ὑπεξιόντας ἁλῶναι τοὺς τῶν Πεισιστρατιδῶν υἱεῖς· ὧν ληφθέντων, ὁμολογίαν ἐπὶ τῇ τῶν παίδων σωτηρίᾳ ποιησάμενοι, καὶ τὰ ἑαυτῶν 35 ἐν πένθ' ἡμέραις ἐκκομισάμενοι, παρέδωκαν τὴν ἀκρόπολιν τοῖς Ἀθηναίοις ἐπὶ Ἀρπακτίδου ἄρχοντος, κατασχόντες τὴν τυραννίδα μετὰ τὴν τοῦ πατρὸς τελευτὴν ἔτη μάλιστα ἑπτακαίδεκα, τὰ δὲ σύμπαντα σὺν οἷς ὁ πατὴρ ἤρξεν ἐνὸς δεῦ(ν) πεντήκοντα.

34 ΕΠΕΞΙΟΝΤΑΣ: ὑπεξιόντας Wyse, Kontos (K-W, H-L, K³, B, Th). 35 καὶ secl.

.T.

B⁴. 37 ΕΠΙΠΑΡΠΑΚΙΔΟΥ, ἐπὶ Ἀρπακτίδου (K, K-W, B, ἐφ' Ἀρπ. H-L). 39 δεῖν Joh. Mayor, A Sidgwick, K-W^{1,2} (K³): Δεῖ hic et 27 § 2 (H-L, B, K-W³, K⁴, Th), Ar. *Rhet.* 1390 b 11 ἐνὸς δεῖ (Par. prima manu) πεντήκοντα (Kaibel, 170).

TESTIM. 39 Schol. *Vesp.* 502, δοκεῖ δὲ ἡ τυραννὶς καταστῆναι, ὥς φησιν Ἐρατοσθένης, ἐπὶ ἔτη ν̄ (50), τοῦ ἀκριβοῦς διαμαρτάνων, Ἀριστοτέλους (Bentley; legebatur Ἀριστοφάνους) μὲν τεσσαράκοντα καὶ ἐν (per errorem pro ἐννέα scriptum) φήσαντος, Ἡροδότου δὲ (ν 65) ἑξ καὶ τριάκοντα (Rose, *Frags.* 358², 396³).

literal sense of the passages describing it as surrounding the Acropolis, Hdt. vi 137, τοῦ τεύχεος τοῦ περὶ τὴν ἀκρόπολιν ποτε ἑληλαμένου, Dionys. Hal. i 28, Paus. i 28 3 (*Stadtgeschichte* pp. LXXVI, 47, and map on p. 61). Cf. Holm, ii 341. After the building of the wall of Cimon, the name was probably confined to the west end of the fortification (Judeich in *Fleckeis. Jahrb.* 1890, p. 753 f, and in Müller's *Handbuch*, iii 2, 2, p. 107 f).

§ 6. ὑπεξιόντας] Hdt. v 65, ὑπεκτιθέμενοι γὰρ ἔξω τῆς χώρας οἱ παῖδες τῶν Πεισιστρατιδῶν ἦλωσαν. ὁμολογίαν κτλ.] ἰδ. παρέστησαν—ὥστε ἐν πέντε ἡμέρῃσι ἐκχωρήσαι ἐκ τῆς Ἀττικῆς.

ἐπὶ Ἀρπακτίδου ἄρχοντος] The expulsion of the Peisistratidae belongs to the year 511/0 B.C.; being placed by Thuc. vi 59 § 5 (παυθεὶς ἐν τῷ τετάρτῳ), in the fourth year of the sole rule of Hippias, which began in 514 B.C. It is also the fourth year before the archonship of Isagoras in B.C. 508/7 (21 § 1). The name of the archon is now known for the first time.

When Thucydides (*l.c.*), as observed by Mr Kenyon, describes Hippias as fighting at Marathon 'in the 20th year' after his expulsion, he is using a round number, as the actual interval was 20 years and a few months. Mr E. S. Thompson (*Class. Rev.* vi 181) connects the Plataean alliance with the expulsion of the Peisistratidae, placing both events in B.C. 511/0. Hence, in Thuc. iii 68, where the fall of Plataea is put in the 93rd year after its alliance with Athens, Mr Thompson (anticipated by Grote) proposes to alter the 93rd into the 84th year.

ἔτη μάλιστα ἑπτακαίδεκα—ἐνὸς δεῖν πεντήκοντα] In *Pol.* viii (v) 12, 1315 b 31, the rule of the sons lasts 18 years, while from the beginning to the end of the τυραννὶς of the father is 33 years, thus giving a total of 51 years. The 49 years of the text include 'about 17 years' for the rule of the sons, added to the 33 years assigned to the father in c. 17 § 1. In Hdt. v 65 the actual τυραννὶς of Peisistratus and his sons lasts for 36 years. It is probably by deducting from this number the 17 years here mentioned, that the writer gets 19 years as the duration of the actual rule of Peisistratus in 17 § 1.

σύν] Rare in Attic prose, except in Xenophon, its place being generally taken by μετὰ with gen. One of the special uses of σύν in Attic prose is to express numerical addition. According to Eucken, *Sprachgebrauch des Ar.*, p. 29, the following are the only instances of σύν in the genuine writings of Aristotle. *Met.* 1039 b 21, σύν τῇ ὅλῃ συνειλημμένος, 1044 b 15, ἐὰν δὲ προστεθῇ τὸ ὑπὸ γῆς ἐν μέσῳ γινόμενης, ὁ σύν τῷ αἰτίῳ λόγος οὗτος, 1058 b 17, σύν τῇ ὅλῃ οἱ λόγοι αὐτῶν. *Meteor.* 348 a 24, φερόμενα σύν ψόφῳ πολλῷ. *Hist. Anim.* 490 a 32, αἱ γὰρ καμπαί τέτταρες, ἡ δὲ σύν τοῖς πτερυγίοις, 525 b 15—17, πόδας δ' οἱ μὲν κάραβοι ἐφ' ἑκάτερα ἔχουσι πέντε σύν ταῖς ἐσχαταῖς χηλαῖς· ὁμοίως δὲ καὶ οἱ καρκίνοι δέκα τοὺς πάντας σύν ταῖς χηλαῖς. *De partib. anim.* 683 b 3, ἐξάποδα δὲ τὰ τοιαῦτα πάντ' ἐστὶ σύν τοῖς ἀλτικοῖς μορφοῖς. It will be observed that in several of these exx. the numerical sense is prominent. In the spurious works near the time of Ar. there is no instance of σύν, but it occurs in

20. καταλυθείσης δὲ τῆς τυραννίδος ἐστασίαζον πρὸς ἀλλήλους Ἰσαγόρας ὁ Τεισάνδρου, φίλος ὦν τῶν τυράννων, καὶ Κλεισθένης, τοῦ γένους ὦν τῶν Ἀλκμεωνιδῶν. ἡττώμενος δὲ ταῖς ἐταιρείαις ὁ Κλεισθένης προσηγάγετο τὸν δῆμον, ἀποδιδούς τῷ 5 πλήθει τὴν πολιτείαν. ὁ δὲ Ἰσαγόρας ἐπιλειπόμενος τῇ δυνάμει 2 πάλιν ἐπικαλεσάμενος τὸν Κλεομένην, ὄντα ἑαυτῷ ξένον, συνέπεισεν ἐλαύνειν τὸ ἄγος, διὰ τὸ τοὺς Ἀλκμεωνίδας δοκεῖν εἶναι τῶν ἐναγῶν. ὑπεξελθόντος δὲ τοῦ Κλεισθένης, (ἀφικόμενος ὁ Κλεο- 3 μένης) μετ' ὀλίγων ἡγηλάτει τῶν Ἀθηναίων ἐπτακοσίας οἰκίας. 10 ταῦτα δὲ διαπραξάμενος τὴν μὲν βουλήν ἐπειράτο καταλύειν, Ἰσαγόραν δὲ καὶ τριακοσίους τῶν φίλων μετ' αὐτοῦ κυρίου καθιστάναι τῆς πόλεως. τῆς δὲ βουλῆς ἀντιστάσης καὶ συναθροισθέντος τοῦ πλήθους, οἱ μὲν περὶ τὸν Κλεομένην καὶ Ἰσαγόραν κατέφυνγον εἰς τὴν ἀκρόπολιν, ὁ δὲ δῆμος δύο μὲν ἡμέρας προσκαθεζόμενος

XX 2 ΤΙΣΑΝΔΡΟΥ. 3 ΑΛΚΜΕΟΝΙΔΩΝ hic et v. 20. ΗΤΤΗΜΕΝΟΣ (κ): ἡττώμενος Blass coll. Hdt. v 66 (κ-w, H-L, K³, Th). 4 'an προσήγετο?' Th coll. 16 § 9, 17 § 3. 5 ΕΠΙΛΕΙΠΟΜΕΝΟΣ (κ, κ-w, B, Th), cf. 27 § 4, 34 § 3: ἀπολειπόμενος Richards; Kontos, H-L; ὑπο- Haskins. 7—9 ἄγος et ἡγηλάτει, κ-w, s¹, K⁴, cf. Jebb ad Soph. O. T. 402; ἄγος et ἡγ. κ¹, H-L, Th; ἄγος et ἄγ. B ex Herod. v 72. 8 <ἀφικόμενος ὁ Κλεομένης> μετ' ὀλίγων ἡγηλάτει add. κ-w² ex Hdt. v 70 (B^{3,4}, K⁴, Th). Κλεομένης post Κλεισθ. add Papageorg. 11 ΑΥΤΟΥ sc. μετα του; μετ' αὐτοῦ edd.; αὐτοῦ Papabasilieios; <τῶν> μετ' αὐτοῦ Papageorg.

those of much later date. In the most extensive of the works of Theophrastus it is only found thrice: *Hist. Pl.* ix 20, 4, *Caus. Pl.* ii 17, 8, v 6, 6 (Eucken, p. 30). See also Tycho Mommsen's *Beiträge*, p. 371 f.

δεῖν (inf. as in μικροῦ δεῖν), not δεῖ, is the right form here, and in c. 27, ἐνὸς δεῖν πεντηκοστῷ ἔτει, as well as in *Rhet.* ii 14 *fin.* where, however, the first hand of the best MS has τὰ ἐνὸς δεῖ πεντήκοντα, and the second hand has δεῖν (Kaibel, 170). In Plato, *Rep.* 378 c, πολλοῦ δεῖ is not adverbial, and the indicative is therefore right. To make δεῖν stand for δεόν is a barbarism (Kühner, *Gr. Gr.* § 50, II, p. 216 Blass) and cannot be defended on the analogy of πλεῖν ('more than') which is really for πλείον, not for πλέον. It is remarkable that this numerical expression (= *undequinquaginta*) has escaped lexicographers and grammarians (Mayor).

XX—XXII. *The Constitution of Cleisthenes.*

XX § 1. φίλος—τυράννων] Aristotle (or the authority he follows) assumes that the opponent of Cleisthenes, the foe of the tyrants, must necessarily be their friend. Isagoras may have belonged to one of

the noble families which survived in Athens under the rule of the Peisistratidae (Beloch, i 339 n, cf. Wilamowitz, ii 76 n. 6). Herodotus, v 66, describes him as οἰκίης ἐὼν δοκίμου.

ἡττώμενος—δῆμον] Hdt. v 66, (Κλεισθένης καὶ Ἰσαγόρης) ἐστασίασαν περὶ δυνάμους, ἐσσούμενος δὲ ὁ Κλεισθένης τὸν δῆμον προσεταιρίζεται, *ib.* 69 *fin.* τὴν τε τὸν δῆμον προσθέμενος πολλῷ κατ' ὕπερθε τῶν ἀντιστασιωτῶν. (70) ἐν τῷ μέρει δὲ ἐσσούμενος ὁ Ἰσαγόρης ἀντιτεχνᾷται τάδε. Ὁν ἐταιρεῖαι cf. *Pol.* 1313 a 39 ff.

§ 2. ἐπιλειπόμενος] Cf. 27 § 4, 34 § 3, and Kaibel, 171.

ἐπικαλεσάμενος—ξένον] Hdt. v 70, ἐπικαλεῖται Κλεομένεα...γενόμενον ἐνωτῷ ξένον.

ἐλαύνειν τὸ ἄγος] Cf. c. 1.

§ 3. ὑπεξελθόντος] Hdt. v 72, Κλεομένης δὲ ὡς πέμπων (κῆρυκα) ἐξέβαλλε Κλεισθέnea καὶ τοὺς ἐναγέας, Κλεισθένης μὲν αὐτὸς ὑπέεσχε. ἡγηλάτει] *ib.* μετὰ δὲ οὐδὲν ἥσσον παρὴν ἐς τὰς Ἀθήνας ὁ Κλεομένης οὐ σὺν μεγάλῃ χειρὶ (cf. μετ' ὀλίγων, ἀπικόμενος δὲ ἀγηλατέει ἐπτακοσία ἐπίστια Ἀθηναίων.

ταῦτα δὲ—ὑποσπόνδους] Hdt. v 72, ταῦτα δὲ ποιήσας δεύτερα τὴν βουλήν καταλύειν ἐπειράτο, τρηκοσίοισι δὲ τοῖσι

ἐπολιόρκει, τῇ δὲ τρίτῃ Κλεομένην μὲν καὶ τοὺς μετ' αὐτοῦ πάντας 15
ἀφείσαν ὑποσπόνδους, Κλεισθένην δὲ καὶ τοὺς ἄλλους φυγάδας
4 μετεπέμψαντο. κατασχόντος δὲ τοῦ δήμου τὰ πράγματα Κλει-
σθένης ἡγεμὼν ἦν καὶ τοῦ δήμου προστάτης. αἰτιώτατοι γὰρ
σχεδὸν ἐγένοντο τῆς ἐκβολῆς τῶν τυράννων οἱ Ἀλκμεωνίδαι καὶ
5 στασιάζοντες τὰ πολλὰ διετέλεσαν. ἔτι δὲ πρότερον τῶν Ἀλκ- 20
μεωνιδῶν Κήδων ἐπέθετο τοῖς τυράννοις, διὸ καὶ ᾗδον καὶ εἰς
τοῦτον ἐν τοῖς σκολιοῖς.

ἔγχει καὶ Κήδωνι, διάκουε, μηδ' ἐπιλήθου,
εἰ χρὴ τοῖς ἀγαθοῖς ἀνδράσιν οἶνοχοεῖν.

21. διὰ μὲν οὖν ταύτας τὰς αἰτίας ἐπίστευεν ὁ δῆμος τῷ
Κλεισθένει. τότε δὲ τοῦ πλήθους προεστηκὼς ἔτει τετάρτῳ μετὰ
2 τὴν τῶν τυράννων κατάλυσιν ἐπὶ Ἰσαγόρου ἄρχοντος, πρῶτον μὲν

16 ἀφίεσαν (κ, H-L, B¹): ἀφείσαν (κ-w, B¹⁻³, K¹, Th). ΚΛΕΙΣΘΕΝΗΝ
(κ-w, H-L, B, S¹, Th), cf. Kühner, *Gr. Gr.* i p. 512³: Κλεισθένη κ, cf. 22 § 1.
20 ἀντιστασιάζοντες H-L. στασ. <πρὸς τοὺτους> Gennadios, <πρὸς αὐτοὺς> Kaibel
172, coll. Andoc. 2 § 26. 24 εἰ δὴ χρὴ minus bene Athen. 695; εἰ χρὴ τοῖς Porson;
εἰ δὴ χρὴς Bergk.

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XXI 1 ΕΠΙΣΤΕΥΕΝ, cf. 35 § 3 ἔχαιρον ἡ πόλις. ἐπίστευεν ὁ δῆμος κ, H-L, B, Th:
ἐπίστευον [[ὁ δῆμος]] Rutherford, Bury, κ-w (Wil. i 294 n. 10). 3 ἐπ' H-L.

Ἰσαγόρῳ στασιώτῃσι τὰς ἀρχὰς ἐνεχείριζε. ἀντισταθείσης δὲ τῆς βουλῆς καὶ οὐ βου-
λομένης πείθεσθαι, ὃ τε Κλεομένης καὶ ὁ
Ἰσαγόρης καὶ οἱ στασιῶται αὐτοῦ καταλαμ-
βάνουσι τὴν ἀκρόπολιν. Ἀθηναίων δὲ οἱ
λοιποὶ τὰ αὐτὰ φρονήσαντες ἐπολιόρκεον
αὐτοὺς ἡμέρας δύο· τῇ δὲ τρίτῃ ὑπόσπονδοι
ἐξέρχονται ἐκ τῆς χώρας ὅσοι ἦσαν αὐτῶν
Λακεδαιμόνιοι. Isagoras withdrew with
the Lacedaemonians (74); the rest of the
Athenians who had taken his side were
put to death (72 *fin.*).

πάντας] apparently a correction of
Herodotus' account (Thalheim).

μετεπέμψαντο] Hdt. v 73, Κλεισθένεα
καὶ τὰ ἐπακόσια ἐπίστια τὰ διωχθέντα
ὑπὸ Κλεομένηος μεταπεμψάμενοι.

§ 4. τοῦ δήμου προστάτης] c. 2 § 2
ad fin.

§ 5. πρότερον τῶν Ἀλκ.] is the most
natural construction and it is so translated
by Kaibel and Kiessling. Wilamowitz,
i 38, assumes, in his text, that Kedon
was an Alkmeonid, but suggests in his
note that he was only a client of that
house.

Κήδων] Nothing else is known of
this person. His endeavour to expel the
tyrants was doubtless one of the unsuc-
cessful attempts recorded in c. 19 in the
general phrase: αἰεὶ προσέπαιον.

καὶ εἰς τοῦτον] i.e. as well as the

baffled heroes of Leipsydrium celebrated
in the song recorded in c. 19, and quoted
by Athenaeus immediately after this
couplet. This juxtaposition seems to
shew that both quotations were derived
from this work.

XXI. Wilamowitz, ii 146, describes
this chapter as a veritable revelation—
'it is all pure gold.'

§ 1. ἔτει τετάρτῳ...ἐπὶ Ἰσαγόρου
ἄρχοντος] The fourth year after the
expulsion of the Peisistratidae (511/0)
corresponds to 508/7 B.C. The archon-
ship of Isagoras is placed by Dionysius
Hal., *Ant. Rom.* i 74, in Ol. 68, 1 =
508/7 B.C.; and his second mention of the
same date, in v 1, shews that it was an
Olympic year. On the expulsion of
Isagoras, Cleisthenes apparently became
archon in his place (cf. Wilamowitz, i 6).

The text implies that the reforms of
Cleisthenes were subsequent to the ex-
pulsion of Isagoras and Cleomenes.
Cleisthenes begins by offering (ἀποδιδούς,
20 § 1) the commons a share in the
constitution; Isagoras appeals to Cleo-
menes for his assistance against Clei-
sthenes, and is defeated; thereupon
Cleisthenes carries out his proposed re-
forms. Herodotus briefly mentions some
of these reforms (v 66 and 69), and
describes the calling in of Cleomenes as

οὖν συνένειμε πάντας εἰς δέκα φυλάς ἀντὶ τῶν τεττάρων, ἀναμείξαι
5 βουλόμενος, ὅπως μετάρχωσι πλείους τῆς πολιτείας· ὅθεν ἐλέχθη

XXI 4 ΟΥΝΕΝΕΙΜΕ: συνένειμε Newman (coll. 41 § 2), Kontos, Gertz, H-L (K³, B); οὖν συνένειμε K-W, qui lacunam post ἀρχοντας indicatam ope Ar. Pol. 1725 ὁ 36 explendam censet; sine lacuna Diels, K⁴, Th. διένειμε Wyse, ἀνένειμε E S Thompson. ἀναμείξαι K-W, H-L, K³, Th; cf. 3 § 5 σύμμιξις: ἀναμιξάι (K¹). <τε> βουλόμενος <καὶ> Th.

a counter-move on the part of Isagoras (70). Hence modern historians, e. g. Thirlwall, Grote, Curtius and Busolt, place the constitutional reforms of Cleisthenes before the calling in of Cleomenes. This appears improbable, for, (as 'justly observed by Mr Kenyon) 'there was not time to have introduced such extensive constitutional changes before the Spartan invasion'; a remark which had already been made by Sauppe, *De Demis Urbanis*, p. 1. The evidence of Herodotus, when carefully examined, is partly in favour of the account in the text. He begins by describing Cl. as courting the aid of the commons (τὸν δῆμον προσεταιρίζεται). He then adds that it was afterwards (μετὰ δὲ) that Cl. transformed the four tribes into ten. This part of his narrative is a digression, and the story is resumed in c. 69, ἦν τε τὸν δῆμον προσθέμενος πολλὰ κατῴκισεν τῶν ἀντιστασιωτῶν. In this view, I find myself in agreement with Lugebil, *Philol. Suppl. Bd iv* 165.

§ 2. εἰς δέκα φυλάς ἀντὶ τῶν τεττάρων κτλ.] Hdt. v 66, μετὰ δὲ τετραφύλους ὄντας Ἀθηναίους δεκαφύλους ἐποίησε κτλ. *ib.* 69, τὰς φυλάς μετωνόμασε καὶ ἐποίησε πλείους ἐξ ἑλασσόνων· δέκα τε δὴ φυλάρχους ἀντὶ τεσσάρων ἐποίησε, δέκα δὲ καὶ τοὺς δῆμους κατένειμε ἐς τὰς φυλάς. In the *Politics*, Ar. alludes to these reforms as follows: iii 2, 1275 ὁ 37, ἀλλ' ὥς ἐκεῖνο μᾶλλον ἔχει ἀπορίαν, ὅσοι μετέσχον μεταβολῆς γενομένης πολιτείας (cf. μετάρχωσι... τῆς πολιτείας), ὅσον Ἀθήνησιν ἐποίησε Κλεισθένης μετὰ τὴν τῶν τυράννων ἐκβολήν· πολλοὺς γὰρ ἐφυλέτευσε ξένους καὶ δούλους μέτοικους, i.e. enrolled (as citizens) in the tribes not only free-born foreigners but also slaves who by emancipation had already become μέτοικοι (cf. Gilbert, *Gr. St.* i 161^a f; Thumser, *Staatsalt.* p. 404 n. 1). The text, as it stands, makes no direct mention of these, though it incidentally names the νεοπολιταί at the end of § 4. Cf. *ib.* vii (vi) 4, 1319 ὁ 20, ἔτι δὲ καὶ τὰ τοιαῦτα κατασκευάσματα χρήσιμα πρὸς τὴν δημοκρατίαν τὴν τοιαύτην, οἷς Κλεισθένης τε Ἀθήνησιν ἐχρήσατο βουλόμενος αὐξήσαι τὴν δημοκρατίαν, καὶ περὶ Κυρήνην οἱ τὸν δῆμον καθιστάντες. φυλαί

τε γὰρ ἕτεροι ποιηταὶ πλείους καὶ φατρίαι, καὶ τὰ τῶν ἰδίων ἱερῶν συνακτέον εἰς ὀλίγα καὶ κοινά, καὶ πάντα σοφιστέον ὅπως ἂν ὅτι μάλιστα ἀναμιχθῶσι (cf. ἀναμείξαι) πάντες ἀλλήλοις; αἱ δὲ συνήθειαι διαφευχθῶσιν αἱ πρότεροι. See Grote, c. 31, ii p. 109—113; and *inf.* on § 6.

ὅθεν—βουλομένους] 'Hence the advice, not to notice the tribe, which was tendered to those who would scrutinise (the lists of) the clans.' This is the interpretation suggested by Mr Kenyon who, in the course of an excellent note, observes that, as the φυλαί, after the reforms of Cleisthenes, 'no longer bore any relation to the γένη, it was useless to enter on an examination of the tribes for the purpose of reviewing the lists of the γένη... A number of persons were admitted to the new tribes who had not been members of the old, and these were not necessarily entered on the rolls of any of the γένη. Formerly, on any review of the citizen-roll, it was no doubt usual to go through it tribe by tribe, following all the subdivisions of the old patriarchal system. Now, the tribe-roll had no relation to that of the γένη, and consequently those persons who wished to examine the latter would have nothing to do with distinctions of tribe.' In the words of Grote, c. 10, ii 273, 'the gentes had no connection, as such, with these new tribes, and the members of the same gens might belong to different demes.'

Mr Wyse, however, holds that τὰ γένη is simply an idiomatic plural for τὸ γένος, in the sense of 'a man's birth.' Cf. Arg. to Dem. Or. 57 δεῖ δὲ μὴ τὰ ἀνυχήματα προφέρειν ἀλλὰ τὰ γένη ζητεῖν, i.e. τὸ γένος in each several case. Before Cleisthenes a man might have claimed to be of purer and nobler birth as belonging, let us say, to the Γελωνοί. After Cleisthenes all were 'mixed up,' noble and simple alike, and the tribe was no indication of a man's family history. This is a simpler explanation than Mr Kenyon's, and is in accordance with Aristotle's view of Cleisthenes' aims, as expressed here and in the *Politics*.

[Col. 9.] καὶ τὸ μὴ φυλοκρινεῖν || πρὸς τοὺς ἐξετάζειν τὰ γένη βουλομένους.
 3 ἔπειτα τὴν βουλὴν πεντακοσίου ἀντὶ τετρακοσίων κατέστησεν,
 πεντήκοντα ἐξ ἑκάστης φυλῆς· τότε δ' ἦσαν ἑκατόν. διὰ τοῦτο
 δὲ οὐκ εἰς δώδεκα φυλὰς συνέταξεν, ὅπως αὐτῷ μὴ συμβαίῃη
 μερίζειν κατὰ τὰς προὔπαρχούσας τριττῦς· ἦσαν γὰρ ἐκ τεττάρων 10
 φυλῶν δώδεκα τριττῦες, ὥστ' οὐ [συν]έπιπτεν (ἀν) ἀναμίσγεσθαι

8 ἐξ del. B⁴ appendix.ἐκάστης <τῆς>, B⁴, Th.

9 οὐκ(αι)εἰς.

I MH

ΔΥΤΩΣΥΜΒΑΙΝΗ ΜΗ alia manu.

10 πρὸς (Th) mutatum in κ(ατα).

τεττάρ-

ρων: Δ; ἐκ <τῶν> τεττάρων coll. § 2 Papageorgios.

11 ΟΥΚ' ΕΠΕΙΠΤΕΝ? οὐκ ἂν

συνέπιπτεν Richards (H-L); οὐ συνέπιπτεν ἂν Hude, K-W, K³, B¹⁻³ (S¹, K⁴); οὐ συνέπιπτε B⁴, -εν Th, coll. Andoc. i 58, Lys. vii 32.

φυλοκρινεῖν] 'to draw distinctions between tribes.' The word occurs in Thuc. vi 18 § 2, εἶγε ἡσυχάζοιεν πάντες ἡ φυλοκρινοῖεν οἱς χρεῶν βοηθεῖν, where, like ταμνεύεσθαι in § 3, and στορέωμεν in § 4, it is a vivid metaphor characteristic of the speaker, Alcibiades. Cf. Lucian, *Abdicatus*, 4, οὐκ ἐξ βάθος ὁρῶντων, οὐδ' ἀκριβῶς φυλοκρινοῦντων (Schol. διακρουόντων, δοκιμαζόντων περιέργως) τὰς νόσους, and *Phalaris alter*, 9, φυλοκρινεῖν τὰ ἀναθήματα καὶ γενεαλογεῖν τὰ πεμπόμενα, ὅθεν καὶ ἀφ' ὅτου καὶ ὅποια (in all these passages there is a *v. l.* φυλοκρινεῖν). In late authors we also have φυλοκρήσεις, φυλοκρητέον, and φυλοκρητικός (see L and S). Pollux, viii 110, after recounting the names of the Attic tribes, adds ἀπὸ δὲ φυλῶν τὸ φυλοκρινεῖν ὠνομάσθη; and Suidas explains φυλοκρινεῖ by διακρίνει, καταδοκιμάζει περιέργως. Cf. Phrynichus, p. 71, 8 Bekk. *An. φυλοκρινεῖν*· κυρίως μὲν τὸ τὰς φυλὰς τὰς ἐν ταῖς πόλεσι διακρίνειν, σημαίνει δὲ καὶ τὸ ἄλλο τι διατάττειν καὶ διακρίνειν, id. *Arrh. Sophr.* p. 81, 7, φυλοκρίνει (sic)· διακρίνει, δοκιμάζει περιέργως, κατεξέταζει, quoted by Schmidt on Hesych. φυλ[λ]οκρινεῖν· τὰς φυλὰς διακρίνειν.

ἐξετάζειν] Dem. 4 § 82, τὸν ἡμέτερον πατέρα ἐξήταζες ὅστις ἦν (of one who was once a slave). Cf. note on Dem. *Lept.* § 5.

§ 3. τὴν βουλὴν] From this time forward the Solonian Council of 400 is superseded by that of 500, ἡ τῶν πεντακοσίων βουλὴ, or ἡ βουλὴ οἱ πεντακόσιοι (Aeschin. *Ctes.* § 2) as it was sometimes called, to distinguish it from the Council of the Areopagus. The institution of the Council of the Five Hundred has always been attributed to Cleisthenes, in connexion with the introduction of the ten tribes; but this passage is probably the

first express statement on the subject in any ancient author.

οὐκ εἰς δώδεκα φυλὰς συνέταξεν κτλ.] 'The reason why he did not organize the people into twelve tribes was that he might not have to divide them according to the already existing Trittyes; for the four tribes had twelve Trittyes, so that he would not have achieved his object of redistributing the population in fresh combinations' (Kenyon).

Twelve was the number of tribes adopted by Plato in his model city (*Leg.* 745, 771), and, had this number been prepared by Cleisthenes, it would have simplified the arrangement of the prytanies by making each of the 12 prytanies correspond to a lunar month. But, in this case, the twelve new tribes would have exactly corresponded to the twelve old Trittyes, and the reformer's object of breaking up the old system by bringing the people into new combinations with one another would have been defeated.

Besides, the old Trittyes had not a local character. They were identical with the Phraties and thus consisted of a third part of the members of the old tribe wherever they resided. These fixed fractions of the old tribes were to be superseded by a local organisation in which the name Trittyes continued to mean 'a third part of a tribe' but was to be used thenceforth in a local sense. See also Wilamowitz, ii 147.

ὅπως—μὴ συμβαίῃη] *Inf.* ὅπως—μετέχῃ, and ἵνα μὴ...ἐξελέγχωσιν.

τριττῦς] c. 8 § 3.

οὐ συνέπιπτεν ἂν—πλήθος] lit. 'it would not have resulted in the people being mingled together.' ἀναμίσγεσθαι is a rather rare alternative form for ἀναμίγνυσθαι.

τὸ πλήθος. διένειμε δὲ καὶ τὴν χώραν κατὰ δήμους τριάκοντα μέρη, 4

TESTIMONIA. 12—15 Michael Psellus περὶ τῶν ὀνομάτων τῶν δικῶν, p. 103 Boissonade, p. 1015 § 31 Migne, ἡ δὲ τριττὸς νεωτέρων (leg. νεώτερον) ὄνομα παρὰ τοῖς Ἀθηναίοις ἐστὶ. Κλεισθένης γὰρ τις, εἰς τριάκοντα μοῖρας τὴν Ἀττικὴν ἅπασαν διανείμας, ἐπειδὴ τὸ μὲν αὐτῆς ἐπιθαλαττίδιον ἦν, τὸ δὲ ἐπὶ τοῦ μέσου καθήστο τῆς χώρας, τὸ δὲ παρὰ τὸ ἄστυ συνέστρωτο, δέκα μὲν μοῖρας τῇ παραλίῳ συντέτευχε, δέκα δὲ κατέστησεν ἐπὶ τὴν μεσόγειον, δέκα δὲ ἄστυνόμους ἐποίησε· καὶ τὸ τριτημόριον τριττὸς ὠνόμαστο (attulerunt K-W).

§ 4. διένειμε—τριάκοντα μέρη] c. 30 § 3, διανείμαι...τέτταρα μέρη, Xen. *Cyrop.* vii 5, 3, τὸ στράτευμα κατένειμε δώδεκα μέρη, Plato, *Politicus*, p. 283 D, διέλωμεν αὐτὴν δύο μέρη (Kühner *Gr. Gr.* § 411, 6 c).

Cleisthenes divided the whole of Attica into 30 portions, each of them called a *τριττὸς*. 10 of these were urban or suburban, 10 on the coast, and 10 in the interior. Each of the 10 tribes had three *τριττὸς* allotted to it, one from each of the above districts. Thus 'the tribe, as a whole, did not correspond with any continuous portion of the territory, nor could it have any peculiar local interest, separate from the entire community' (Grote). In this way the evils that had arisen during the previous century from the factions of the Shore, the Plain and the Mountain, were effectually counteracted.

The number of demes in a *τριττὸς* varied from 1 to 7. From the passage in Hdt. v 69, δέκα δὲ καὶ τοὺς δήμους κατένειμε ἐς τὰς φυλάς, 'Cleisthenes distributed the demes among the tribes by tens,' it has been inferred that he 'at first recognised exactly 100 demes, distributed in equal proportion among his 10 tribes.' This is the view of Schömann (*Ant.* p. 365 E. T.). K. F. Hermann (*Staatsalt.* § 111, 12) held that this is what Herodotus meant to affirm, but he does not accept the account as true. Others again (e.g. Corsini, Grote in his first ed., and Dietrich, *de Cleisthene*, Halle, 1840, p. 32) connect δέκα with ἐς τὰς φυλάς and contend that such a collocation is not uncommon in Herodotus. Madvig, *Adv. Crit.* i 305, strikes out δέκα δὲ. Bake (*Bibliotheca Critica* iv 272) alters it into καὶ δέ. Cf. Schömann, *On Grote*, § 6, and *Ant.* pp. 336, 366 E. T. The best proposal is that of Lolling, who suggests δέκα(χα) δὲ, implying that Cleisthenes distributed the demes over the ten tribes in ten batches. δέκαχα corresponds in form to *τρίχα* and *τέτραχα*, and is found in a decree of Samos 405 B.C., *Delt. Arch.* 89, 26, l. 31, νείμαι αὐτοὺς...εἰς τοὺς δήμους καὶ τὰς φυλάς δέκαχα (Wilamowitz, ii 149 n. 9).

Such being the probable meaning of

the passage in Herodotus, it ceases to be an authority for the existence of exactly 100 demes in the time of Cleisthenes. We know the names of at least 145 demes, and, in the time of Polemon (fl. 177 B.C.), the number was 174 (Strabo, p. 396). To Cleisthenes, however, the exact number of the demes was immaterial; the unit of his reorganisation of the tribes was not the deme but the group of demes, the *Tritty*s.

Since the publication of the first edition of this commentary, the distribution of the Attic demes among the ten tribes of Cleisthenes has been carefully investigated by Milchhöfer, *Untersuchungen über die Demenordnung des Kleisthenes* (Berlin, 1892); Loeper, *Die Trittyen und Demen Attikas*, in the *Mittheilungen des deutschen archäologischen Instituts in Athen*, 1892, pp. 319—433; and, independently, by Wilamowitz, on *Trittyen und Demen in Ar. und Athen*, ii 145—168. A map shewing the distribution of the demes over the three regions of Attica, the urban and suburban, the coast, and the interior, accompanies the first two of these investigations; and a similar map is to be found in Kiepert's *Formae Orbis Antiqui*, no. xiv (1906).

One hundred of the demes discussed by Milchhöfer are distributed as follows over the three districts. (Colonus is here ascribed to *Aegeis* alone.)

	urban or suburban	the coast	the interior	total
<i>Erechtheis</i>	1	2	1	4
<i>Aegeis</i>	4	5	4	13
<i>Pandionis</i>	1	5	3	9
<i>Leontis</i>	2	3	7	12
<i>Acamantis</i>	1	5	6	12
<i>Oeneis</i>	4	3	1	8
<i>Cecropis</i>	2	2	5	9
<i>Hippothontis</i>	5	3	3	11
<i>Aiantis</i>	1	5	4	10
<i>Antiochis</i>	1	6	5	12
	22	39	39	100

This list does not exhaust the total number of demes dealt with by Cleisthenes.

δέκα μὲν τῶν περὶ τὸ ἄστυ, δέκα δὲ τῆς παραλίας, δέκα δὲ τῆς μεσογείου, καὶ ταύτας ἐπονομάσας τριττῦς, ἐκλήρωσεν τρεῖς εἰς τὴν φυλὴν ἐκάστην, ὅπως ἐκάστη μετέχῃ πάντων τῶν τόπων. καὶ 15 δημότας ἐποίησεν ἀλλήλων τοὺς οἰκούντας ἐν ἐκάστῳ τῶν δήμων, ἵνα μὴ πατρόθεν προσαγορεύοντες ἐξελέγχωσιν τοὺς νεοπολίτας, ἀλλὰ τῶν δήμων ἀναγορεύωσιν· ὅθεν καὶ καλοῦσιν Ἀθηναῖοι 5 σφᾶς αὐτοὺς τῶν δήμων. κατέστησε δὲ καὶ δημάρχους τὴν αὐτὴν

13 τῶν: τῆς Papageorgios. 17 νέους πολίτας Wayne. 18 προσαγορεύουσιν Richards. καὶ <νῦν> K-W¹. Ἀθηναῖοι: hinc incipit fr. Berol. II a.

TEST. 19—21 *Schol. Arist. *Nub.* 37 Ἀρ. δὲ περὶ Κλεισθένης φησὶ “κατέστησε καὶ δημάρχους—ἐποίησεν” (Rose, Frag. 397³, deerat in ed. 2). *Harp. ναυκραρικά:... Ἀρ. δ’ ἐν Ἀθ. πολ. φησὶ “κατέστησαν δὲ δημάρχους—ναυκράροις” δημίους (δημαῖους cod. A) ἀντὶ τῶν ναυκράρων ἐποίησαν” (359², 397³). *Harp. δημάρχους:...τούτους δὲ φησιν Ἀρ. ἐν Ἀθ. πολ. ὑπὸ Κλεισθένης κατασταθῆναι τὴν αὐτὴν ἔχοντας ἐπιμέλειαν τοῖς πρότερον ναυκράροις (*ib.*). Hesych. δημάρχοι: οἱ πρότερον καλούμενοι ναύκαραοι...

ὅπως ἐκάστη μετέχῃ πάντων τῶν τόπων] *Pol.* 1330 a 16, ἵνα—ἀμφοτέρων τῶν τόπων πάντες μετέχωσιν. *Plat. Leg.* 745 B-E (Newman).

δημότας—δήμων] Under this arrangement every one originally belonged to the deme in which he lived. His descendants, whether they had property in the deme or not, continued to belong to the same deme. It was only through adoption that a member of one deme became a member of another, by being enrolled in the deme of his adoptive father (*Dem. Leoch.* §§ 22, 34; Schömann, *Antiq.* p. 367, E. T.).

ἵνα μὴ—νεοπολίτας] Many foreigners and resident aliens were added by Cleisthenes to the roll of citizens (*Pol.* 1275 b 37, quoted in n. 1 on § 2). Such a newly enrolled citizen, if called by his father's name alone, would betray his foreign origin; but, by being designated by his deme, he lost the badge of his alien birth and was put on equal terms with the other members of the deme. πατρόθεν] *Xen. Oecon.* vii 3, *Pausan.* vii 7 § 4, *CIA* ii 114 B 4 (Athenian decree of B.C. 342), ἐπιγράφει δὲ...τοὺς βουλευτάς πατρόθεν καὶ τοῦ δήμου. ἐξελέγχωσιν] *Dem. Euclid.* 57 § 3, τοῖς μὲν ἐξελεγχόμενοις ξένους οὐσι χαλεπαίνειν, and *ib.* § 51.

τῶν δήμων ἀναγορεύουσιν] ‘publicly (or officially) call them by their demes,’ τῶν δήμων is not found in inscriptions. In MSS it generally precedes the name of the deme. Cf. τῶν δήμων Πιπθεύς, τῶν δήμων Θορκίος, Φρεαρρίος τῶν δήμων (*Plat. Euthyphro*, 213, *Dem.* 39 § 30, *Plut. Them.* 1, 1), *Lys.* 23 § 2, ὅπόθεν δημοτεύοιτο. It may be inferred that before the time of Cleisthenes Athenians were not described

by the name of their demes. ‘In Athens, at least after the revolution of Kleisthenēs, the gentile name was not employed: a man was described by his own single name, followed first by the name of his father and next by that of the deme to which he belonged’ (*Grote* c. 10, ii 274).

§ 5. κατέστησε—δημάρχους] Photius, s.v. ναυκράρια, quotes from this treatise (c. 8 § 3), φυλαὶ δὲ ἦσαν—καθ’ ἐκάστην. After this quotation should follow the words which have by mistake been placed before it, viz.: ὕστερον δὲ ἀπὸ Κλεισθένης δήμοι εἰσι, καὶ δημάρχοι ἐκλήθησαν. At the close of his article he cites Cleidemus (ἐν τῇ τρίτῃ): ὅτι Κλεισθένης δέκα φυλάς ποιήσαντος ἀντὶ τῶν τεσσάρων, συνέβη καὶ εἰς πεντήκοντα μέρη διαταγῆναι· αὐτοὺς (ταῦτα Müller) δὲ ἐκάλουν ναυκραρίας, ὥστερ νῦν εἰς τὰ ἑκατὸν μέρη διαιρεθέντα (διαιρεθέντας Siebelis) καλοῦσι συμμορίας (*FGH* i 361). According to this view, the change in the number of tribes from four to ten involved a change in the number of ναυκραρίαι from 48 (12×4) to 50. The importance of the *Naucrariae* naturally did not remain the same as it had formerly been, and we hear in particular that the business which had once belonged to the *Naucrari* now passed to the Demarchs (*Schömann, Ant.* p. 370, E. T. on the authority of quotations from this passage in Harpocration &c.).

In the passage above cited from Photius Mr P. Giles (*English Historical Review*, 1892, p. 331) proposes, instead of πεντήκοντα (i.e. N) μέρη, to read τριάκοντα (i.e. Λ) μέρη, and to identify these μέρη with the τριττῦς. He also assumes that this sentence was followed by a

20 ἔχοντας ἐπιμέλειαν τοῖς πρότερον ναυκράροις· καὶ γὰρ τοὺς δῆμους ἀντὶ τῶν ναυκραριῶν ἐποίησεν. προσηγορεῦσε δὲ τῶν δῆμων τοὺς μὲν ἀπὸ τῶν τόπων, τοὺς δὲ ἀπὸ τῶν κτισάντων· οὐ γὰρ ἅπαντες

TESTIMONIA. 21 f. Cf. Etym. gen. infra exscriptum.

clause referring to the δῆμοι. He is doubtless justified in adding that this treatise gives no direct support to the view that the ναυκραρία consisted of two δῆμοι. (Cf. Gilbert, i 163².)

The Peripatetic, Demetrius Phalereus (Müller, FHG, ii 363), ascribed the establishment of demarchs not to Cleisthenes but to οἱ περὶ Σόλωνα (Newman). The demes themselves existed long before Cleisthenes. It was the τριτύς, or group of demes, that was characteristic of Cleisthenes.

προσηγόρευσεν—κτισάντων] 'He named some of the demes from their localities, and some from their founders.' Demes were already in existence before Cleisthenes; but they were now recognised as component parts in the new constitutional order, and had their names fixed by official sanction. Many of them had local designations derived either from natural features (Ποταμοὺς, Κηφισία, Ἐπικηφισία, Δειράδες, Ἀλμυοὺς), or from places in their neighbourhood (Ὀλὸν Δεκελεικόν, Ὀλὸν Κεραμεικόν), or from plants or trees that grew there (Μαραθῶν, Ῥαμνοὺς, Μυρμινοὺς, Ἀγροὺς, Ἀχερδοὺς, Ἰτέα, Ἐλαιοὺς, Ἐρκεία, Θρία, Πρασία, Πτελέα, Φηγυοὺς). Among other local designations may be mentioned Ὀλώη, Βῆσα, Λαμπτραί, Ἐλευσίς. Cf. *Et. gen.* (ex Photio), copied in *Etym. Magn.* s.v. Ἐλεεῖς: οἱ γὰρ δῆμοι τῶν Ἀθηναίων ἢ ἀπὸ τῶν τόπων, ἢ ἀπὸ τῶν παρακειμένων αὐτοῖς, ἢ ἀπὸ τῶν ἐν αὐτοῖς φυτῶν, ἢ ἀπὸ τῶν ἐν αὐτοῖς χειροτεχνῶν, ἢ ἀπὸ τῶν οἰκισάντων (οἰκισάντων Leake) ἀνδρῶν καὶ γυναικῶν, and Schol. Aristoph. *Plut.* 586.

Other demes were named 'from their founders,' i.e. from one of the eponymous founders of the demes. The names of forty are collected by Saupe, *De Demis Urbanis*, p. 4 ff. (e.g. Aithaliades, Anagyrus, Anaphlystus, Sphecttus); but since many of them are obviously coined from the names of the demes, it is in these cases inaccurate to describe the demes as designated after their founders. Many of the demes were called after distinguished gentes who held property in them (e.g. Butadae, Thymoetadae, Cothocidae, Perithoedae, Semachidae, Scambonidae, Colleidae). There are as many as 30 such demes (25 of them are given in Grote, c. 10,

ii 273 n); and it has been suggested that all of these were constituted by Cleisthenes. 'It seems that Kleisthenēs' (says Grote, l. c.) 'recognised a certain number of new demes to which he gave names derived from some important gens resident near the spot. It is thus that we are to explain the large number of Kleisthenean demes that bear patronymic names.' 'The demes named after gentes are situated mainly in that part of the country which has been assigned to the *Phyle* of the Geleontes, and where accordingly the greater number of noble families and the most important of them lived' (Schömann, *Ant.* p. 366 n. E.T.).

οὐ γὰρ—τοῖς τόποις] This sentence is intended to explain the addition of ἀπὸ τῶν κτισάντων τοῖς ἀπὸ τῶν τόπων, 'for (from the time of Cleisthenes) the demes were no longer called in all cases from the localities' (understanding προσαγορευθέντες from προσηγόρευσεν); i.e. they then ceased to be in every instance designated by 'local' names. These old 'local' names had often been derived from the villages or hamlets included within the limits of the deme as constituted by Cleisthenes. Many of these were superseded by gentile or patronymic or heroic names,—names derived ἀπὸ τῶν κτισάντων. οὐ γὰρ ἐστὶν inconsistent in sense with ὑπῆρχον, unless the latter is made to mean little more than ἦν. Possibly the sentence implies that (even in the time of Cl.) the demes had already lost their local designations, and had received names derived from persons instead. Cl. gave official recognition to both classes of names, local and personal. Poland translates as follows: *Denn nicht alle Gauen entsprachen mehr den alten Namen der Oertlichkeiten*, adding in a note, that, in naming the new demes, Cl. availed himself of the old names, but had often, for example, to break up an old deme into several divisions and thus create new names. Kaibel and Kiessling translate: *Da nicht mehr alle Gemeinden sich mit Ortsbezeichnungen deckten*; Wilamowitz, *Denn Local bestanden sie nicht mehr alle*. Blass reads ἐν τοῖς τόποις, with the following interpretation: *non omnes demi erant inter vicos qui iam exstabant; itaque multos ab heroibus appellavit*. All

ὁ ὑπῆρχον ἔτι τοῖς τόποις. τὰ δὲ γένη καὶ τὰς φρατρίας καὶ τὰς 23

23 ΕΤΙ ('non EN, quod legit Blass') κ, κ-w^{1,2}, s¹, κ⁴: EN Berol. (B, κ-w³, Th): *ἐτι ἐν* Papageorgios; *ἄπασιν κτλ.* coniecit κ (Jos. Mayor); *ἄπασιν ὑπῆρχεν ὀνόματα* Bury (H-L). ΦΑΤΡΙΑΣ, idem habet corr. Berol., cf. Meisterhans 82³ n. 701.

that we require is some form of words giving the simple sense: 'the names of the demes were not all derived from the names of places.'

§ 6. τὰ δὲ γένη—πάτρια] The parallel passage in the *Politics*, 1319 b 20, quoted on § 2 n. 1, implies that Cleisthenes increased the number of the phratries (and it was so understood by Buermann, *Jahrb. f. kl. Phil.* Suppl. Bd ix 1878, 597 sqq.). The text states that he allowed every one to remain in his former phratría. It was once held by Busolt (*Gr. Gesch.* i 394¹, note 5, after Landwehr, *Philologus*, Suppl. Bd v 168) that the reference to the phratries in the passage in the *Politics* did not necessarily apply to Athens, but to Cyrene, which is mentioned in the same passage; and with this view Mr W. R. Paton agrees (*Class. Rev.* v 221 b). See also Duncker, *G. d. A.* vi 591 note. Busolt, however, has since admitted that the φρατρίαι are those of Athens (I. Müller's *Handbuch*, iv 1, p. 144 note 11); he adds that the present passage (as represented in the Berlin fragment) implies that the principle of the organisation of the phratries according to γένη remained unchanged. 'Probably the phratries before the time of Cleisthenes were larger bodies which, on the occasion of his reforms, were broken up into smaller portions. The number of the phratries is unknown; but they must have been more than 12' (*ib.*). See also *Gr. Gesch.* ii 212 n.

The present passage has been held to be 'somewhat out of harmony' with that in the *Politics*, and the question has been asked whether the statement as to priest-hoods can be easily reconciled with the fact that Cleisthenes converted a number of private workshops into a few public ones (Mr W. L. Newman, in *Class. Rev.* v 162 a). If we are compelled to choose, one would prefer the definite statement in the text to the inference drawn from the less definite statement in the *Politics*, not to mention the disturbing influence of the mention of Cyrene in that passage. The two statements may, however, be reconciled. I take the text to refer to those who were already citizens connected with existing γένη and φρατρίαι. Cleisthenes allowed all these to

continue as of old in their respective γένη and φρατρίαι, with their religious institutions intact. Among these institutions would be (1) the sacrificial rites performed by the φυλοβασιλεῖς, who survived the change from four tribes into ten (8 § 3; 57 end); and (2) the hereditary priest-hoods such as those held by the Eumolpidae, Kerykes and Eteobutadae. Cf. *Lex. Dem. Patm.* p. 152, Sakkelion, (of the 30 γεννηταί) *ὧν αἱ ἱεροσύναι (αἱ) ἐκάστοις προσήκουσαι ἐκκληροῦντο, οἷον Εὐμολπίδαι καὶ Κήρυκες καὶ Ἐτεοβουτάδαι, ὥς ἱστορεῖ ἐν τῇ Ἀθ. πολ. Ἀριστοτέλης κτλ.* (Rose, *Frag.* 385³).

In contrast to the existing citizens there were a number of other persons who had hitherto not belonged to that body and therefore had no γένη. These are the νεοπολῖται of § 4. It was for these that Cleisthenes provided new φρατρίαι. At the same time he absorbed many of the minor local cults into public festivals held at Athens.

Mr Newman, in his commentary on *Pol.* 1319 b 19 f. (vol. iv 522), objects that 'the object of Cleisthenes was to mingle the νεοπολῖται with the old citizens, and would he have been content to place the former in phratries of their own, distinct from the others? Perhaps, if we seek to reconcile the two statements, Aristotle refers only to Cyrene in his mention of phratries in 1319 b 24. But ...statements which are not in complete harmony with each other are to be found in the *Politics* itself.'

In *Class. Rev.* v 222 b, Mr W. R. Paton observes that the νεοπολῖται could not be received into the γένη, all the members of which were allied (or supposed to be allied) by blood; but he considers that they could be received into the phratries, each of which was a group of γένη not claiming a blood-relationship with one another and therefore more elastic. He assumes that Cleisthenes did not increase the number of phratries; whereas it is not improbable that he did, and there is nothing in the present passage to prove that he did not.

Gilbert, i 163² f, assumes a 'new arrangement of the phratries.'

ἱερωσύνας εἶασεν ἔχειν ἐκάστους κατὰ τὰ πάτρια. ταῖς δὲ φυλαῖς
 25 ἐποίησεν ἐπωνύμους ἐκ τῶν προκριθέντων ἑκατὸν ἀρχηγετῶν, οὓς
 ἀνείλεν ἡ Πυθία, δέκα.

22. τούτων δὲ γενομένων δημοτικωτέρα πολὺ τῆς Σόλωνος
 ἐγένετο ἡ πολιτεία· καὶ γὰρ συνέβη τοὺς μὲν Σόλωνος νόμους
 ἀφανίσαι τὴν τυραννίδα διὰ τὸ μὴ χρῆσθαι, καί[ν]ους δ' ἄλλους
 θεῖναι τὸν Κλεισθένην στοχαζόμενον τοῦ πλήθους, ἐν οἷς ἐτέθη καὶ
 5 ὁ περὶ τοῦ ὄστρακισμοῦ νόμος. πρῶτον μὲν οὖν ἔτει πέμπτῳ 2

24 ἱΕΡΩΣΥΝΑΣ (K, H-L, B, K-W³, Th): ἱερωσύνας K-W^{1,2}, s¹, Meisterhans, p. 46³.
 25 ΕΠΩΝΥΜ...C, ἐπωνυμ[as] K¹; ΕΠΩΝΥΜΟΥC Berol., idem coniecerant Jos.
 Mayor, Richards (edd.).

XXII 3 χρᾶσθαι Berol. κ(ΔΙ). ΟΥC Lond., καί...Berol., καινοὺς K-W (edd.);
 τοὺς K¹. 4 ΚΛΕΙCΘΕΝΗ (edd.): Κλεισθένην K¹, s¹. 5 †πεμπτῳ†, an ἀγδόϋ? K.

25—26 Etym. M. ἐπώνυμοι (locus infra exscriptus).

TESTIMONIA. XXII 5—39 Heraclidis epitoma (Rose, Frag. 611, 4³): καὶ τὸν
 περὶ ὄστρακισμοῦ νόμον εἰσηγήσατο, ὃς ἐτέθη διὰ τοὺς τυραννιώνας. καὶ ἄλλοι τε
 ὠστρακίσθησαν καὶ Ξάνθιππος καὶ Ἀριστείδης.

τὰς ἱερωσύνας εἶασεν ἔχειν] Plato, *Leg.* 759 A (πάτρια ἱερωσύναι, μὴ κινεῖν. ταῖς δὲ φυλαῖς—δέκα] In *Etym. M.*, s.v. ἐπώνυμοι, after mention of the ἐπώνυμοι τῶν ἡλικίων (c. 53), we have, contrasted with these, οἱ δέκα ἀφ' ὧν αἱ φυλαὶ προσηγορεύθησαν, οἷον Ἐρεχθεύς, Αἰγέυς, Πανδίων, Λεῶς, Ἀκάμας, Οἰνεύς, Κέκροψ, Ἴπποθῶν, Αἴας, Ἀντίοχος· ταῦτα δὲ τὰ δέκα ὀνόματα ἀπὸ ρ' (=ἐκατὸν, ἀπορα *Et. M.*) ὁ Πύθιος εἴλετο, Κλεισθένης οὕτω διαταξαμένον τὸ πᾶν πλῆθος εἰς δέκα φυλάς. Cf. *Lex. Dem. Patm.*, p. 15, Sakkellion (*Bull. de corr. hellén.* 1877), ...τοῦ θεοῦ τοῦτο χρήσαντος...τούτους γὰρ ἐξ ὀνομάτων ἑκατὸν ὁ θεὸς ἐξελέξατο, and Schol. Aristid. iii 331, 20 Dind.; also Bekker, *Anecd. Gr.* (λέξεις ῥητορικαί) 245, 17, Photius, and Suidas. This is one of several instances in which the influence of the Alcmaeonidae with the oracle at Delphi was of important consequence to Athens.

ἀρχηγετῶν] The ἐπώνυμοι are themselves called ἀρχηγέται in Aristoph. Frag. 186 Dind. (παρὰ τοὺς ἀρχηγέτας), ap. Bekk. *Anecd.* i 449: ἀρχηγέται· ἡγεμόνες οἱ ἐπώνυμοι τῶν φυλῶν. These hundred heroes have sometimes been wrongly regarded as the eponymous heroes of a hundred Attic demes. Herodian, *περὶ μονήρων λέξεως*, p. 17, 8, has Ἀραφὴν εἰς τῶν ἑκατὸν ἡρώων. Araphen may well have been of the original hundred ἀρχηγέται, and his name was adopted as the name of an Attic deme; but it does not follow that there were a hundred demes whose names had a similar origin.

XXII. Ostracism.

On the composition of this chapter in general, see Kaibel, 22 f.

§ 1. ἀφανίσαι] 'to put out of sight,' practically 'to suppress' by allowing them to become obsolete.

στοχαζόμενον τοῦ πλήθους] *Pol.* vi (iv) 12, ἀν...ὀλιγαρχικοὺς τοὺς νόμους τιθῆναι στοχάζεσθαι χρὴ τῶν μέσων, Polyb. vi 38, 2, πρὸς τὸ πλῆθος αἰεὶ στοχαζόμενος.

ὄστρακισμοῦ] Our knowledge of the procedure in cases of ostracism is founded on a fragment of Philochorus 79 b (FHG i 396), in the Appendix to Photius, p. 675 Porson: προχειροτονεῖ μὲν ὁ δῆμος πρὸ τῆς ἡ' πρυτανείας (see c. 43 § 5), εἰ δοκεῖ τὸ ὄστρακον εἰσφέρειν· ὅτε δὲ δοκεῖ, ἐφράσσετο σανίσιν ἡ ἀγορὰ καὶ κατελείποντο εἰσοδοὶ δέκα, δι' ὧν εἰσιόντες κατὰ φυλάς ἐτίθεσαν τὰ ὄστρακα, στρέφοντες τὴν ἐπιγραφὴν. ἐπεστάτου δὲ οἷ τε ἐννέα ἀρχόντες καὶ ἡ βουλὴ· διαριθμηθέντων δὲ ὅτ' ὡς πλείστα γένοιτο καὶ μὴ ἐλάττω ἑξακισχιλίων, τοῦτον ἔδει τὰ δίκαια δόντα καὶ λαβόντα ὑπὲρ τῶν ἰδίων συναλλαγματῶν ἐν δέκα ἡμέραις μεταστήναι τῆς πόλεως ἔτη δέκα (ὕστερον δὲ ἐγένοντο πέντε) καρποῦμενον τὰ ἑαυτοῦ μὴ ἐπιβαίνοντα ἐντὸς Γεραιστοῦ (Dobree's correction of πέρα τοῦ) Εὐβόλας ἀκρωτηρίῳ μόνος δὲ Ἐπέρβολος ἐκ τῶν ἀδόξων δοκεῖ ἔξοστρακισθῆναι διὰ μοχθηρίαν τρώπων, οὐ δι' ὑποψίαν τυραννίδος· μετὰ τοῦτον δὲ κατελύθη τὸ ἔθος, ἀρξάμενον νομοθετήσαντος Κλεισθένης, ὅτε τοὺς τυράννους κατέλυσεν, ὥπως συνεκβάλη καὶ τοὺς φίλους αὐτῶν. According to Ephorus and Theopompus the object of ostracism was to check

μετὰ ταύτην τὴν κατάστασιν ἐφ' Ἑρμοκρέοντος ἄρχοντος τῇ βουλῇ τοῖς πεντακοσίοις τὸν ὄρκον ἐποίησαν, ὃν ἔτι καὶ νῦν ὁμνύουσιν. ἔπειτα τοὺς στρατηγούς ἤρουντο κατὰ φυλάς, ἐξ ἐκάστης φυλῆς ἓνα, τῆς δὲ ἀπάσης στρατιᾶς ἡγεμῶν ἦν ὁ πολέμαρχος.

6 ΕΡΜΟΓ[ΚΡΕΟΝΤΟΣ (Κ'). 8 ἔπειτα <δ' ἔτει ἡ> sc. μετὰ ταύτην τὴν κατάστασιν (in v. 5 servato πέμπτῳ) Bury (*Cl. Rev.* 1895, 107 n). 8—9 ἐκάστης <τῆς> φυλῆς B, s¹, Th, [...φυ]λῆς ἐκάστ[ης] Berol.

ὑπεροχή (cf. Androt. fragm. 5, Diod. xi 55, Nepos, *Them.* 8, *Cimon* 3; Plut. *Arist.* 7, *Them.* 22, *Nic.* 11, *Alcib.* 13). This opinion is shared by Ar. *Pol.* iii 13, 1284 a 17 and 36, and viii (v) 3, 1302 b 15. The checking of ὑπεροχή may well have been its original purpose, but in process of time it was made the means of preventing mischief arising from στάσεις by suppressing the leader of the opposition and leaving the majority free to carry out their wishes without hindrance. See Grote, c. 31; Busolt, ii 439^a, and in Müller's *Handbuch*, iv 1, 121; Lugebil, *Das Wesen und die historische Bedeutung des Ostrakismos in Athen*, in *Jahrb. f. cl. Phil.* Suppl. Bd iv, 119—175; Gilbert, *Gr. St.* i 168^a f; Beloch, i 337; Abbott's *Hist. of Gr.* i 481—3; and Smith, *Dict. Ant.* s.v.

§ 2. ἔτει πέμπτῳ] The text, as it stands, implies 504/3 B.C., four years after the archonship of Isagoras, 508/7. But the archon of 504/3 is already known, *Acestorides* (Dionys. v 37), and not *Hermocreon*. The year is the 12th before the battle of Marathon 490/489, and must therefore be 501/0, the archon of which year has not hitherto been known. It is just conceivable that the reforms of Cleisthenes may have taken three years to get into complete shape, but nothing is said to this effect in the text, and it seems therefore necessary (as suggested by Mr Kenyon) to alter the 5th year into the 8th (εἰ into ἥ). See, however, Wilamowitz, i 24 f.

τοῖς πεντακοσίοις] So called to distinguish it from the Council of the Areopagus. The addition of these words is not inapplicable here, as the establishment of the Council of 500 was one of the recent reforms.

τὸν ὄρκον] Xen. *Mem.* i 1 § 18, τὸν βουλευτικὸν ὄρκον ὁμῶς, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλευεῖν. Lys. 31 § 1, δόμους εἰσῆλθον εἰς τὸ βουλευτήριον τὰ βέλτιστα συμβουλευεῖν τῇ πόλει, ἐνεστί τε ἐν τῷ ὄρκῳ ἀποφαίνειν εἰ τίς τινα οἶδε τῶν λαχόντων ἀνεπιτήδειον ὄντα βουλεύειν. [Dem.] 59 § 4, ὁμομοκῶς τὰ βέλτιστα

βουλευεῖν τῷ δήμῳ τῶν Ἀθηναίων. In Solon's time the βουλή swore τοὺς Σόλωνος νόμους ἐμπεδύσειν (Plut. *Sol.* 25).

The oath included a clause, οὐδὲ δῆσω Ἀθηναίων οὐδένα, δε ἂν ἐγγυητὰς τρεῖς καθιστῇ τὸ αὐτὸ τέλος τελοῦντας, πλὴν ἐάν τις ἐπὶ προδοσίᾳ τῆς πόλεως ἢ ἐπὶ καταλύσει τοῦ δήμου συνίων ἀλῶ, ἢ τέλος τι πριάμενος ἢ ἐγγυησάμενος ἢ ἐκλέγων μὴ καταβάλλῃ (Dem. 24 § 144). Arist. *Thesm.* 943, ἔδοξε τῇ βουλῇ σε δεῖν. Dem. *ib.* 148 refers the ὄρκος βουλευτικὸς to Solon; but it was the Areopagus that had cognisance of high treason assigned to it by Solon (c. 8 § 4), and presumably did not lose it until B.C. 462/1 (c. 25 § 2). The statement that the oath in the times of Cleisthenes was the same as that in the times of the writer seems inconsistent with the account in c. 45, where we are told that the βουλή had meanwhile lost the right of imprisoning, &c. (Wyse).

στρατηγούς ἤρουντο] Grote observes that 'there were now created, for the first time, ten *stratēgai* or generals, one from each tribe ... The ten generals, annually changed, are thus (like the ten tribes) a fruit of the Kleisthenean constitution' (c. 31, iii 116). Plut. *Aristid.* 5, τῶν δέκα καθεστῶτων τοῖς Ἀθηναίοις ἐπὶ τὸν πόλεμον στρατηγῶν. *Them.* 6 § 1, τῶν Ἀθηναίων βουλευομένων περὶ στρατηγού, (where mention is made of χειροτονία (Busolt, i 616^a, n. 3). Unless we are prepared to accept the 'Draconitic constitution' of c. 4, there is no reason for departing from the ordinary view that the institution of the στρατηγοὶ dates from the time of Cleisthenes.

τῆς ἀπάσης στρατιᾶς ἡγεμῶν—πολέμαρχος] 'Even after the *stratēgai* had been created, under the Kleisthenean constitution, the polemarch still retained a joint right of command along with them—as we are told at the battle of Marathon, where Kallimachus the polemarch not only enjoyed an equal vote in the council of war along with the ten *stratēgai*, but even occupied the post of honour on the right wing' (Hdt. vi 109—111; Grote, *l. c.*). In still closer accordance with the

- 10 ἔτει δὲ μετὰ ταῦτα δωδεκάτῳ νικήσαντες τὴν ἐν Μαραθῶνι μάχην 3
ἐπὶ Φαινίππου ἄρχοντος, διαλιπόντες ἔτη δύο μετὰ τὴν νίκην,
θαρροῦντος ἤδη τοῦ δήμου, τότε πρῶτον ἐχρήσαντο τῷ νόμῳ τῷ
περὶ τὸν ὀστρακισμόν, ὃς ἐτέθη διὰ τὴν ὑποψίαν τῶν ἐν ταῖς δυνά-
μεσιν, ὅτι Πεισίστρατος δημαγωγὸς καὶ στρατηγὸς ὢν τύραννος
15 κατέστη. καὶ πρῶτος ὠστρακίσθη τῶν ἐκείνου συγγενῶν Ἱππαρχος 4

10 [[ἐν] B⁴. 13 τοῦ ὀστρακισμού quondam K-W^{1,2}, Kaibel 174: textum defendit Harp. infra exscriptus. 14 οὔτε: ὅτι (K coll. Harpocr., H-L, B, Th): ὁ γὰρ K-W, dubitante Kaibelio 175.

TESTIMONIA. 12—27 Harp. Ἱππαρχος (locus infra exscriptus).

fresh evidence of the text, Busolt, i 616², observes: *der Polemarchos zog nach wie vor an der Spitze des Heeres aus der Stadt*. Aristotle does not tell us when the polemarch lost this privilege.

§ 3. ἐπὶ Φαινίππου ἄρχοντος] 490/489. διαλιπόντες ἔτη δύο] B.C. 489, 488. *Pol.* 1299 a 37, τοὺς μὲν διαλείπων πολλὸν χρόνον, *Hist. Anim.* 523 a 8, δ. ἐν ἔτος. For two successive years, under the archonship of Phaenippus and Aristides in the sixth prytan, early in 489 and 488, the Athenians declined to make use of the law of ostracism.

θαρροῦντος—τοῦ δήμου. The connexion here and elsewhere established (cc. 24, 27) 'between moments of elation and self-confidence at Athens and constitutional changes for the worse' may be compared with Isocr. *Areop.* § 3 sqq. and *Panath.* § 133 (W. L. Newman, *Class. Rev.* v 161 a).

περὶ τὸν ὀστρ.] c. gen. in § 1. 'Ad significandam eam rem, de qua agitur ac disputatur, περὶ etiam c. acc. ita usurpatur ut ab usu praepr. περὶ c. gen. non videatur discerni posse, veluti...*Pol.* 1300 a 8, 9; 1322 b 30, 31, 1286 b 34 et 1287 a 1; *Rhet.* 1414 a 28, 1418 a 2' *Ind. Ar.*

ἐτέθη διὰ τὴν ὑποψίαν.—Ἱππαρχος Χάρμου] Archon in 496/5. Harpocr. s.v. Ἱππαρχος... ἄλλος δὲ ἐστὶν Ἱππαρχος ὁ Χάρμου, ὡς φησὶ Λυκούργος ἐν τῷ κατὰ Λεωκράτους (§ 117, Ἱππαρχον τὸν Τιμάρχου, who, in his absence, was condemned to death for προδοσία; nothing else is known of him and it is not impossible that Τιμάρχου in Lycurgus may be a mistake for Χάρμου, a proposal independently suggested by Heller and Wilamowitz, i 114, n. 27): περὶ δὲ τούτου Ἀνδρότιων ἐν τῷ β' (frag. 5) φησὶν ὅτι συγγενὴς μὲν ἦν Πεισιστράτου τοῦ τυράννου καὶ πρῶτος ἐξωστρακίσθη τοῦ περὶ τὸν ὀστρακισμόν νόμου τότε πρῶτον τεθέντος διὰ τὴν ὑποψίαν τῶν περὶ Πεισίστρατον, ὅτι δημαγωγὸς ὢν καὶ στρατηγὸς ἐτυράννησεν.

It will be observed that language almost identical with the text is quoted by Harpocration from the Ἀρθίς of Androtion. The historian of that name is almost certainly identical with the orator attacked in Dem. κατὰ Ἀνδρότιωνος, in 355 B.C. He had then been a prominent politician for 30 years (Dem. l. c. § 66). The authorities in favour of this identification are Westermann, Arnold Schaefer, and Blass; against it are Ruhnken, Dindorf and C. Müller (FHG, i p. lxxxiii) and recently M. Weil, *Journal des Savants*, 1891, p. 203. All the extant quotations from the Ἀρθίς (except the present) 'just cover the period of Androtion's political career, and a few more years which he may have passed in exile: the latest event noticed is the διαψήφισις... in B.C. 346—5.' He probably left Athens soon after B.C. 355, retired to Megara, and there wrote his Ἀρθίς in the enforced leisure of banishment, Plut. *de exil.* 14, p. 605 C, (συνέγραψεν) Ἀνδρότιων Ἀθηναῖος ἐν Μεγάρῳ (Wayte, Dem. *Androt.* p. xlix, l). If the present work was written about 325 B.C., the passage in the text may well have been borrowed from Androtion, who was probably no longer alive at the time. If he began public life at 30, he must have been born in B.C. 415 (355 + 30 + 30) and, if alive, would have been 90 at the date assumed for the present work. Cf. Wilamowitz, i 123 n. 3, 277.

δημαγωγός] *Pol.* 1305 a 7, ἐπὶ δὲ τῶν ἀρχαίων, ὅτε γένοιτο ὁ αὐτὸς δημαγωγὸς καὶ στρατηγός, εἰς τυραννίδα μετέβαλλον· σχεδὸν γὰρ οἱ πλείστοι τῶν ἀρχαίων τυράννων ἐκ δημαγωγῶν γεγονάσιν, and (on Peisistratus in particular) *ib.* 1310 b 27; Isocr. *Panath.* 148; Dio Chrys. i 303, 13 D.

§ 4. πρῶτος ὠστρακίσθη κτλ.] Plut. *Nic.* 11, πρῶτος δ' (ἐξωστρακίσθη) Ἱππαρχος ὁ Χολαργεὺς (probably a mistake for Κολλυτεύς, or for Χάρμου) συγγενὴς τις ὦν

Χάρμου Κολλυτεύς, δι' ὃν καὶ μάλιστα τὸν νόμον ἔθηκεν ὁ Κλεισθένης, ἐξελάσαι βουλόμενος αὐτόν. οἱ γὰρ Ἀθηναῖοι τοὺς τῶν τυράννων φίλους, ὅσοι μὴ συνεξαμαρτάνοιεν ἐν ταῖς ταραχαῖς, εἰωνοῖκεῖν τὴν πόλιν, χρώμενοι τῇ εἰωθυίᾳ τοῦ δήμου πραότητι· ὧν 5 ἡγεμὼν καὶ προστάτης ἦν Ἱππαρχος. εὐθὺς δὲ τῷ ὑστέρῳ ἔτει 20 ἐπὶ Τελεσίνου ἄρχοντος ἐκνέμευσαν τοὺς ἐννέα ἄρχοντας κατὰ

16 ΚΟΛΥΤΤΕΥΣ.

18 C(ΥΝ)ΕΞΑΜΑΡΤΑΝΟΝ: συνεξημάρτανον K, K-W¹, B^{1,4}; συνεξαμαρτάνοιεν Poste (H-L, K-W^{2,3}, B^{2,3}, K⁴, Th); ἐν om. K-W².

19 ΠΡΑΟΤΗΤΙ (K¹); cf. 16, 5 et 39. 20 Ἱππαρχος: hinc incipit fr. Berol. 11 ὁ. ὕστερωι (K, B¹, Th): ὕστερον K-W, B¹⁻³, S¹; cf. 34 § 2.

τοῦ τυράννου. According to Cleitodemus, ap. Athen. 609 C, Hippias had married a daughter of Charmus. Hipparchus was ostracised early in 487, under Aeschines (the name is given by Dion. Hal. viii 1).

ὅσοι μὴ συνεξαμαρτάνοιεν ἐν ταῖς ταραχαῖς] The present optative, proposed by Poste, is defended by Kaibel, who supports his own omission of ἐν by quoting Polyb. v 11, 1 (Philip) τοῖς Αἰτωλῶν ἀσεβήμασι συνεξαμαρτάνων καὶ κακῶν κακὸν ὠμένος οὐδὲν φέτο ποιεῖν ἀτοπον.

τῇ εἰωθυίᾳ τοῦ δήμου πραότητι.] Dem. Timocr. 51, ὁ τὸν νόμον τοῦτον...θεῖς ἤδει τὴν φιλανθρωπίαν καὶ πραότητα τὴν ὑμετέραν. It may be doubted whether any such praise as that of πραότης is ever ascribed to the δῆμος in the extant works of Ar. The laws against the tyrants are described as πῶροι in 16 § 9, and, elsewhere, we read of the δικαιοσύνη (28 § 3) and the σωφροσύνη (40 § 3) of the people. Isocr., *De Perm.* 20, describes the Athenians as being (in certain cases) πρῶτατους.

§ 5. τῷ ὑστέρῳ ἔτει] In 34 § 2 we have τῷ ὕστερον ἔτει. In 42 § 4 τὸν ὕστερον (ἐνιαυτὸν) is contrasted with τὸν πρῶτον and the former is found in 45 § 3.

ἐπὶ Τελεσίνου ἄρχοντος] The last date mentioned having been 488 B.C. (i.e. 'two years after Marathon'), the archonship of T. may be placed in 487/6. The only years after B.C. 496 (down to 292) for which the archons are not already known are 487 and 486. 482 may be assigned to Themistocles, and 481 to Hypsichides (c. 22 end).

ἐκνέμευσαν τοὺς ἐννέα ἄρχοντας κτλ.] Under the Solonian constitution (c. 8) the archons had been appointed by lot out of forty candidates nominated by the four tribes. From the close of the τυραννὶς the archons had been elected (οἱ δὲ πρότεροι πάντες ἦσαν αἰρετοί), by whom we do not know, possibly (as Mr Kenyon suggests)

by the ἐκκλησία. The general principle of the Solonian system was now revived by introducing a combination of selection and sortition.

The successive changes in the method of appointment to this office (as summed up by Mr Kenyon) were as follows: (1) the archons were originally nominated by the Council of the Areopagus, c. 8 § 2; (2) under the 'Draconian constitution' they were elected by the general body of citizens (c. 4 § 2); (3) under the Solonian constitution, they were in ordinary course appointed by lot from forty candidates selected by the four tribes (c. 8 § 1); (4) under the τυραννὶς this system was perhaps practically in abeyance, though nothing had been formally done to repeal appointment by lot (Peisistratus, son of Hippias, was archon, Thuc. vi 54, and there was always one of the ruling house holding office); (5) under the constitution of Cleisthenes they were elected by the ecclesia (οἱ δὲ πρότεροι πάντες ἦσαν αἰρετοί); (6) from 487 B.C. they were appointed by lot from 100 (or 500) candidates selected by the tribes; (7) subsequently, from an uncertain date down to the time of the writer, the lot was applied to the preliminary nomination by the tribes as well as to the actual appointment (c. 8 § 1).

As appointment to the archonship by lot was apparently done away with by Cleisthenes in 508, and was re-introduced in 487, it follows that the archons in 490 were not appointed by lot, and that Herodotus was therefore mistaken in describing the polemarch of that year as ὁ τῷ κνέμῳ λαχὼν (vi 109). This had already been maintained by Grote (c. 31, iii 126), Busolt (ii 338^a) and others, and their opinion is now found to be correct. Cf. Lugebil in *Jahrb. f. class. Philol.*, Suppl. Bd v 564—699; Holm, *Gr. Gesch.* ii 140, note 18.

Aristides was archon in 489 when the

φυλὰς ἐκ τῶν προκριθέντων ὑπὸ τῶν δημοτῶν πεντακοσίων τότε μετὰ τὴν τυραννίδα πρῶτον· οἱ δὲ πρότεροι πάντες ἦσαν αἰρετοί· καὶ ὥστρακίσθη Μεγακλῆς Ἱπποκράτους Ἀλωπεκῆθεν. ἐπὶ μὲν β
25 οὖν ἔτη τρία τοὺς τῶν τυράννων φίλους ὥστράκιζον, ὧν χάριν ὁ

22 ΔΗΜΟΤ(ΩΝ) Lond.: ΔΗΜΩΝ Berol. τῶν δημοτῶν πεντακοσίων (K, K-W^{1,2}, B): τῶν δῆμων πεντακοσίων K-W³, Th: τοῦ δήμου <ἐκ> τῶν πεντακοσιομεδίων J W Headlam (*Cl. Rev.* 1891, p. 112); (ἐκ τῶν προκριθέντων) ὑπὸ τῶν δημοτῶν πεντακοσιομεδίων Wyse: τοῦ δήμου πεντακοσιομεδίων H-L. ΤΟΙΣ (πεντακαικιστῶ ἔτει Weil): τότε Whibley, B, K-W, H-L, K³, Th.

office was still elective, yet Demetrius Phal. makes him archon in 478, and, consistently with this, describes him as κνᾶμψ λαχῶν (Plut. *Arist.* 1, 5). On the other hand, Idomeneus (fl. B.C. 310—270), having in view the archonship of 489, as it appears correctly, speaks of him as having held office οὐ κναμεντὸν ἀλλ' ἐλομένον Ἀθηναίων. It was Aristides who, shortly after the battle of Plataea, carried a proposal that they should thenceforth choose (αἰρεῖσθαι) the ἀρχοντες (in the widest sense of the term) from all the Athenians alike. Duncker, *G. d. A.* vi 593, holds that it was on this occasion that appointment by lot was introduced: before it, we find the office of archon filled by leading statesmen; not so, afterwards. He also holds that the reforms of Cleisthenes did not touch the method of appointing the archons.

There is a difficulty as to the persons by whom the preliminary selection was made. The text, as it stands in the MS, speaks of them as 500 selected by the members of the demes. The practice down to the writer's time was for each tribe to nominate ten by lot, or 100 in all (c. 8). Now if each tribe ever nominated 50, it is improbable that its privilege would be reduced to that of nominating 10. Hence Mr Kenyon proposes to alter 500 (φ') into 100 (ρ').

'It seems possible that Demetrius Phal. accepted this date (B.C. 487) for the introduction of the lot: he placed the archonship of Aristides the year after Plataea (Plut. *Arist.* c. 1 and 5) and spoke of ἡ ἐπώνυμος ἀρχὴ ἣν ἦρε τῷ κνᾶμψ λαχῶν ἐκ τῶν γενῶν τῶν τὰ μέγιστα τιμήματα κερκτημένων οὓς πεντακοσιομεδίωνους προσ- ἡγόρευον (ib. c. 1): the admission of ἱππεῖς then, according to Demetrius, is after 478. We see now that there is not necessarily any conflict between Idomeneus of Lampsacus and Demetrius, except as to the year when Aristides was archon. Idomeneus, like Plutarch, may have assigned Aristides to the year after Marathon

(ib. c. 5): in which case his statement (ib. c. 1, ἀρξαι γε τὸν Ἀριστείδην οὐ κναμεντὸν ἀλλ' ἐλομένον Ἀθηναίων) agrees with the 'Αθ. Πολ.' (Wyse).

Μεγακλῆς] son of Hippocrates (Hdt. vi 131), grandson of Megacles (the opponent of Peisistratus c. 14 and 15), and nephew of Cleisthenes. Through his sister, Agariste, he was the uncle of Pericles. There was another Megacles in the same generation (victor in the Pythian games, Pind. *Pyth.* vii 15), a son of Cleisthenes, and grandfather of Alcibiades. The ostracism of this second Megacles is mentioned in Lysias, *Alc.* 14 § 39. According to Pindar (*l. c.*) the house of Megacles was subject to φθόρος on account of its εὐπραγία. The actual ostracism fell in the sixth prytany of 487-6, i.e. early in 486.

It is remarkable that an institution founded by Cleisthenes should have thus been brought into play against his son and his nephew. According to Aelian, *Var. Hist.* xiii 24, Cleisthenes himself was ostracised, but of this there is no proof. As to the ostracism of the nephew there is no doubt. Even one of the pieces of pottery used in voting on the question has been found. It bears the name of Μεγακλῆς [Ἱπποκράτους Ἀλωπεκῆθεν (published in Benndorf's *Gr. u. Sic. Vasenbilder* p. 50, pl. 29, no. 10). It is a fragment of black-glazed ware, apparently cut into a circular form for the purpose. It was discovered in the pre-Persian stratum to the E. of the Parthenon (*Class. Rev.* v 278 a). CIA iv 3 no. 569.

§ 6. ἔτη τρία] Mr Kenyon holds that the three years are B.C. 489-87, i.e. the two after the battle of Marathon and the year in which Hipparchus son of Charmus was ostracised; but, unless we press the meaning of the imperfect ὥστράκιζον, and apply it to the purpose and desire of the people, rather than to their acts, it seems better to consider the period of three years to begin with that in which Hip-

νόμος ἐτέθη, μετὰ δὲ ταῦτα τῷ τετάρτῳ ἔτει καὶ τῶν ἄλλων εἴ τις δοκοίη μείζων μεθίσταντο· καὶ πρῶτος ὡστρακίσθη τῶν ἄπωθεν 7 τῆς τυραννίδος Ξάνθιππος ὁ Ἀρίφρωνος. ἔτει δὲ τρίτῳ μετὰ

N

27 ΜΕΘΙΣΤΑΤΟ : μεθίστατο B (S¹); -ίστατο ceteri.ἄποθεν B⁴ appendix.

parchus was banished, *i.e.* early in 487. Thus the three years, at the beginning of which the ostracism took place, would be B.C. 487 (Hipparchus), 486 (Megacles), and 485, the name of the person ostracised in 485 being unknown. The elder Alcibiades has been suggested (cf. Beloch, i 361 n. 2). Then the ostracism of Xanthippus, τῷ τετάρτῳ ἔτει, would be early in 484 and 'the third year after this,' 483/2, the archonship of Nicodemus, which is in accordance with the chronology adopted in Clinton's *Fasti*. ἐν τούτοις τοῖς καιροῖς (*i.e.* not necessarily under Nicodemus, but in the previous year 484/3, early in 483) Aristides was banished; and, in the 'fourth year after,' he was recalled, 481/0, *i.e.* in the summer of 480, the season in which Xerxes invaded Attica (Bauer, p. 59).

τῷ τετάρτῳ ἔτει] Early in 484.

εἴ τις δοκοίη μείζων] In *Pol.* 1302 δ 15, στάσις arises ὅταν τις ἢ τῇ δυνάμει μείζων, and the correction of this (says Ar.) was the object of ostracism.

ἄπωθεν τῆς τυραννίδος] *Pol.* ii 3, 1262 a 29, ὃν οὐδὲν ὁσιὸν ἐστὶ γίνεσθαι πρὸς πατέρας καὶ μητέρας καὶ τοὺς μὴ πόρρω τῆς συγγενείας ὄντας, ὥσπερ πρὸς τοὺς ἄπωθεν (distant in relationship), iii 9, 1280 b 9, γίνεται γὰρ ἡ κοινωνία συμμαχία τῶν ἄλλων τόπῳ διαφέρουσα μόνον τῶν ἄπωθεν συμμαχιῶν (alliances, of which the members live apart), *ib.* 18, εἰ τινες οἰκοῖεν χωρὶς μὲν, μὴ μέντοι τοσοῦτον ἄπωθεν (so far off) ὥστε μὴ κοινωνεῖν. 'οἱ ἄπωθεν, syn. οἱ ἀγνώστες, opp. οἱ γινώρμιμοι, οἱ συνήθεις, οἱ συγγενεῖς.' *Rhet.* i 11, 1371 a 12 οἱ συνήθεις καὶ οἱ πολῖται (μᾶλλον) τῶν ἄπωθεν : c. gen. in Thuc. iii 111 § 1, ἄπωθεν τῆς Ὀλπης, Aristoph. *Plut.* 674 ἄπωθεν τῆς κεφαλῆς.

Ξάνθιππος ὁ Ἀρίφρωνος] During the excavations on the Acropolis in 1886, a fragment of a late black-figured vase was found in the pre-Persian stratum E. of the Parthenon, with the following inscription clearly incised upon it.

ΧΣΑΝΘΙΠΠΟΣ
ΑΡΙΦΡΟΝΟΣ

The fragment was published by Studniczka, *Arch. Jahrb.* 1887, p. 161, who

observed that the position in which it was found proved that the ostracism of Xanthippus took place before B.C. 480 (*Class. Rev.* v 277 b). CIA iv 3, 568. In March, 1891, after the first publication of this treatise, another fragment was found at Athens in the ὁδὸς Πειραιῶς with the first five or six letters of the father's name written (with the double ρ) above that of the son (CIA iv 3, 571). The name Aripfron was misspelt, apparently because it was unfamiliar at the time. It had belonged, however, to one of the ancient authorities of Athens (cf. Wilamowitz, ii 86, n. 25).

Xanthippus impeached Miltiades in 490/89 (Hdt. vi 136; Grote, c. 36, iii 312). The present passage shews that his ostracism falls early in 484, before that of Aristides (early in 483). Of its causes we know nothing; but it is natural to suppose that the friends of Miltiades had something to do with it. In 480 Xanthippus left Athens with the other inhabitants at the approach of Xerxes: Plutarch, *Them.* 10, tells the story of his dog, which could not endure to be left behind on this occasion. Xanthippus was the archon of 479 (Diod. xi 27). He commanded the Athenians at Mycale (479, Hdt. ix 114) and at the siege of Sestos (ix 121). By Agariste, daughter of Hippocrates, and sister of the Megacles mentioned above, he became the father of Pericles (Hdt. vi 131) and Aripfron (Plut. *Alc.* 1, Plat. *Protag.* 320). The elder of the two legitimate sons of Pericles was named after his grandfather, Xanthippus (Plut. *Per.* 24, 36).

Near the Acropolis a potsherd has been found bearing the name of Themistocles:

ΘΕΜΙΣΘΟΚΛΕΣ
ΦΡΕΑΠΠΙΟΣ

This refers either to the early part of 483, when Aristides was ostracised, or to a date some ten years later, when Themistocles was sent into exile (reproduced in G. F. Hill's *Illustrations*, No. 240).

§ 7. ἔτει...τρίτῳ after 485/4, would bring us to 483/2 for the archonship of Nicodemus. It was ἐν τούτοις τοῖς και-

29 ταῦτα Νικοδήμου ἄρχοντος, ὡς ἐφάνη τὰ μέταλλα τὰ ἐν Μαρω-

29 ΝΙΚΟΜΗΔΟΥΣ (κ-ω, η-λ, β): Ν(ΙΚΟ)ΔΗΜΟ(Υ) Berol. et Dion. Hal. viii 83 (κ, Th). <ἐπὶ> Νικ. Papageorgios; an ἄρχοντος Νικοδ.? Th. ΕΦΑΝΗ: <λυσιτελεστερα> ἐφάνη Richards coll. Xen. *Red.* iv 31; ἀπεγράφη? Wyse.

ροῖς that Aristides was ostracised, and early in 480 all the citizens who had been ostracised were recalled διὰ τὴν Ξέρου στρατείαν (§ 8). Nicodemus, according to Dionysius Hal. viii 83, p. 1711 Reiske, was archon in the consulship of L. Aemilius Mamercus and K. Fabius, 270 A.U.C. (Cato). In Baiter's *Fasti Consulares* this is identified as A.U.C. 269=B.C. 484.

Νικομήδους is the reading in the papyrus; Ν(ικο)ΔΗΜΟ(υ) that of the Berlin fragment, and similarly in Dionysius. Mr Kenyon, perhaps rightly, holds that, in this conflict between the two MSS, 'the authority of Dionysius may turn the scale.'

The name Νικομήδης ('victor in counsel') is formed from μήδομαι on the analogy of Ἀγαμήδης, Ἀλιμήδης, Ἀμφιμήδης, Ἀνδρομήδης, Ἀριστομήδης, Ἀστυμήδης, Ἀυτομήδης, Διομήδης, Εὐμήδης, Εὐρυμήδης, Θεομήδης, Θρασυμήδης, Καλλιμήδης, Κλει(=Κλεο)μήδης, Κλυτομήδης, Λαομήδης, Λυκομήδης, Νεομήδης, Ξενομήδης, Ὀνασι(=Οἰ)μήδης, Παλαμήδης, Περιμήδης and Πολυμήδης (Pape-Benseler, *Eigen-namen*, p. xxx). It cannot be interpreted as 'conqueror of the Medes,' which would be Μηδόνικος. Similarly, the alternative name Νικόδημος means 'with victorious army or people' *ib. s. v.*

ὡς ἐφάνη τὰ μέταλλα κτλ.] Hdt. vii. 144. Ἀθηναῖοι γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ, τὰ ἐκ τῶν μετάλλων σφί προσήλθε τῶν ἀπὸ Λαυρείου, ἐμελλον λάξεσθαι ὀρχηδὸν ἑκαστος δέκα δραχμάς. τότε Θεμιστοκλῆς ἀνέγνωσε Ἀθηναίους τῆς διαιρέσιος ταύτης πανσαμένους νέας τούτων τῶν χρημάτων ποιήσασθαι ἐς τὸν πόλεμον, τὸν πρὸς Αἰγινήτας λέγων. (Plut. *Thest.* 4, τὴν Λαυρεωτικὴν πρόσοδον ἀπὸ τῶν ἀργυρίων μετάλλων ἔθος ἐχόντων Ἀθηναίων διανέμεσθαι κτλ.) This account, esp. the word πανσαμένους, implies that the revenue for the mines had *hitherto* been distributed among the people (to the extent of 10 drachmas a head).

ἐφάνη can only mean 'were discovered,' which may possibly be supported by εὑρέθη in Bekker's *Anecdota*, p. 279, Μαρώνεια: τόπος ἦν τῆς Ἀττικῆς, ὅπου τὰ μέταλλα εὑρέθη. φανῆναι may be used of a discovery, make either unexpectedly, as in ἐρμαιοὶ ἐφάνη (Pl. *Rep.* 386 D); or after long search (*ib.* 336 E, εἰ μὲν χρυσίον ἐξητοῦμεν, followed by

φανῆναι, applied to δικαιοσύνη (Kaibel, pp. 49, 176). The mention of the revenue of 100 talents from the works comes somewhat suddenly after the first announcement of the discovery of the mines, and possibly some other word was really written by the author. The author of the tract περὶ πόρων implies that they were of immemorial antiquity, but there are indications that they had only recently come into prominence. Aeschylus in the *Persae*, 238, the dramatic date of which is 480 B.C., makes the chorus answer an inquiry of the wife of Darius as to the wealth of Athens by the reply ἀργύρου πηγὴ τις αὐτοῖς ἐστὶ, θησαυρὸς χθονός. 'At what time they first began to be worked,' says Grote (c. 39, iii 406), 'we have no information; but it seems hardly possible that they could have been worked with any spirit or profitable result, until after the expulsion of Hippias and the establishment of the democratic constitution of Kleisthenes.' It is quite conceivable that a very recent discovery of a very productive mine at one particular place, Maroneia, may have given a new importance to the question of the best disposal of the revenue.—It has even been suggested that the mines had originally belonged to Aegina and had been wrested from her by Athens (Mahaffy, *Rambles and Studies in Greece*, p. 163); but neither the text nor the parallel passages in Hdt. and Plut. lend any support to this. The Athenians had to rely on the revenue from the mines to make way against the Aeginetans.

τὰ ἐν Μαρωνείᾳ] 'The mining district, besides the *demi* Anaphlystus, Besa, Amphitrope, and Thoricus, contained several places which were not *demi*, as Laureium, Thrasyllum [ἐπὶ Θρασύλλω, Dem. 37 § 25, Aeschin. 1 § 101], Maroneia, Aulon [Aeschin. 1. c.]' (Leake's *Demi*, p. 274). Laurium may have been the general term for the district, derived from its numerous shafts and tunnels, λαύραι, lit. 'narrow passages.' Maroneia may perhaps be identified with some ruins five miles N. of Sunium. In Dem. *Pant.* 37 § 4, Nicobulus and his partner Euergus allege that they lent to Pantaenetus 105 minae, ἐπ' ἐργαστηρίῳ τε ἐν τοῖς ἔργοις ἐν Μαρωνείᾳ καὶ τριάκοντα ἀνδραπόδοις. On

νεία καὶ περιεγένετο τῇ πόλει τάλαντα ἑκατὸν ἐκ τῶν ἔργων, 30

30—31 ἐκ τ[ῶν ἔργων] (vel τοῖς | κεκτη[μένοις]) ἑκατ[ὸν τάλαντα συμβουλευ]όντων τ[ινῶν] τῷ δῆ[μῳ] διανεῖσθαι τὸ ἀργύριον Berol.

TEST. 30 Bekk. An. p. 179 Μαρωνία (leg. Μαρώνεια): τόπος ἦν τῆς Ἀττικῆς, ὅπου τὰ μέταλλα εὐρέθη. Harp. s.v.: (Dem. *Pant.* § 4), τόπος ἐστὶ τῆς Ἀττικῆς.

the silver mines of Laurium, see Boeckh's *Dissertation*, pp. 615—678, printed as Appendix to Boeckh's *Public Economy*, trans. Lewis; K. F. Hermann, *Privatalt.* § 14, 17; Büchschenschütz, *Besitz und Erwerb*, pp. 98—103; *Select Private Orations of Dem.* i p. 1013.

τάλαντα ἑκατὸν κτλ.] Polyaeus, i 30 § 6 (5), Θεμιστοκλῆς ἐν τῷ πρὸς Αἰγινήτας πολέμῳ μελλόντων Ἀθηναίων τὴν ἐκ τῶν ἀργυρίων πρόσδοον, ἑκατὸν τάλαντα, διανεῖσθαι, κωλύσας ἔπεισεν ἑκατὸν ἀνδράσι τοῖς πλουσιωτάτοις ἑκάστῳ δοῦναι τάλαντον· κὰν μὲν ἀρέσῃ τὸ πραχθὲσόμενον, τῇ πόλει τὸ ἀνάλωμα λογισθῆναι, ἐὰν δὲ μὴ ἀρέσῃ, τοὺς λαβόντας ἀποδοῦναι. ταῦτα μὲν ἔδοξεν. οἱ δὲ ἑκατὸν ἄνδρες ἕκαστος μίαν τριήρη κατέστησαν, σπουδῇ χρησάμενοι κάλλους καὶ τάχους. Ἀθηναῖοι καινὸν στόλον ποιήσαντες ἤσθησαν, καὶ οὐ μόνον κατὰ Αἰγινῶν ταῖς τριήρεσι ταῦται, ἀλλὰ καὶ κατὰ Περώων ἐχρήσαντο. The date of the announcement of the surplus was probably May, 482, the ninth prytany being the time of the year when such business was brought forward (cf. c. 47, 21—28).

The anecdote in the text, and in the above passage of Polyaeus, is not to be found in Herodotus (vii 144), where we are simply told that Themistocles persuaded the Athenians to spend the surplus from the silver-mines of Laurium on building ships for the war against Aegina. The amount available for distribution is stated by Hdt. as 10 drachmas a head. Elsewhere (in v 97) he reckons the citizens at 30,000. This gives us 50 talents for distribution. He also speaks of 200 ships (an exaggeration suggested by the number of the fleet in 480). But 50 talents is far too small a sum for a fleet, even if only 100 ships were built at the cost of only one talent each. It has accordingly been suggested that Hdt. founded his calculation on the diminished returns of the mines at a later date, about 430 B.C. (Stein *ad loc.*). Boeckh considers that the population was probably 20,000 at the time meant by the historian. The amount to be distributed, at 10 dr. a head, would in that case be 200,000 dr. = 33½ talents.

It was Boeckh's opinion that all the

public money arising from the mines was (annually) divided among the members of the community (*Dissertation*, § 8, p. 652 Lewis ed. 2). Grote himself held that the sum for distribution only formed 'part of a larger sum lying in the treasury, arising from the mines. Themistocles persuaded the people to employ the whole sum in ship-building, which of course implied that the distribution was to be renounced. Whether there had been distributions of a similar kind in former years...is a matter on which we have no evidence' (c. 39, iii 407 n). The evidence of the text supports Grote's view. The date of the building of the fleet is discussed by Busolt, ii 123 f. (ed. 1887), but the text was then represented by the Berlin fragment only. He now (ii 650²) places the beginning of the building in 483/2 and its completion in the autumn of 481.

Θεμιστοκλῆς was evidently not in the position of archon *eponymus* in the year of the proposal to distribute the revenue from the silver mines. The archon of that year was Nicodemus (483/2). He was in office, however, at the time when he proposed the fortification of the Peiraeus, Thuc. i 93 § 2, ὑπῆρκετο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἥς κατ' ἐνιαυτὸν Ἀθηναῖοι ἤρξεν, and he may have been archon eponymus at that time. The archon for 481/0 was Hypsichides (*infra* § 8). Hence some have placed the archonship of Themistocles in 482/1.

But Dionysius Hal., *Ant. Rom.* vi 34, makes Themistocles archon in 493/2 B.C., and this date is accepted by Curtius, Holm, Beloch, Busolt, and Wilamowitz.

The chronology suggested by Bauer is as follows: according to Plutarch (*Them.* 31 and *Cim.* 18) Themistocles died at the age of 65 at the time of Cimon's expedition against Cyprus (448/7). This would give us 13 for his birth. He would be 30 in 483/2, and this was the year in which he brought about the formation of a fleet. His archonship should probably be placed in 482/1, a year that is not yet filled by any name. This is supported by the scholiast on Thuc. πρὸ δὲ τῶν Μηδικῶν ἤρξεν Θ. ἐνιαυτὸν ἕνα. Hdt. vii 143 describes him as ἀνὴρ ἐς πρῶτους νεωστὶ παρών, which is unfavourable to placing

συμβουλευόντων τινῶν τῷ δήμῳ διανείμασθαι τὸ ἀργύριον, Θεμιστοκλῆς ἐκώλυσεν, οὐ λέγων ὅ τι χρήσεται τοῖς χρήμασιν ἀλλὰ δανείσαι κελεύων τοῖς πλουσιωτάτοις Ἀθηναίων ἑκατὸν ἐκάστῳ τάλαντον, εἴτ', εἰ μὲν ἀρέσκη τὸ ἀνάλωμα, τῆς πόλεως εἶναι τὴν
 35 δαπάνην, εἰ δὲ μή, κομίσασθαι τὰ χρήματα παρὰ τῶν δανεισμένων. λαβὼν δ' ἐπὶ τούτοις ἐναυπηγήσατο τριήρεις ἑκατόν, ἑκάστου ναυπηγουμένου τῶν ἑκατὸν μίαν, αἷς ἐναυμάχησαν ἐν Σαλαμῖνι πρὸς τοὺς βαρβάρους. ὠστρακίσθη δ' ἐν τούτοις τοῖς καιροῖς Ἀριστείδης ὁ Λυσιμάχου. τετάρτῳ δ' ἔτει κατεδέξαντο
 40 πάντα τοὺς ὠστρακισμένους ἄρχοντος Ὑψιχίδου, διὰ τὴν Ξέρξου στρατείαν· καὶ τὸ λοιπὸν ὥρισαν τοῖς ὠστρακιζομένοις ἐκτὸς

34—35 εἰ μὲν ἀρέσκη, τὸ ἀνάλωμα τῆς πόλεως εἶναι, deletis τὴν δαπάνην (supra versum ab alia manu scriptis), H-L, B¹⁻³ (Th), coll. Polyaen. i 30 κὰν μὲν ἀρέσῃ τὸ πραχθὴσόμενον, τῇ πόλει τὸ ἀνάλωμα λογισθῆναι: τὴν δαπ. etiam Berol. habuisse videtur. 36 ἑκατόν: hic desinit Berol. 39 τετάρτῳ (κ, B⁴, Th): τρίτῳ ex Plut. Ar. 8 K-W² (B¹⁻³). 40 ὙΨΗΧΙΔΟΥ ante corr. (H-L): Ὑψιχίδου (κ, K-W, B, Th). 41 ΣΤΡΑΤΙΑΝ (B): στρατείαν (K-W, H-L, K³, Th). In titulis (velut etiam in codicibus) et στρατεία et στρατιά expeditionem significat (στρατεῦσθαι—τὰς στρατείας, B.C. 325; —τὰς στρατιάς B.C. 330) Meisterhans, p. 55³. ΕΝΤΟΣ—κατοικεῖν κ, K-W, H-L, Th: ἐκτὸς—κατοικεῖν Wyse (B.L.²⁴, S¹); ἐντὸς—<μὴ> κατοικεῖν Kaibel (B³, Th); utrumque egregie confirmat Philochorus in Lex. Rhet. Cantab. ὠστρακισμοῦ τρόπος: μὴ ἐπιβαίνοντα ἐντὸς Γεραίστου.

his archonship as far back as 493: νεωστὶ is more likely to denote an interval of two, than of 13 years. The Themistocles of 493 (Dionysius) would in this case be another of the same name. O Dionysius may have simply made a mistake.

ὅ τι χρήσεται] Plat. Crit. 45 C, οὐκ ἔχω ὅ τι χρῆσθαι τῷ ἀργυρίῳ. ἐν τούτοις τοῖς καιροῖς] Jerome has, under Ol. 74, 1 (=484/3), *Aristides cum ignominia eicitur*. On the ostracism of Aristides, cf. Plut. *Arist.* 7.

§ 8. τετάρτῳ ἔτει] 481/o. This fixes the date of the archonship of Hypsichides, a name that is now known for the first time. Plut., *Arist.* 8, says that the Athenians recalled Aristides, Ξέρξου διὰ Θερραλίας καὶ Βοιωτίας ἐλαίνοντος, i.e. in the spring of 480 B.C. He adds that the vote for the recall was passed in the third year after the banishment. This note of time may be explained by the fact that, if the vote for ostracising Aristides took place at the 6th (or 8th) *πρυτανεία* (c. 43 § 5), this would fall early in B.C. 483; and the corresponding date in 480 would be the end of the third year after.

κατεδέξαντο] Andoc. i § 107 (of the same incident), ἐγνωσαν τοὺς τε φεύγοντας καταδέξασθαι καὶ τοὺς ἀτίμους ἐπιτίμους ποιῆσαι.

τὸ λοιπὸν] [Dem.] 26 § 6, Ἀριστείδην

μὲν γὰρ φασιν ὑπὸ τῶν προγόνων μετασθέντα ἐν Αἰγίνῃ διατρίβειν ἕως ὃ δῆμος αὐτὸν κατεδέξατο. Hdt. viii 79, ἐξ Αἰγίνης διέβη. Suidas, s. v. Ἀριστείδης, διέτριψεν ἐν Αἰγίνῃ φυγῶν. Ξέρξου δὲ ὡς αὐτὸν ἐν τῇ φυγῇ πρεσβευσαμένον καὶ τριχιλοῖς δαρεικοῖς... διδόντος, οὐδὲν ἐπιστρέφειν εἰς τὴν Περσικὴν πλοῦτον κτλ. The fact that Aristides remained in Aegina explains the provision that henceforth persons ostracised were to reside outside Geraestus and the Scyllaeae promontory. According to Plutarch (*Cim.* 17), Cimon when ostracised appeared at Tanagra (Wyse in *Class. Rev.* v 274 b).

ἐκτὸς] Mr Kenyon, retaining ἐντὸς, suggests that the object of the regulation was to keep the ostracised person 'within very narrow boundaries,' so as to obviate the danger of a banished citizen entering into communication with Persia. But, as Aristides had remained within these limits, it is more reasonable to suppose that the line beyond which the ostracised person was to withdraw was thenceforward made the subject of special regulation. Banishment had in fact to be defined more strictly. Otherwise the exile might remain within a very short distance of Attica and carry on intrigues against his opponents.

Themistocles, while under ostracism,

Γεραιστοῦ καὶ Σκυλλαίου κατοικεῖν ἢ ἀτίμους εἶναι καθ- 42
ἀπαξ.

23. τότε μὲν οὖν μέχρι τούτου προήλθεν ἡ πόλις ἅμα τῇ
δημοκρατίᾳ κατὰ μικρὸν αὐξανομένη· μετὰ δὲ τὰ Μηδικὰ πάλιν
ἴσχυσεν ἡ ἐν Ἀρείῳ πάγῳ βουλὴ καὶ διώκει τὴν πόλιν, οὐδενὶ
δογματι λαβοῦσα τὴν ἡγεμονίαν ἀλλὰ διὰ τὸ γενέσθαι τῆς περὶ
Σαλαμίνα ναυμαχίας αἰτία. τῶν γὰρ στρατηγῶν ἑξαπορησάντων 5
τοῖς πράγμασι καὶ κηρυξάντων σῶζειν ἕκαστον ἑαυτόν, πορίσασα
2 δραχμὰς ἑκάστῳ ὅκτῳ διέδωκε καὶ ἐνεβίβασεν εἰς τὰς ναῦς. διὰ

42 ἀτίμοις Hude.

XXIII 1 TOTE: τὸ Poste (H-L). 2 ΔΥΞΑΝΟΜΕΝΗ (plerique), -μένη Richards
(Th). 5 διαπορησάντων Richards, coll. Cobet V. L. f. 219. 6 ὠΖΕΙΝ: σῶζειν
(edd.), cf. Meisterhans, p. 179³. <χρήματα> πορίσασα Papageorgios. 7 inter
ἐκάστῳ et ὅκτῳ lacunam sine causa indicat B, coll. Plut. *Them.* 10, ἐκάστῳ τῶν στρα-
τευομένων; 'non recte' B⁴ appendix.

TESTIMONIA. XXIII 5—7 *Plut. *Them.* 10 οὐκ ὄντων δὲ δημοσίων χρημάτων τοῖς
'Αθηναίοις Ἀρ. μὲν φησὶ τὴν ἐξ Ἀρείου πάγου βουλὴν πορίσασαν ἑκάστῳ τῶν στρα-
τευομένων ὅκτῳ δραχμὰς αἰτιωτάτην γενέσθαι τοῦ πληρωθῆναι τὰς τριήρεις, Κλειδῆμος
δὲ καὶ τοῦτο τοῦ Θεμιστοκλέους ποιεῖται στρατήγημα.

lived at Argos, Thuc. i 139, ἔχων διαίταν
μὲν ἐν Ἀργεῖ (Plut. *Them.* 23 § 1), ἐπι-
φοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννη-
σον, and afterwards went to Corcyra, and
Epirus, to Pydna in Macedonia, and
thence to Naxos and Ephesus. He clearly
kept outside the limits described in the
text as emended. Hyperbolus, again,
lived in Samos (Thuc. viii 73 § 2). Both
these cases exemplify the rule. According
to the Schol. on Aristoph. *Vesp.* 947,
one of the differences between those who
are banished for life and those who are
ostracised is that the former 'have no
fixed place of abode, no time of return
assigned, but the latter have' (καὶ τόπος
ἀπεδίδωτο καὶ χρόνος).

Γεραιστοῦ] The cape at the s. e.
extremity of Euboea. (Hdt. viii 7, ix
105, Thuc. iii 3 § 4.) Σκυλλαίου]

the cape at the eastern extremity of the
territory of Troezen (Thuc. v 53), the most
easterly point of the Peloponnesus, and
forming (with the opposite promontory of
Sunium) the entrance to the Saronic gulf.
ἀτίμους—καθ'ἀπαξ] The penalty is
that of perpetual ἀτιμία. For καθ'ἀπαξ
in this connexion cf. Dem. *Mid.* §§ 32,
87, *Aristog.* i § 30. The various disa-
bilities in such a case are enumerated by
Aeschines, c. *Timarch.* § 18 (see Smith,
Dict. Ant. i 242 a).

XXIII, XXIV. The supremacy of the
Areopagus. *Aristides* and *Themistocles*.

XXIII § 1. προήλθεν ἡ πόλις—αὐξα-
νομένη] Hdt. v 76, Ἀθηναῖοι μὲν νυν

πῦξηντο, and v 66, Ἀθηναί...ἐγένοντο
μέζονες. αὐξανομένη is the opposite of
ὕποφερομένη (25 § 1). This is supposed by
Kaibel (48) to be a medical metaphor
suggested by Hippocrates.

μετὰ τὰ Μηδικὰ—βουλῇ] *Pol.* viii
(v) 4, 1304 a 20, ἡ ἐν Ἀρείῳ πάγῳ βουλὴ
εὐδοκίμησασα ἐν τοῖς Μηδικοῖς ἔδοξε συν-
τονωτέραν ποιῆσαι τὴν πολιτείαν.

οὐδενὶ δόγματι κτλ.] This is said of the
Areopagus to contrast it with the Four
Hundred (c. 29) and the Thirty (c. 34
end, and *Isocr.* *Areop.* 67, οἱ...ψηφίσματι
παραλαβόντες τὴν πόλιν).

τῆς περὶ Σαλαμίνα ναυμαχίας] *Pol.*
1304 a 22, ὁ ναυτικὸς ὄχλος γενόμενος
αἴτιος τῆς περὶ Σαλαμίνα νίκης καὶ
διὰ ταύτης (ταύτην? Susemihl) τῆς ἡγε-
μονίας διὰ τὴν κατὰ θάλατταν δύναμιν τὴν
δημοκρατίαν ἰσχυροτέραν ἐποίησεν.

ἑξαπορησάντων τοῖς πράγμασι] *Isocr.*
Paneg. 147, ἀπορήσας τοῖς παροῦσι πράγ-
μασι. Similarly διαπορεῖν c. dat.; for
ἑξαπορεῖν c. dat. cf. Polybius i 62, 1,
ἑξαπορεῖν τοῖς λογισμοῖς (Kaibel, 40).
For the general sense of the context, cf.
Cic. de Off. i 75, et *Themistocles quidem*
nihil dixerit, in quo ipse Areopagum adiuv-
erit, at ille vere a se adiutum Themis-
toclem; est enim bellum gestum consilio
senatus eius qui a Solone erat constitutus.
Cf. also Wilamowitz, i 139 f.

πορίσασα δραχμὰς] Probably from
the sacred treasure on the Acropolis;
cf. Philippi, *Areopag.* 293; Oncken,
Staatslehre, 468.

ταύτην δὴ τὴν αἰτίαν παρεχώρουν αὐτῆς τῷ ἀξιώματι, καὶ ἐπολι-
τεύθησαν Ἀθηναῖοι καλῶς καὶ κατὰ τούτους τοὺς καιροὺς. συνέβη
10 γὰρ αὐτοῖς περὶ τὸν χρόνον τούτον τά τε εἰς τὸν πόλεμον ἀσκήσαι
καὶ παρὰ τοῖς Ἑλλήσιν εὐδοκιμῆσαι καὶ τὴν τῆς θαλάττης ἡγεμο-
νίαν λαβεῖν ἀκόντων Λακεδαιμονίων. ἦσαν δὲ προστάται τοῦ 3
δήμου κατὰ τούτους τοὺς καιροὺς Ἀριστείδης ὁ Λυσιμάχου καὶ
Θεμιστοκλῆς ὁ Νεοκλέους, ὁ μὲν τὰ πολέμια *δοκῶν, ὁ δὲ τὰ πολι-

8 ΑΥΤ(ΗΝ)ΤΩΙΑΞΙΩΜΑΤΙ: αὐτῇ τῷ ἀξιώματι K; αὐτῆς ἀξιώματι Rutherford;
αὐτῆς τῷ ἀξιώματι Blass (H-L, K-W³, Kaibel 178, B⁴, K⁴, Th); αὐτῇ τοῦ ἀξιώματος
Joh. Mayor (K-W^{1,2}, S¹). 9 καὶ secl. Poland, Radinger, K, K-W; retinent H-L
(B, Th), coll. 33 § 3; defendit Keil, Sol. 206. 10 Κ(ΑΤΑ) supra scripto ΠΕ[ΡΙ]. κατὰ
K³, Th: περὶ B, K⁴. κατὰ (vel περὶ) τὸν αὐτὸν χρόνον secl. K-W. 'eis inter scribendum
in π(ε)ρι corr. manu 1, probante K' (Th): ceteri eis. 12 ΑΚΟΝΤΩΝ (K, K-W,
B, Th): ἐκόντων Jos. Mayor (Class. Rev. v 112 δ), Gennadios: εἰκόντων Naber (H-L).
14 ΠΟΛΕΜΙΑ (K, K-W, H-L, Th): πολεμικά Blass, Richards, E S Thompson (S¹);
πολέμια defendit K coll. Thuc. i 18 εὐ παρεσκευάσαντο τὰ πολέμια, et iv 80 ἐν τοῖς
πολεμίοις γεγενῆσθαι σφίσιν ἄριστοι. ΔΑΚΩΝ retinent K, K-W¹, B^{2,3}, cf. Xen. Cyr. i
5, 9, οἱ ταῦτα τὰ πολεμικά ἀσκοῦντες; δοκῶν Richards, E S Thompson, Kontos, Lipsius
(H-L, K-W³, B^{1,4}, Th); δοκῶν ἀσκεῖν conicit K (K⁴). 14—15 ΠΟΛΕΜΙΚΑΔΕΙΝΟΣ
per errorem, corr. K.

§ 2. παρεχώρουν αὐτῆς τῷ ἀξιώματι]
'yielded to its reputation,' ἀξίωμα, which
means οὐ τις παρὰ τῶν πλειόνων ἡξιώθη,
can be appropriately applied to the Areo-
pagus, but not to the people (Kaibel,
178).

The most common construction of παρα-
χωρεῖν is c. dat. pers. et gen. rei vel loci.
Isocr. 118 D, π. τοῖς ἐχθροῖς τῆς ἡμετέρας.
Aeschin. 54, 21. Polyb. iv 5, i etc., π.
τινὶ τῆς πολιτείας, τῆς ἀρχῆς (L and S).
Similarly εἰκειν τινὶ τῆς ὁδοῦ (Hdt. ii 80).
For ἀξίωμα, cf. Thuc. vi 15 § 2, ὡν ἐν
ἀξιώματι ὑπὸ τῶν ἀστών, and i 130 § 1.

Mr Kenyon formerly printed παρεχώρουν
αὐτῇ τῷ ἀξιώματι, 'gave place (or 'pre-
cedence') to it in rank' (or 'reputation').
The simple dat. may here be equivalent
to ἐν—. The latter is found in Magn.
Mor. ii 1, 1198 δ 28, ὁ ἐν τούτοις παρα-
χωρῶν ἐπεικῆς, but I can find no exact
parallel for the dative alone.

ἐπολιτεύθησαν—καλῶς] With the sub-
sequent context, cf. Isocr. Areop. 51 (of
the Areopagus), ἥς ἐπιστατοῦσης οὐ δικῶν
οὐδ' ἐγκλημάτων οὐδ' εἰσφορῶν οὐδὲ πένι-
ας οὐδὲ πολέμων ἢ πόλεις ἔγμεν... παρείχον γὰρ
σφᾶς αὐτοὺς τοῖς μὲν Ἑλλήσι πιστοὺς, τοῖς
δὲ βαρβάρους φοβερούς· τοὺς μὲν γὰρ σεσω-
κότες ἦσαν κτλ., and §§ 80, 82. Pansath. 151,
τὰς πράξεις τὰς ἐκ τοῦ καλῶς πολιτεύεσθαι
... 152, παρὰ τοῖς Ἑλλήσιν εὐδοκιμη-
σης παρὰ πᾶσιν εὐδοκίμοισης.

καὶ κατὰ τούτους τοὺς καιροὺς] καὶ is
perhaps added because Athens had been

well governed when the Areopagus was
in power before, cf. § 1, πάλιν ἰσχυσεῖν
(Newman).

τὴν τῆς θαλάττης ἡγεμονίαν κτλ.]
Isocr. Paneg. 72 (after the Persian wars),
οὐ πολλῷ δ' ὕστερον τὴν ἀρχὴν τῆς θαλάτ-
της ἔλαβον, ὄντων μὲν τῶν ἄλλων Ἑλ-
λήνων, οὐκ ἀμφισβητούντων δὲ τῶν νῦν ἡμᾶς
ἀφαιρεῖσθαι ζητούντων, de Pace 30, παρ'
ἐκόντων τῶν Ἑλλήνων τὴν ἡγεμονίαν ἐλά-
βομεν, Pansath. 67, οἱ σύμμαχοι τὴν ἡγε-
μονίαν ἡμῶν τὴν κατὰ θάλατταν ἔδσαν.
Thuc. i 96, παραλαβόντες οἱ Ἀθ. τὴν ἡγε-
μονίαν... ἐκόντων τῶν ξυμμάχων διὰ τὸ
Πανσανίου μῖσος. Dem. 3 § 24, πέντε
καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἤρξαν
ἐκόντων. In Xen. Hell. vi § 34 a Spartan
declares that the Athenians were chosen
leaders at sea τῶν Λακεδαιμονίων συμ-
βουλευομένων. None of the above passages
shows that the Lacedaemonians were
really willing to surrender the supremacy;
and in Thuc. i 96 the reference is not to
the Lacedaemonians, but to the allies of
Athens who smarted under the over-
bearing conduct of Pausanias. Hence
ἐκόντων should be retained.

§ 3. προστάται τοῦ δήμου] c. 2 § 2, and
c. 28. Holm, Gr. Gesch. ii 43, 110.

Νεοκλέους] Plut. Them. 1, N. οὐ τῶν
ἀγαν ἐπιφανῶν Ἀθῆναις.

τὰ πολέμια] πολέμος is rare in Ar.
On the other hand, we have Pol. 1305
a 14, ἀπειρία τῶν πολεμικῶν, 1285 b 18,
ἡγεμονία τῶν πολεμικῶν. Ind. Ar. Cf.
c. 3 l. 7.

τικά δεινὸς εἶναι καὶ δικαιοσύνη τῶν καθ' ἑαυτὸν διαφέρειν· διὸ 15
 4 καὶ ἐχρῶντο τῷ μὲν στρατηγῷ, τῷ δὲ συμβούλῳ. τὴν μὲν οὖν τῶν
 τειχῶν ἀνοικοδόμησιν κοινῇ διώκησαν, καίπερ διαφερόμενοι πρὸς
 ἀλλήλους, ἐπὶ δὲ τὴν ἀπόστασιν τὴν τῶν Ἰώνων ἀπὸ τῆς τῶν
 Λακεδαιμονίων συμμαχίας Ἀριστείδης ἦν ὁ προτρέψας, τηρήσας 20
 5 τοὺς Λάκωνας διαβεβλημένους διὰ Πανσανίαν. διὸ καὶ τοὺς 20
 φόρους οὗτος ἦν ὁ τάξας ταῖς πόλεσιν τοὺς πρώτους ἔτει τρίτῳ
 μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν ἐπὶ Τιμοσθένους ἄρχοντος, καὶ
 [Col. 10] τοὺς ὅρκους ὥμοσεν τοῖς Ἰωσιν || ὥστε τὸν αὐτὸν ἐχθρὸν εἶναι καὶ
 φίλον, ἐφ' οἷς καὶ τοὺς μύδρους ἐν τῷ πελάγει καθείσαν.

15 δεινὸς εἶναι B, K-W²³, K⁴, Th.

ΜΑΧΙΑΝ :—ἀπὸ τῆς—συμμαχίας Blass, H-L, K-W, K³, Th. ἐκ τῆς Papageorgios coll. Thuc. v 81.

21 πόλεσι H-L, B⁴.

22 Δ(ΙΔ) Τ(ΗΝ) superscripto Μ(ΕΤΑ) manu I.

23 ὥμοσε H-L, B.

δικαιοσύνη] Plut. *Arist.* 3 fin., and 7, τὸν δίκαιον.

τῷ μὲν στρατηγῷ, τῷ δὲ συμβούλῳ] In Plut. *Aristeides* c. 8, Aristeides says in his speech to Themistocles, σὺ μὲν ἄρχων καὶ στρατηγῶν, ἐγὼ δ' ὑπουργῶν καὶ συμβουλευῶν. Aristotle obviously refers to the rival claims of Themistocles and Aristides in *Pol.* viii (v) 8, 1309 a 39, ἔχει δ' ἀπορίαν, ὅταν μὴ συμβάλῃ ταῦτα πάντα (φίλιαν πρὸς τὴν καθεστῶσαν πολιτείαν... δύναμιν μεγίστην τῶν ἔργων τῆς ἀρχῆς... ἀρετὴν καὶ δικαιοσύνην) περὶ τὸν αὐτὸν, πῶς χρὴ ποιεῖσθαι τὴν αἵρεσιν... ἐν στρατηγίᾳ μὲν (δεῖ βλέπεω) εἰς τὴν ἐμπειρίαν μάλλον τῆς ἀρετῆς... ἐν δὲ φυλακῇ καὶ ταμείᾳ τοῦναντίον. On the other hand Isocr., *Panath.* 143, strangely maintains that the best σύμβουλος will also prove the best general (*Class. Rev.* v 161 a).

§ 4. τειχῶν ἀνοικοδόμησιν] Thuc. i 89 § 3, τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο καὶ τὰ τεῖχη. Themistocles went as envoy to Sparta to gain time while the walls were being built (*ib.* 90), while Aristides was one of the ἐμπρέσβεις who afterwards announced to Themistocles ἔχειν ἱκανῶς τὸ τεῖχος (91 § 3). Cf. Busolt, ii 321-9², iii 41—50².

ἀπόστασιν τὴν τῶν Ἰώνων] Thuc. i 95 § 1, ἐν τῇδε τῇ ἡγεμονίᾳ ἤδη βιαίοις ὄντος αὐτοῦ (Pausanias) οἱ τε ἄλλοι Ἕλληνες ἤχθοντο καὶ οὐχ ἥκιστα οἱ Ἴωνες... φοιτῶν-τές τε πρὸς τοὺς Ἀθηναίους ἤξιουν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ συγγενές καὶ Πανσανίᾳ μὴ ἐπιτρέπει. Plut. *Arist.* 23. On the other hand Hdt. viii 3, πρό-φασιν τὴν Πανσανίῳ ὕβριν προῖχόμενοι ἀπειλόντο τὴν ἡγεμονίαν τοῖς Λακεδαιμονίοις. On Pausanias cf. *Pol.* 1307 a 2, 1333 b 32.

§ 5. τοὺς φόρους] 'tributes.' Thuc. i 96, ἔταξαν ὥς τε εἶδει παρέχειν τῶν πόνων χρήματα πρὸς τὸν βάρβαρον καὶ ὡς ναῦς... καὶ ἑλληνοταμίαι τότε πρώτων Ἀθηναίους κατέστη ἀρχῇ, οἱ ἐδέχοντο τὸν φόρον· οὗτοι γὰρ ὠνομάσθη τῶν χρημάτων ἡ φορά. v 18 § 4, τὰς πόλεις φερούσας τὸν φόρον τὸν ἐπ' Ἀριστείδου. Plut. *Arist.* 24. Schol. Aeschin. 3 § 258, Ἀριστείδης ὁ τοὺς φόρους τάξας τοῖς Ἕλλησι. The φόρος was fixed in the first instance at 460 talents.

ἐπὶ Τιμοσθένους] B.C. 478/7.

The commencement of the Athenian ascendancy is placed by Diodorus (xi 41) in the year of Adeimantus (477/6). This is the date accepted by Clinton. Ephorus appears to have placed the first payment of tribute in the spring of 476 (Busolt, *Rhein. Mus.* xxxvii 313), and accordingly this has been the date usually assigned to the formation of the Confederacy of Delos.

Dem., *Phil.* iii 23, makes the Athenian ascendancy last 73 years, and the Lacedaemonian 29. The 29 years are reckoned from the battle of Aegospotami (July 405) to the battle of Naxos (Sept. 376). As the first of these battles marked the end of the Athenian empire, it follows that Dem. reckoned the beginning of the Athenian empire from 478, the first year after the Persian wars. For further details, see Clinton's *Fasti*, Appendix, c. 6; and Busolt, ii 345², iii 69².

τοὺς ὅρκους ὥμοσεν] Plut. *Arist.* 25, ὁ δ' Ἀριστείδης ὥρκισε μὲν τοὺς Ἕλληνας καὶ ὥμοσεν ὑπὲρ τῶν Ἀθηναίων, μύδρους ἐμβαλὼν ἐπὶ ταῖς ἀραιῖς εἰς τὴν θάλατταν. The same symbol of an irrevocable oath is recorded in Hdt. i 165, οἱ Φωκαῖες ἐποίησαντο ἰσχυράς καταράς τῷ ὑπολειπο-

24. μετὰ δὲ ταῦτα θαρρούσης ἤδη τῆς πόλεως καὶ χρημάτων ἡθροισμένων πολλῶν, συνεβούλευεν ἀντιλαμβάνεσθαι τῆς ἡγεμονίας, καὶ καταβάοντας ἐκ τῶν ἀγρῶν οἰκεῖν ἐν τῷ ἄστει· τροφήν γὰρ ἔσεσθαι πᾶσι, τοῖς μὲν στρατευομένοις, τοῖς δὲ φρουροῦσι, 5 τοῖς δὲ τὰ κοινὰ πράττουσι, εἰθ' οὕτω κατασχέσειν τὴν ἡγεμονίαν. πεισθέντες δὲ ταῦτα καὶ λαβόντες τὴν ἀρχὴν τοῖς τε συμμαχοῖς 2 δεσποτικωτέρως ἐχρῶντο πλὴν Χίων καὶ Λεσβίων καὶ Σαμίων·

B

A

XXIV 2 ΠΟΛΛΩΝΗΘΡΟΙΣΜΕΝΩΝ: ἡθροισμένων πολλῶν K, K-W³; ἡθρ. π. B¹, Th; π. ἡθρ. H-L, B¹⁻³; ἀθροισμένων π. K-W^{1,2} (Kaibel 179). 5 πράττουσιν H-L. 6 τοῖς τε: τοῖς B²⁻⁴, S¹.

μένω ἐνυτῶν τοῦ στόλου· πρὸς δὲ ταύτησι καὶ μύδρον σιδήρεον κατεπόντωσαν καὶ ὤμοσαν μὴ πρὶν εἰς Φωκαίην ἔξειν, πρὶν ἢ τὸν μύδρον τοῦτον ἀναφῆναι, in Callimachus, frag. 209, and in Horace, *Erod.* 16, 25.

τὸν αὐτὸν ἐχθρὸν εἶναι καὶ φίλον] Possibly this phrase may have been due to Persian diplomatic phraseology. To the present day, the common Oriental form is: 'The friend of X's friend, and the enemy of his enemies' (Sir Frederick Pollock).

XXIV § 1. θαρρούσης] c. 22 § 3. For the sense, cf. *Pol.* 1274 a 12, τῆς ναυαρχίας γὰρ ἐν τοῖς Μηδικαῖς ὁ δῆμος αἰτίος γενόμενος ἐφρονηματίσθη, 1341 a 30, μετὰ τὰ Μηδικὰ φρονηματισθέντες ἐκ τῶν ἔργων (Kaibel, 37 f).

καταβάοντας ἐκ τῶν ἀγρῶν κτλ.] In contrast to Pisistratus who encouraged agriculture with a view to preventing his subjects from living in Athens (c. 16 § 3).

§ 2. λαβόντες τὴν ἀρχήν] The simple verb is similarly used in *Isocr.* 4 § 72; 5 § 61; 7 § 7; 8 §§ 30, 69, 74, 104; 16 § 103. He has παραλαβεῖν τὴν ἀρχήν in 4 § 100; 8 § 101; κατασχέειν in 4 § 102, 8 § 126.

δεσποτικωτέρως] This comparative of the adverb is not in L and S. *Pol.* iv 10, 3, τὸ δεσποτικὸς ἀρχεῖν.

πλὴν Χίων καὶ Λεσβίων καὶ Σαμίων] Thuc. i 19, (in the interval between the Persian and Peloponnesian wars) Ἀθηναῖοι δὲ (τοὺς ξυμμάχους ἡγοῦντο) ναὺς τε τῶν πόλεων τῷ χρόνῳ παραλαβόντες, πλὴν Χίων καὶ Λεσβίων, καὶ χρήματα τοῖς πᾶσι τάξαντες φέρειν. Even when (under Pericles) the confederacy of Delos was transformed into an empire on the part of Athens, with her former confederates degraded into tributary dependencies, Chios, Samos and Lesbos alone remained

on their original footing of autonomous allies.

It was after the revolt of *Samos* in 440 B.C. that that island was conquered by an armament under ten generals, including Pericles and Sophocles, and after a prolonged contest disarmed and dismantled (Thuc. i 115—117). Lesbos and Chios still remained in a privileged position (Thuc. iii 10).

Mitylene and the greater part of *Lesbos* revolted in 428 (*ib.* 2), one of the reasons being that the Mitylenaeans 'had no security that Athens would not degrade them into the condition of subject-allies like the rest' (*ib.* 10 *fin.*). The fortifications of Mitylene were razed, all her ships of war captured, and the greater part of the island allotted to Athenian settlers (*ib.* 50).

In 425 *Chios* incurred the suspicion of Athens by building a new wall, which implied an intention to revolt (Thuc. iv 51). The Athenians insisted on the destruction of the wall (52). Chios actually revolted in 412 and was much harassed by the Athenians (Thuc. viii 14—61).

It is to the result of these revolts that Aristotle refers in *Pol.* iii 13, 1284 a 39, where, after speaking of ostracism as a means of suppressing undue prominence, he adds: τὸ δ' αὐτὸ καὶ περὶ τὰς πόλεις καὶ τὰ ἔθνη ποιοῦσιν οἱ κύριοι τῆς δυνάμεως, οἷον Ἀθηναῖοι μὲν περὶ Σαμίου καὶ Χίου καὶ Λεσβίου (ἐπεὶ γὰρ θάπτον ἐγκρατῶς ἔσχον τὴν ἀρχήν, ἐταπείνωσαν αὐτοὺς παρὰ τὰς συνθήκας). But (as observed by Schlosser) the remark in the *Politics* is untrue of Lesbos, and barely true of Samos and Chios. The account in the text correctly describes the position of privilege at first enjoyed by these three islands. The passage in the *Politics* refers to a later time and is therefore not inconsistent with the text (cf. W. L. New-

τούτους δὲ φύλακας εἶχον τῆς ἀρχῆς, ἐὼντες τὰς τε πολιτείας παρ
3 αὐτοῖς καὶ ἄρχειν ὧν ἔτυχον ἄρχοντες. κατέστησαν δὲ καὶ τοῖς
πολλοῖς εὐπορίαν τροφῆς, ὥσπερ Ἀριστείδης εἰσηγήσατο. συνέ- 10
βαινε γὰρ ἀπὸ τῶν φόρων καὶ τῶν τελῶν [[καὶ τῶν συμμάχων]]

8 <τὰς> παρ', Richards, Papabasileios, K-W. 9 ἄρχοντες <αὐτοῖς ἐπιτρέ-
ποντες, καὶ —> 'dictum erat de cleruchis' K-W, e.g. <καὶ πόλεις οὐκ ὀλίγας ἀνθισ-
ταμένας βίᾳ καταστρεφάμενοι κληρουχίας κατελάμβανον> Kaibel, 179 f. 10 συνέ-
βαινε H-L. 10—22 'idoneam sententiam non praebeant... certe ipsi auctori tribuenda
non videntur' H-L; idem sentit Fr. Pollock. 11 ΦΟΡΩΝ: εἰσφορῶν Whibley
(H-L). καὶ τῶν συμμάχων secl. K-W^{1,2}, tuentur B, K-W³. καὶ del. van Leeuwen.
τῶν <ἀπὸ τῶν> συμμάχων Hude.

man, *Class. Rev.* v 162 b, and on *Pol.* l. c.

On the relations of Athens to Chios, Lesbos and Samos, cf. Wilamowitz, *Aus Kydathen*, pp. 11, 12.

ἐὼντες] The two constructions of ἐὼν are here combined, (1) the acc., as in *Pol.* v 7, 1307 b 16, κινήσαντας τὸν νόμον ἐάσαν τὴν ἄλλην πολιτείαν, and (2) the inf., as *ib.* 3, 1302 b 20, ἐάσαντας γενέσθαι ἰᾶσθαι ὕστερον.

ὧν ἔτυχον ἄρχοντες] For Chian possessions on the mainland, cf. *Hdt.* i 160, vi 28, viii 106; cf. the ἀκταῖαι πόλεις of the Mitylenaeans, *Thuc.* iii 50, iv 52 (*Wyse*).

§ 3. ὥσπερ Ἀριστείδης εἰσηγήσατο] 'If the policy of Aristides is placed in a less favourable light than we should expect, inasmuch as he is said to have converted a citizen-body largely consisting of peasants into an urban citizen-body subsisting on pay and exercising a despotic authority over the subject states, and thus to have contributed to the establishment of an extreme democracy, we remember that we are taught in the *Politics* (iv 6, 5, 1292 b 41 *sqq.*) to connect the establishment of a τελευταία δημοκρατία with a large increase in the size of the city and with the provision of pay, and also that Theophrastus' opinion of Aristides was not an altogether favourable one (*Plut. Arist.* c. 25).' (W. L. Newman in *Class. Rev.* v 162 b.)

τῶν φόρων] See note on 23 § 5.

τῶν τελῶν] 'taxes.' With the exception of the produce of plunder in war and sale of prisoners, the φόρος was at this time the only source of revenue from foreigners. (The duty on merchandise passing to or from the Euxine was not levied until 409.) Hence the reference in τελῶν is to taxes imposed by the Athenians and levied at home, whether

(1) ordinary taxes, such as harbour-dues, market-dues, court-fees, and payments made by resident aliens, or (2) extraordinary taxes. The latter were levied for special purposes, viz. the property-tax (εἰσφορά) which was practically a war-tax, and the λητουργίαι, or compulsory services. These last did not contribute towards the support of the citizens except by relieving them of expenses which might otherwise have fallen on the public chest. Lastly, there was the income derived from rents of public lands, and from the mines at Laurium.

In *Thuc.* vi 91, 6, Alcibiades enumerates some of these sources of revenue, viz. the mines, the public land and the law-courts and the tribute paid by the allies (τῆς ἀπὸ τῶν συμμάχων προσόδου). There is a fuller enumeration in *Aristoph. Vesq.* 656, καὶ πρῶτον μὲν λογίσαι φαύλους, μὴ ψήφοις, ἀλλ' ἀπὸ χειρὸς, τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων ξυλλήβδην τὸν προσιόντα· κἀξω τούτων τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἐκατοστὰς, πρυτανεία, μέταλλ', ἀγοράς, λιμένας, μισθοὺς καὶ δημόπρατα (making a total of nearly 2000 talents, of which the 6000 δικασταὶ received 150).

As the σύμμαχοι contribute no payment except the φόρος, it is clear that the mention of them in the text is superfluous. See, however, Wilamowitz, ii 206.

'The text, as it stands, appears to imply that the citizens of Athens derived maintenance from the allies over and above the φόροι and the τέλη paid by them; cf. [*Xen.*] *Rep. Ath.* i 16—18. Fees paid by the allies in lawsuits may be included in the reference, for these helped to maintain the dicasts (*Gilbert*, i 382¹, 4). There was also an ἐπιφορά (*ib.* 397). The visits of the citizens of the allied states to Athens would be another source of profit' (Newman).

πλείους ἢ δις μυρίους ἄνδρας τρέφεσθαι. δικασταὶ μὲν γὰρ ἦσαν ἑξακισχίλιοι, τοξόται δ' ἑξακόσιοι καὶ χίλιοι, καὶ πρὸς τούτους ἰππεῖς χίλιοι καὶ διακόσιοι, βουλὴ δὲ πεντακόσιοι, καὶ φρουροὶ 15 νεωρίων πεντακόσιοι, καὶ πρὸς τούτοις ἐν τῇ πόλει φρουροὶ πεντή-

12 ΔΙΚΑΣΤΑΙ: ὁπλῖται? van Leeuwen, Gennadios.

15 τῇ secl. κ-ω², B.

πλείους ἢ δις μυρίους] The numbers actually specified amount to 15,750. If to this we add (with Mr Kenyon) '4000 men for the 20 guard-ships at the usual rate of 200 men to each ship,' we obtain a total of 19,750, not including the orphans and other privileged persons mentioned at the end of the chapter. 20,000 is the number, mentioned at another date, in *Ar. Vesp.* 709, δύο μυριάδας, and 30,000 in *Eccl.* 1132 πολιτῶν πλείων ἢ τρισμυρίων ὄντων τὸ πλῆθος (cf. *Hdt.* iii 97). Koehler, *SB. Berlin Akad.* 1892, 342 f, suggests that it was only the total that the author found in his authority, and that the several items are guesses of his own. The number of the Athenian citizens in the 5th century is discussed by Østbye, *Kristiania*, 1894.

δικασταί] As these were not paid until the time of Pericles, this must be (as Mr Kenyon notices) an anticipation of the results of the policy initiated by Aristides. ἑξακισχίλιοι] i.e. 600 for each tribe. This is apparently the number of the dicasts in the times of the democracy after Cleisthenes. The *Heliastae* were instituted by Solon; but their number in his days is unknown, though it was probably not very small. 6000 dicasts appear in *Ar. Vesp.* 662. There is, however, no mention of any such number in the second part of the present treatise (cf. Macan, in *Cl. Rev.* 1896, 201).

τοξόται] The context shews that *citizens* serving as bowmen are meant. The figures in the text are partly borrowed from *Thuc.* ii 13 § 7, where Pericles, on the outbreak of the Peloponnesian war, estimates the number of the τοξόται at 1600, and the ἰππεῖς at 1200 ἐν ἰπποτοξόταις. In *Thuc.* vi 25 Nicias requires for the Sicilian expedition τοξοτῶν τῶν αὐτόθεν καὶ ἐκ Κρήτης. *Gilbert, Gr. St.*, i 305², quotes CIA i 79, τοξόται οἱ ἀστικοί; i 45, (κατὰ) φυλάς τοχ(σ)ταί δέκα; and i 55, 433, 446; *ib.* i 79, οἱ πότταρχοι. The 1600 freeborn bowmen in the text must be distinguished from the 1200 Scythian bowmen of Andocides (*de Pace*, 7) and Aeschines (*F. L.* §§ 173-4). The latter were a police force instituted in 480 B.C. when 300 were purchased for this purpose by the state (*Andoc. l. c.* 5).

ἰππεῖς] The same number is found in *Thuc.* ii 13 § 7, and in Andocides and Aeschines (*l. c.*). In 490 Athens had no cavalry (*Hdt.* vi 112). The number gradually rose to 1000, *Arist. Eq.* 225, Philochorus ἐν τετάρτῳ (B.C. 456-404) *ἀρ.* Hesych. s. v.; and this number was maintained in the fourth century (*Xen. Hippiarch.* 9, 3; *Dem.* 14 § 13). The number 1200 in *Thuc.* includes the ἰπποτοξόται. As the latter were Scythian slaves, it was a discredit to an Athenian citizen to serve in this force (*Lys.* 15 § 6). The fact that only 1000, out of the total 1200, are really citizens is apparently overlooked in the text. *Gilbert, Gr. St.*, i 305², n. 5, quotes Philochorus, *l. c.*, διάφορα γὰρ ἦν ἰππέων πλῆθη κατὰ χρόνον Ἀθηναῖοι, but holds that little credit can be given to any statements giving 1200 as the total number of the ἰππεῖς alone.

φρουροὶ νεωρίων] I cannot find any other passage in which these are expressly mentioned. In *Thuc.* ii 13 § 6 half the circuit of the Peiraeus and Munichia is described as ἐν φυλακῇ, and the total number of ὁπλῖται τῶν ἐν τοῖς φρουροῖς καὶ τῶν παρ' ἐπαλξιν is 16,000 (*ib.* § 3). This number is the force employed on the outbreak of war.

ἐν τῇ πόλει φρουροί] The mention of the νεώρια in the previous clause might at first sight suggest that these φρουροὶ were concerned with the upper πόλις in contrast with the Peiraeus: but, if so, we should expect ἐν τῷ ἄστει as the normal term to express this contrast. It is therefore probable that τῇ πόλει refers to the *Acropolis*, and it is so translated by Th. Reinach (cf. K. Wernicke, in *Hermes*, 1891, 51-75). This view (as Mr Wyse suggests to me) is supported by an inscr. of the 5th cent. published in the *Bulletin de Corr. Hellénique*, 1890, 177-180, and ascribed to 447 B.C. in CIA iv 3, 26 a, [τ]ὴν πόλιν . . . ο . . . [ο]ἱκο[δ]ομησάι [ἔ]πως ἂν δραπέτης μὴ [εἰ]σ[ι]ν μηδὲ λωποδότη[ς] ταῦτα δὲ ξυγγρα[φ]ῆσαι μὲν Καλλικρά[τ]η(ν) ὅπως ἀριστα κα[ὶ] εὐτελέστατα σκε[λ]εῖν[α] [σ]ταυ[ρ]ο, μισθώσα[ι] δὲ τοὺς πωλητὰς ὅπως ἂν ἐντοῖς ἐξή[κ]οντα ἡμερῶν ἐπισκε[λ]εῖν[α]σθῇ, φύλακας δὲ [εἶ]ναι τρεῖς μὲν τοξό[τ]ας ἐκ τῆς φυλῆς τῆς [π]ρυτανεούσης. M. Foucart understands the three τοξόται who

κοντα, ἀρχαὶ δ' ἐνδημοὶ μὲν εἰς ἑπτακοσίους ἀνδρας, ὑπερόριοι δ' εἰς † ἑπτακοσίους· πρὸς δὲ τούτοις, ἐπεὶ συνεστήσαντο τὸν πόλεμον

16 Μ(ΕΝ) ΗCΑΝ ΕΙC.
putant K-W (B, K¹, Th).

πόλεμον Richards; nihil mutandum putat Kaibel 181.

17 ἑπτακοσίους· numerum e v. 16 male repetitum
'an <τὰ εἰς> τὸν πόλεμον?' K-W^{1,2}; κατέστησαν ἐς τὸν

are to act as φύλακες to be *trois Scythes*, on the ground that the police was not recruited from the citizens, but it will be observed that they belong to a φυλή and are therefore citizens. They are appointed to guard the approach to a particular part of the *Acropolis* and to prevent runaway slaves from seeking sanctuary in the temples. πόλις, or ἡ πόλις, is regularly used of the *Acropolis* in the 5th century. Thuc. ii 15 *fin.* (καλεῖται) ἡ ἀκρόπολις μέχρι τοῦδε ἐτι ὕπ' Ἀθηναίων πόλις. Cf. c. 8 l. 24.

'Aristophanes always uses ἐν πόλει (*Eg.* 267), πρὸς πόλιν (*Nub.* 69), without the article, when he means the *Acropolis*. In prose writers, however, there are places where the MSS give the article: Xen. *Anab.* vii 1, 27, ὑπαρχόντων πολλῶν χρημάτων ἐν τῇ πόλει, Aeschin. i § 97, οἰκίαν ὀπίσθεν τῆς πόλεως, Antiph. 6 § 39, διηλλάγην τοῖσι ἐν τῇ πόλει ἐναντίον μαρτύρων, [Xen.] *de Red.* 5 § 12, πολλὰ χρήματα εἰς τὴν πόλιν ἀνερχόμενα, Phil. *Per.* 32, δπως...οὐ δὲ δικασταὶ τὴν ψήφον ἀπὸ τοῦ βωμοῦ φέροντες ἐν τῇ πόλει κρίνοιν. ἐμ πόλει is no doubt the normal form in CIA i' (Wyse).

ἀρχαὶ...ἐνδημοί] The total number is large (Wilamowitz, ii 203), and there is nothing to shew that the higher offices of state are excluded. Schömann (*Ant.* p. 147, E. T.) says: 'so far as our knowledge extends, the offices of government were unpaid.' Again, on p. 402, 'official functionaries,' as contrasted with subordinates, 'served without pay' (cf. *ib.* 436). But in c. 62 the archons receive for maintenance 4 obols a day each, and in c. 29 (under the constitution of 411) the archons and *πρυτάνεις* are excepted from the rule that all offices should be without pay. The large number of the ἀρχαὶ ἐνδημοί (700), criticised by Köhler, is intelligible, if it includes all the minor officials, such as heralds and clerks, etc. (Kaibel, 181).

ὑπερόριοι] In *Pol.* iii 14, 1285 b 14, we have τὰ κατὰ πόλιν καὶ τὰ ἐνδημα καὶ τὰ ὑπερόρια συνεχῶς ἥρχον, and the term ὑπερόριος occurs again in b 18. Cf. law quoted in Aeschin. c. *Timarch.* 19, μηδὲ ἀρχὴν ἀρχέτω μηδεμίαν, μήτε ἐνδημον μήτε ὑπερόριον. Mr Kenyon's translation distinguishes between magistrates 'within

the city' and 'those whose jurisdiction lay outside it'; Mr Poste's (more satisfactorily) between 'home' and 'foreign' magistrates. The latter would naturally include the officials in the Athenian *κληρουχία*. The first *κληρουχία* was that settled on Salamis about 508/7 (Busolt, ii 444 n. 2²); the next, near Chalkis in 506 B.C. (*ib.* 442-4). The number of cleruchs sent out between 460 and 410 amounted to 9,950, not including those sent to Lemnos, Imbros and Aegina (Gilbert, *Gr. St.* i 502², note 3).

The cleruchs were subject to military orders, and we sometimes hear of civil magistrates being sent out by Athens, e.g. ἀρχοντες sent to Lesbos (Antiphon, *de Cae'de Her.* § 47). Cf. the ἐπίσκοποι of Aristoph. *Av.* 1022, 1050 (see Wilamowitz, *Aus Kydathen*, p. 75), the ἐπιμεληταὶ sent to Miletus (CIA iv 1, 22²) and in later times to Delos, Haliartos and Paros (Boeckh, i 508 a, and n. 709 Fränkel), and the ἐκλογῆς.

The ἀρχαὶ ὑπερόριοι would also include the φρουράρχοι, as at Erythrae, CIA i 9 (Ditt. no. 2), and 10. φρουραρχία is mentioned in Xen. *Mem.* iv 4, 17, and φρουράρχοι possibly in [Xen.] *de Rep. Ath.* i 18, τοὺς ἐκπλέοντας Ἀθηναίων ἐτιμῶν ἂν μόνους, τοὺς τε στρατηγούς καὶ τοὺς φρουράρχους (MSS τριηράρχους) καὶ τοὺς πρέσβεις (Wilamowitz, *Aus Kydathen*, pp. 73—76). Cf. inscr. ascribed to the beginning of the Peloponnesian war (CIA iv 3, 27 c), οἵτινες Ἀθηναίων ἀρχοῦσι ἐν τῇ ὑπερορίᾳ.

Here, as in the case of the ἀρχαὶ ἐνδημοί, Wilamowitz regards the total as too high (ii 204).

συνεστήσαντο τὸν πόλεμον] The phrase συστήσαι or συστήσασθαι πόλιν or πολιτεῖαν is found in the *Politics* and τὰ πράγματα συνίστασθαι (of tragic poets) in the *Poetics* 6, p. 1450 a 37. Again, in Thuc. i 15 § 2, we find κατὰ γῆν δὲ πόλεμος... οὐδὲς ξυνέστη, and Hdt. vi 108 has συνεστέωτας Βωιωτοῖσι for 'engaged in conflict with' the B. Here, if τὰ εἰς were to be inserted, it might mean 'organised,' as in Xen. *Anab.* vii 6 § 26 ἱππικὸν συνεσθηκός, cf. τὸ στράτευμα συνεσθηκός, of 'a standing army,' in Dem. p. 93 *fin.*, but this insertion is not necessary, cf.

18 ὕστερον, ὅπλῃται μὲν δισχίλιοι καὶ πεντακόσιοι, νῆες δὲ φρουρίδες εἴκοσι, ἄλλαι δὲ νῆες αἱ τοὺς φρουροὺς ἄγουσαι τοὺς ἀπὸ τοῦ

19 φοροῦς κ, et (lacuna post ἄγουσαι indicata) κ-w, Wilamowitz ii 205, Kaibel 182: φρουροὺς van Leeuwen et Blass (Th), coll. 62 § 1; φόρους 'vox aperte corrupta,' H-L; μισθοφόρους? Herwerden.

Polyb. iii 25, 1, πρὸ τοῦ συστήσασθαι τοὺς Καρχηδονίους τὸν περὶ Σικελίας πόλεμον (Kaibel).

The war must be the Peloponnesian war. This is confirmed by Andocides, *De Pace* § 7, where he recounts the advantages derived by Athens from the 30 years' peace with Sparta: *τρίηρεις ἄλλας ἑκατὸν ἐναντηγήσάμεθα νεωσοίκους τε ὥκοδομησάμεθα, χιλίους τε διακοσίους ἱππέας καὶ τοξότας τοσοῦτους ἐτέρους κατεστήσαμεν κτλ.* (Kaibel). Köhler, less satisfactorily, identifies it with the war of 459—452 B.C.

ὅπλῃται] The number 2,500 is difficult to reconcile with the figures mentioned elsewhere. The number of Athenians who fought at Marathon was 9,000 (Pausan. x 20, 2) or 10,000 (Justin ii 9); at Plataea, 8,000. In Thuc. ii 13 § 2, Pericles estimates the number of hoplites at 13,000 fit for service in the field, and 16,000 (of the oldest and the youngest of the citizens) as fit to serve on garrison duty and to man the walls. In Thuc. ii 31 § 2, the Athenians march into Megara with a force of not less than 10,000 hoplites who were citizens, and not less than 3,000 who were *μέτοικοι*. Achaenae (the largest of the demes) could put into the field 3,000 hoplites. Possibly these numbers are exceptionally large and represent the maximum number of hoplites available on an emergency; but the number in the text professes to be that of the hoplites on the outbreak of war. The armament for the Sicilian expedition included not less than 4,000 hoplites (Thuc. vi 31, 2). In Thuc. vii 20 the hoplites *ἐκ καταλόγου* number 1,200.

It seems certain that these 2,500 hoplites (as partly implied in *πρὸς τοῦτοις*) are in *addition* to such of the citizens who were available in time of war. Most of these have already been enumerated under previous headings. Thus, if we add to the 2,500 hoplites the 6,000 dicasts and the 500 members of the *βουλὴ*, we obtain a total of 9,000, the exact number of Athenians who (according to Pausanias) fought at Marathon. Again, if we further add the 700 home officials, we get a total of 9,700, only 300 less than the 10,000 Athenian hoplites who marched into Me-

gara early in the Peloponnesian war.

Blass understands by ὅπλῃται *qui continuo in praesidiis erant*.

νῆες—φρουρίδες] 'guard-ships.' In Thuc. iv 13 § 2 the Athenian fleet at Pylos includes *τῶν φρουρίδων τινὲς τῶν ἐκ Ναυπάκτου*: the ships from Zacynthus are 50 in all; of these 35 were already at that island in c. 5, and 4 ships came from Chios, leaving eleven as the number of guard-ships from Naupactus, which had been an Athenian naval station ever since its capture in 455 B.C. (Thuc. i 103). The only other passages in which 'guard-ships' are mentioned are Xen. *Hell.* i 3, 17, where they form part of the Spartan fleet in the Hellespont, *ναῖς αἱ ἦσαν ἐν τῷ Ἑλλησπόντῳ καταλειμμέναι φρουρίδες*, and CIA iv 22 a, at Miletus, *[ἀπο]στειλάντων [δύο] φρουρίδε*. Cf. Zenobius vi 32, ... Ἀθηναῖοι γὰρ φρουραῖς διαλαβόντες τοὺς νησιώτας κτλ. See Wilamowitz, *Aus Kydathen*, p. 73 f.

The Athenian triremes were generally manned by about 200 each (Boeckh ii xxii p. 376 Lamb; Gilbert, i 365^a).

τοὺς—ἀγουσαι] *φόρους* raises a serious difficulty. It has hitherto been supposed that the 'tributaries' of Athens paid in the money themselves to the Council (Boeckh ii vii, p. 177 Lewis; Gilbert, i 398^a). Pollux (viii 114) inaccurately says that the *ἐλληνοταμίαι* collected the tribute, but this duty (when necessary) was (after 446?) performed by the *ἐκλογεῖς*. It was only the collection of *arrears* or *finēs* that was enforced by means of *νῆες ἀργυρολόγοι* (Thuc. iii 19; iv 50, 75) under the command of one or more *στρατηγῶν* (Gilbert, i 478^a, and *Beiträge*, p. 67). Further, unless we suppose a lacuna, *τοὺς ἀνδρας* cannot be construed. Hence the suggestion *φρουροὺς*, which follows naturally after *φρουρίδες* and enables us to take *τοὺς ἀνδρας* in apposition with it. In addition to the guard-ships stationed at places like Naupactus, there would be transports to take the *φρουροὶ* to the places where they were to be stationed. These *φρουροὶ* were appointed by lot by the demes. Even when changes were made in other appointments, the *βουλευταὶ* and the *φρουροὶ* still continued to be thus appointed (c. 62 § 1).

κυάμου δισχιλίους ἄνδρας, ἔτι δὲ πρυτανεῖον καὶ ὄρφανοὶ καὶ δεσ-
μωτῶν φύλακες· ἅπανσι γὰρ τούτοις ἀπὸ τῶν κοινῶν ἡ διοίκη-
σις ἦν.

25. ἡ μὲν οὖν τροφή τῷ δήμῳ διὰ τούτων ἐγίγνετο. ἔτη δὲ
ἑπτακαίδεκα μάλιστα μετὰ τὰ Μηδικὰ διέμεινεν ἡ πολιτεία προ-
εστώτων τῶν Ἀρεοπαγιτῶν, καίπερ ὑποφερομένη κατὰ μικρόν. αὐ-
ξανομένου δὲ τοῦ πλήθους, γενόμενος τοῦ δήμου προστάτης Ἐφιάλ-

20 'πρυτανεῖον vix verum' K-W^{1.2}.
H-L.

21 ἅπασιν B¹. ΔΙΟΙΚΗCIC: διασίτησις

XXV 1 ΕΓΙΝ (K-W).

TESTIMONIA. XXV 4 Heraclidis epitoma (Rose, Frag. 611): 'Εφιάλτης.

δισχιλίους ἄνδρας] In Plutarch's *Pericles*, II, we are told that 60 triremes were sent out in each year, manned for 8 months by citizens who thus obtained practice in naval affairs. It has been suggested that the text refers to these (Wilamowitz, ii 206 n. 8).

πρυτανεῖον] i.e. the persons maintained in the *prytaneum*, e.g. citizens who had done good service and were entertained at the public expense, either on a special occasion or for life. Among the latter were victors in the panhellenic games, distinguished generals or statesmen, and the representatives of Harmodius and Aristogeiton. The archons and other officials are not included in this list, as they have already been included in the ἀρχαὶ ἐν-
δημοί; and besides, in historic times, the archons probably dined in the *Thesmothesion* and the prytanes and certain other officials in the *Tholos* (see *Dict. Ant.* s. v.). Cf. Thumser, *Staatsalt.* p. 494.

In this rapid enumeration the article is omitted before πρυτανεῖον, as before ὄρφανοὶ and φύλακες.

ὄρφανοί] The sons of citizens who had fallen in war were maintained during their minority at the public expense. The regular phrase for this was δημοσίᾳ τρέφειν. Cf. Thuc. ii 46, τοὺς παῖδας ἀπὸ τοῦδε δημοσίᾳ ἡ πόλις μέχρι ἡβῆς θρέψει. *Pol.* ii 8, 1268 a 8 (τοῖς παῖσι τῶν ἐν τῷ πολέμῳ τετελευτηκότων ἐκ δημοσίου γίνεσθαι τὴν τροφήν)...ἔστι δὲ καὶ ἐν Ἀθήναις οὗτος ὁ νόμος νῦν. *Plat. Menex.* 248 E. The institution is said to have gone back as far as the time of Solon (*Diog. Laërt.* i 54). Cf. Schulthess, *Vormundschaft*, pp. 13—26. 'ὄρφανοὶ are mentioned in an inscr. said to be not later than 460 B.C. CIA i 1, and iv p. 3, 4 (Dittenberger, no. 384, l. 120), but the latter part is much mutilated' (Wyse). With this, and the next item, cf. [Xen.] *Rep. Ath.* 3, 14,

ὄρφανούς δοκιμάσαι καὶ φύλακας δεσμωτῶν καταστήσαι.

δεσμωτῶν φύλακες] The Eleven had the management of the prison and had under them subordinates, such as jailers, executioners and torturers; but as these were δημόσιοι, or public slaves, the reference may possibly be to the Eleven themselves, who are called δεσμοφύλακες in the *Schol. on Dem. Androt.* § 26, *Timocr.* § 210, and on *Aristoph. Plut.* 1108 where the term is corrupted to θεσμοφύλακες.

ἅπανσι—ἦν] i.e. ἅπαντες ἀπὸ τῶν κοινῶν διωκοῦντο.

διοίκησις] lit. 'administration.' *Pol.* iii 16, 1287 a 6, ποιεῖν ἓνα κύριον τῆς διοικήσεως, and 1331 b 9, περὶ γραφὰς δικῶν καὶ τὴν ἄλλην τὴν τοιαύτην διοίκησιν. iv (vii) 10, 1330 a 7 (it is not easy for all the citizens to pay their share in the συσσίτια) καὶ διοικεῖν τὴν ἄλλην οἰκίαν. The word is often used in the *Politics*, of management or administration. The primary meaning is 'to keep house,' as in *Plato Meno* 91 A, τὰς τε οἰκίας καὶ τὰς πόλεις διοικεῖν. διοίκησις means 'house-keeping' in *Dem. Steph.* 45 § 32, τῆς καθ' ἡμέραν διοικήσεως. In the text it includes maintenance (σίτησις) and payment of money.

XXV. *Ephialtes*.

§ 1. διὰ τούτων] possibly preferred to ἀπὸ τούτων, for the sake of avoiding hiatus, as in 6 § 2 διὰ τῶν φίλων (Kaibel, 14).

ἔτη δὲ ἑπτακαίδεκα μάλιστα.] From 478/7 B.C., the date of the Confederacy of Delos (23 § 5), in the first year after the Persian wars, to 462/1, the archonship of Conon. Cf. Wilamowitz, i 26.

προεστώτων τῶν Ἀρεοπαγιτῶν] See c. 23 § 1, and *Politics* there quoted. *Isocr. Areop.* 51, ἥς ἐπιστατούσης κτλ.

ὑποφερομένη] c. 36 § 1.

Ἐφιάλτης ὁ Σοφῶνιδου] The father's name is given (Σοφ-) in *Aelian Var. Hist.*

5 της ὁ Σοφωνίδου, || καὶ δοκῶν ἀδωροδόκητος εἶναι καὶ δίκαιος [Col. πρὸς τὴν πολιτείαν, ἐπέθετο τῇ βουλῇ. καὶ πρῶτον μὲν ἀνείλεν 2 πολλοὺς τῶν Ἀρεοπαγιτῶν, ἀγῶνας ἐπιφέρων περὶ τῶν διωκμένων· ἔπειτα τῆς βουλῆς ἐπὶ Κόνωνος ἄρχοντος ἅπαντα περιείλε(το)

5 καὶ δοκῶν, B¹⁻³, Th; [[καὶ] δοκῶν H-L, K-W^{2,3}; δοκῶν καὶ Kaibel 182, K-W³, B⁴, K⁴. 6 ἀνείλε H-L. 8 περιείλε (B²⁻⁴, Th): περιείλετο Richards, K-W, K³, B¹; παρείλετο H-L.

ii 43; iii 17; xi 9 (πενέστατος ἦν). The last of these passages illustrates ἀδωροδόκητος. He declined an offer of 10 talents from his friends, saying: ταῦτά με ἀναγκάσει αἰδοῦμενον ὑμᾶς καταχαλίσσασθαι τι τῶν δικαίων, μὴ αἰδοῦμενον δὲ μηδὲ χαρίζόμενον ὑμῖν ἀχάριστον δοῦναι. Cf. Plut. Cim. 10. On Ephialtes, see Duncker, G. d. A. viii; Holm, Gr. Gesch. ii 176-7.

δικαίος πρὸς τὴν πολιτείαν] The phrase reminds us of the *Politics*; v 9 § 1, 1309 a 36, τρίτον δ' ἀρετὴν καὶ δικαιοσύνην ἐν ἐκάστῃ πολιτείᾳ τὴν πρὸς τὴν πολιτείαν (Class. Rev. v 160 a). Aelian Var. Hist. xiii 39, 'Εφ. στρατηγὸν ὀνειδίσαντος αὐτῷ τινος πενίαν 'τὸ δὲ ἕτερον' ἔφη 'διὰ τί οὐ λέγεαι, ὅτι δίκαιός εἰμι;'

§ 2. ἀγῶνας ἐπιφέρων] Cf. αἰτίαν, πῶλεμον, δίκην ἐπιφέρειν (Kaibel, 39). On the fact, cf. Plut. Per. 10 § 6, 'Εφιάλτην ... φοβερὸν ὄντα τοῖς ὀλιγαρχικοῖς καὶ περὶ τὰς εὐθύνas καὶ διώξεις τῶν τὸν δῆμον ἀδικούντων ἀπαράτητον. Ephialtes had made himself feared by his opposition to Cimon in particular; Cimon's party was in a minority, as may be inferred from his being ostracised, probably in the spring of 462 (Busolt, i 454³ n).—Cf. Oncken, Staatslehre, pp. 492—505, 'Ephialtes und die Gerichtsreform.'

ἐπὶ Κόνωνος] B.C. 462/1, Diod. xi 74. Hitherto the date of this attack on the Areopagus has not been accurately known. It has sometimes been assigned to B.C. 460 (Diodorus xi 77, followed e.g. in Peter's *Zeittafeln*) or about 458 (e.g. in Smith, *Dict. Ant.* s. v. Areopagus). Cf. Philippi, *Areop.* p. 256-9.

περιείλετο] Inf. § 4, περιείλοντο. See note on παραιεῖσθαι and παραιεῖσθαι in 27 § 1.

On the overthrow of the Areopagus by Ephialtes, cf. *Pol.* ii 12, 1274 a 7, καὶ τὴν μὲν ἐν Ἀρείῳ πάγῳ βουλὴν Ἐφιάλτης ἐκόλουσε καὶ Περικλῆς (καὶ II. bracketed by Sauppe). It was not until a later date that Pericles deprived the Areopagus of some of its remaining privileges, c. 27 § 1. The text implies that he was not the leader of the present attack. Philo-

chorus (FHG i 407), 'Εφ. μόνᾳ κατέλειπε τῇ ἐξ Ἀρείου πάγου βουλῇ τὰ ὑπὲρ τοῦ σώματος. Theopompus is supposed to be the authority followed on this point by Plutarch: *Pericles* 7, (Eph.) κατέλυσεν τὸ κράτος τῆς ἐξ Ἀρείου πάγου βουλῆς, πολλὴν (κατὰ τὸν Πλάτωνα, *Rep.* 562 C, D) καὶ ἄκρατον τοῖς πολλοῖς ἐλευθερίαν οἰονοῶν, and *ib.* 9, (of the Areop.) ὥστε τὴν μὲν ἀφαιρεθῆναι τὰς πλείστας κρίσεις δι' Ἐφιάλτου. *Cimon* 10, (Cimon) πρὸς Ἐφιάλτην ὕστερον χάριτι τοῦ δῆμου καταλύοντα τὴν ἐξ Ἀρείου πάγου βουλὴν διηνέχθη, *ib.* 15, Ἐφιάλτου προσετώτος ἀφείλοντο τῆς ἐξ Ἀρείου πάγου βουλῆς τὰς κρίσεις πλὴν ὀλίγων ἀπάσας, καὶ τῶν δικαστηρίων κυρίου ἐαυτοῦς ποιήσαντες εἰς ἄκρατον δημοκρατίαν ἐνέβαλον τὴν πόλιν. *Præc. Ger. Reip.* 10 § 15 (II 805), βουλὴν τινες ἐπαχθῆ καὶ ὀλιγαρχικὴν κολουσάντες, ὥσπερ Ἐφιάλτης Ἀθήνησι..., δύναμιν ἅμα καὶ δόξαν ἔσχον, *ib.* 15 § 18, ὥς Περικλῆς... δι' Ἐφιάλτου τὴν ἐξ Ἀρείου πάγου βουλὴν ἐταπεινώσει. Pausan. i 29, 15, 'Εφ. δὲ τὰ νόμιμα τὰ ἐν Ἀρείῳ πάγῳ μάλιστα ἐλυμήνατο. Cf. Philippi, *Der Areopag.* pp. 256—271; Busolt, ii 460³, iii (I) 261.

In the *Eumenides* (681—706) we have a well-known defence of the jurisdiction of the Areopagus in matters of homicide, the main point which was left untouched by the reforms of Ephialtes. The date of the play is fixed by the hypothesis to the *Agamemnon* as the archonship of Philocles, Ol. 80, 2= 459/8; and the list of νίκαι Διονυσιακά found on the Acropolis in 1886 describes Aeschylus as exhibiting in that year, i.e. in March, 458: CIA iv 971, quoted in Haigh's *Attic Theatre*, p. 353, ed. 1907, [ἐπὶ Φιλ]οκλέους... τραγῳδῶν, Ξενοκλῆς Ἀφιδναῖ[ος] ἐχορή[γει], Ἀλκυλος ἐδίδασκεν. It was held by Meier, Boeckh and K. O. Müller that even the cognisance of cases of homicide was taken away from the Areopagus by Ephialtes and not restored until after the expulsion of the Thirty. Müller (*Dissertation on Eum.* § 36) went so far as to affirm that the motion of Ephialtes was carried after the representation of the *Eumenides*, whereas Dio-

τὰ ἐπίθετα δι' ὧν ἦν ἡ τῆς πολιτείας φυλακή, καὶ τὰ μὲν τοῖς πεντακοσίοις, τὰ δὲ τῷ δήμῳ καὶ τοῖς δικαστηρίοις ἀπέδωκεν. 10
3 ἔπρα[ξ]ε δὲ ταῦτα συναιτίου γενομένου Θεμιστοκλέους, ὃς ἦν μὲν

11 ἔπρα·ε?, ἔπραξε B, K-W³, K⁴, Th; ἔπραττε K etc, Kaibel 182.
Richards, γιγν- H-L.

ΓΕΝ: γιν-

TEST. 11 *Isocr. Areop. argumentum (ed. Benseler, p. lviii; Schol. in Aeschin. etc. Dind. p. 111; Orat. Att. ed. Turicensis, ii p. 6): 'Εφιάλτης τις καὶ Θεμιστοκλῆς χρεωστούντες τῇ πόλει χρήματα καὶ εἰδότες ὅτι, ἐὰν δικασθῶσιν (δικάσωσιν Bens.) οἱ Ἀρεοπαγῖται, πάντως ('an πάντα?' Wentzel) ἀποδώσουσι, καταλύσαι αὐτοὺς ἐπεισαν τὴν πόλιν, οὕτως οὐπως τινὸς μέλλοντος κριθῆναι. "ὁ γὰρ Ἀρ. λέγει ἐν τῇ πολ. τῶν Ἀθ. ὅτι καὶ ὁ Θεμιστοκλῆς αἴτιος ἦν μὴ πάντα (πάντως cod. Mustoxydis) δικάζειν τοὺς Ἀρεοπαγίτας" (Rose, Frag. 366², 404³)· εἶτα οἱ Ἀθηναῖοι ἀσμένως ἀκούσαντες τῆς τοιαύτης συμβουλῆς κατέλυσαν αὐτούς.

dorus places it two years earlier (460) and the text four years earlier. The fact that they retained their jurisdiction in cases of homicide is clearly stated by Philochorus (*l.c.*) and has been conclusively proved by Forchhammer (1828). The very privilege that the reformers left untouched is prominently brought forward by the poet. Cf. Philippi, *Areop.* pp. 264, 290, and Grote, c. 46 (iv 112 n).

F. Cauer suggests that it was probably against the new law of 457/6, admitting the *ζευγίται* to the archonship and eventually to the Areopagus, that Aeschylus raises a warning in *Eum.* 690-5 (*Rhein. Mus.* 1895, pt 3).

τὰ ἐπίθετα] These 'additional privileges' include almost everything except the ancient prerogatives of the Areopagus in connexion with trials for homicide. The legend of Orestes and the history of the first Messenian war (B.C. 743) alike imply that it had jurisdiction in such cases 'from of old,' Pausan. iv 5 § 2, *δικας τὰς φονικὰς...δικάζειν ἐκ παλαιού.* Cf. Meier and Schömann, *Att. Process.*, ed. Lipsius, p. 11.

Harpocr. s. v. ἐπιθέτους ἐορτάς defines them as τὰς μὴ πατρίους (cf. c. 3, 16—18), and adds: ἐλέγετο δὲ παρ' αὐτοῖς καὶ ἄλλα ἐπιθετὰ τινα, ὅποσα μὴ πάτρια ὄντα ἢ ἐξ Ἀρείου πάγου βουλὴ ἐδίκασεν, ὡς σαφὲς ποιεῖ Λυσίας κτλ. (cf. Philippi, *Areop.* 157). The reference to Lysias shews that the ἐπίθετα meant by Harpocr. are after the time of the Thirty and are not the same as those meant in the text.

φυλακή] c. 4 § 4 φύλαξ, and 8 § 4, ἐπιλοκοπος. Schömann's *Ani.* pp. 332 and 493, E.T. Among the privileges now taken away from the Areopagus would be the general superintendence of education and of public morals, e.g. the enforcing of the ancient νόμος ἀργίας. Grote, c. 46, iv 112; Schömann, p. 498;

Philippi, *Areop.* pp. 162—170, 268—272.

τῷ δήμῳ] Cic. *de Rep.* i 43, 'Athenienses quibusdam temporibus sublato Areopago nihil nisi populi scitis ac decretis agebant.'

τοῖς δικαστηρίοις] Thus, the jurisdiction in cases of ἀσέβεια seems in general to have been transferred to the law-courts; but certain forms of ἀσέβεια continued to be tried by the Areopagus, esp. the offence of doing damage to the sacred olive-trees (*Lys. Or.* 7). Schömann, p. 498. On the general question, cf. Philippi, *Areop.* pp. 272—289.

§ 3. συναιτίου γενομένου Θεμιστοκλέους] Hitherto, the attack on the Areopagus has been generally attributed to Ephialtes and Pericles (*Pol.* 1274 a 7); the present passage assigns a prominent part to Themistocles. The only other authority for associating Themistocles with Ephialtes on this occasion is to be found in the argument to the *Areopagiticus* of Isocrates (see *Testimonia*), probably due to a Christian writer in the sixth century (Rose, *A. P.*, p. 423). Duncker, *G. d. A.* viii 258—260, discusses the account just mentioned. He attributes the attack on the part of Themistocles to a change of policy in the Areopagus due to its now containing a large number of ex-archons who had been merely appointed by lot and not by open election.

The text implies that Themistocles was still at Athens in 462 B.C., whereas, according to the current view, he was ostracised in 471 B.C. (Diod. xi 54) and fled to Persia about 466 B.C. In his flight he passed through the Athenian fleet which was besieging Naxos (*Thuc.* i 137 § 2, and *Plut. Them.* 25 § 1). The reduction of Naxos took place (possibly in 471 or 470) before the battles at the Eurymedon (*Thuc.* i 100 § 1), which are assigned to 466. Xerxes died in 465

12 τῶν Ἀρεοπαγιτῶν, ἔμελλε δὲ κρίνεσθαι μηδισμοῦ. βουλόμενος δὲ καταλυθῆναι τὴν βουλὴν ὁ Θεμιστοκλῆς πρὸς μὲν τὸν Ἐφιάλτην

and, according to Thuc. i 137 § 3, Themistocles on his arrival at the Persian court found Artaxerxes νεωστὶ βασιλεύοντα. Besides Thucydides, Charon of Lampsacus, one of the λογογράφοι prior to Herodotus, is quoted by Plutarch, *Them.* 27 § 1, as making Themistocles reach the court after the death of Xerxes (cf. Wilamowitz, i 151). The authorities there quoted, as making him arrive before the king's death, are Ephorus, Deinon, Cleitarchus and Heracleides; but the account of Thuc. is accepted as 'agreeing better with the dates, although these again have not been firmly settled beyond dispute.'

If the narrative in the text is accepted, Themistocles was at Athens in 462, awaiting his trial on the charge of Medism. This must be the first accusation, prior to his ostracism, and on this charge (according to Diod. xi 54) he was acquitted (Grote, c. 44, iv 36, 37). The second accusation, which is the only one mentioned by Thuc. (i 135 § 1), and Plut. (*Them.* 23), was not brought forward until after his banishment. We should then be compelled to place his ostracism not earlier than 461, and his flight to Persia about 460, when Artaxerxes had been on the throne for about five years. To reconcile this with νεωστὶ in Thuc., Mr Kenyon suggests that 'the fifth year of a king who ruled for forty might well be spoken of as in the beginning of his reign.' But the incident connected with the siege of Naxos makes it impossible to make the narrative in the text agree with the account in Thuc. Mr Kenyon proposes two alternatives: either (1), the story of the flight of Them. should be connected with some operations about 460 B.C. and not with the siege of Naxos; or (2), there were two inconsistent accounts of the latter years of Them., that adopted by Thuc. and that in the present text. We can hardly hesitate in choosing the second alternative, and in following the authority of Thucydides. Cf. Abbott, *Hist. Gr.* ii 386-8.

The chronology of this period has been investigated anew by Bauer, who implicitly accepts the statement in the text, and accordingly alters the date of the siege of Naxos. His dates as compared with those of Clinton are as follows:

	Clinton	Bauer
Siege of Naxos	466	460 (spring)
battle of Eurymedon	"	" (autumn)
revolt of Thasos	465	459 (spring)
third Messenian war	464	" (summer?)
defeat at Drabescus	465	" (autumn)
Thasos subdued by Cimon	463	457 (spring)
expedition to Egypt	460	456 (spring)
ostracism of Cimon	461	455 (spring)
recall of Cimon	456	452 (winter)
end of Egyptian war	455	450 (spring)
death of Cimon	449	448

These dates involve setting aside the text of Thuc. iv 102 in two points: in § 1 we are told that the defeat at Drabescus was 32 years after the failure of Aristagoras to establish himself on the Strymon, and (*ib.* § 2) 28 years before the founding of Amphipolis (in 437 B.C.), Schol. Aeschines ii 31. It is more in accordance with the narrative in Hdt. v 126 to place the failure of Aristagoras in B.C. 497 than in 491. Again, the alliance with Argos is placed late in 457, whereas the *Eumenides* of Aeschylus, which contains a clear reference to this alliance (l. 290, 757-766), was performed in March, 458, more than a year earlier (*Athenaeum*, 1891, p. 317). See also Mr E. M. Walker in *Class. Rev.* vi 95-99.

Mr J. A. R. Munro (*ib.* 333 f) shews that, for the life of Themistocles, there were two distinct systems of chronology, separated by an interval of ten years:

	A	B
(1) Themistocles' archonship	493	483
(2) His ostracism	471	461
(3) The flight from Argos	467	[457]
(4) His death	459	449

It is remarkable that in Plutarch's *Life of Themistocles* not a word is said as to his having taken any part in the attack on the Areopagus. In this connexion Plutarch mentions Ephialtes and Pericles alone (note on § 2, *περιελθὲν*). We must infer either (1), that Plutarch had no first-hand acquaintance with this treatise; or (2), that he carelessly omitted to notice this narrative; or (3), that he had no such narrative in his copy.

Against (1) we may set the fact that in 10 § 3 Plutarch quotes Aristotle as his authority for a statement found in c. 23 § 1, and also for the murder of Ephialtes mentioned at the end of this very chapter. But this makes Plutarch's silence on Themistocles all the more singular. (Cf. Abbott, *Hist. Gr.* ii 518.)

Against (2) it may be remarked that the

ἔλεγεν ὅτι συναρπάζειν αὐτὸν ἡ βουλὴ μέλλει, πρὸς δὲ τοὺς Ἀρεο-
παγίτας ὅτι δείξει τινὰς συνισταμένους ἐπὶ καταλύσει τῆς πολι- 15
τείας. ἀγαγὼν δὲ τοὺς αἰρεθέντας τῆς βουλῆς οὐ διέτριβεν ὁ

16 ΑΦΑΙΡΕΘΕΝΤΑΣ: αἰρεθέντας edd.; αἰρεθέντας ὑπὸ Richards; ἐφαίρεθέντας H-L,
coll. Thuc. iv 38; ἐξ- Poland. ΟΥ: οἱ H-L.

story would have admirably illustrated the duplicity of Themistocles, and as such would naturally have been welcomed by the biographer. Mr Kenyon suggests that the omission 'can hardly be explained except on the theory that in actually writing his lives he used the notes and extracts he had previously made without having the complete work before him'; but this puts the difficulty only one stage further back, and compels us to ask how Plutarch came to omit to make any note of this narrative. He accepts the statement in Thucydides that Themistocles reached the Persian court after the death of Xerxes as in better agreement with the dates. This implies that the biographer had paid some attention to the chronology of the time. It seems possible therefore that he rejected the narrative on the ground that it did not fit in with the date of the siege of Naxos, which Plutarch, following Thucydides, mentions in connexion with the flight of Themistocles. But even supposing he deliberately rejected the narrative, it is strange that he says nothing about it. His treatment of his authorities is, however, by no means systematic and uniform. In his *Life of Themistocles*, he quotes no less than 30 different authorities of very various degrees of importance. Even Thucydides does not command his undivided allegiance. With regard to the adventures of Themistocles in Asia, while respecting the chronology of Thucydides, Plutarch disdains to reproduce the historian's account of those adventures, following by preference the untrustworthy romance of Phantias of Eresos (Holden's *Introduct.* §§ 17, 22). Such a fact detracts considerably from his authority as a judicious critic of the materials which he had before him.

As to (3), Prof. Tyrrell in the *Quarterly Review*, 1891, p. 344, infers from the silence of Plutarch that he 'never read the work before us. But he had certainly read some other treatise ascribed to Aristotle on the *Athenian Constitution*; therefore there must have been other editions of the *Athenian Constitution* circulating under the name of Aristotle.' Yet both the passages, which Plutarch in

his *Themistocles* quotes as from this treatise, are to be found in the edition which we possess. Prof. Tyrrell regards the description of this attack on the Areopagus as 'very bald and feeble.' Such a consideration might point to its not being by the same hand as the main bulk of the treatise; and suggest that, without our assuming that it was absent in Plutarch's copy, it might on this ground alone be regarded as an interpolation. But the style of the narrative does not appear to me to differ materially from that of the context, and I should therefore prefer to attribute it to the same author as the rest of the treatise. But, while the narrative may be genuine, we can hardly regard it as authentic. The celebrated story of the proposal of Themistocles to burn the Hellenic fleet at Pagasae is described by Grote (v 27, note 2) as 'probably the invention of some Greek of the Platonic age'; and the present narrative has probably no earlier origin. It was apparently unknown to Aristotle when he wrote *Pol.* ii 12, and it is rejected by Beloch, i 460 n. 1, and by Wilamowitz, i 140 f, 368.

ἦν τῶν Ἀρεοπαγιτῶν] He owed this position to the fact that he had been archon; see note on c. 22 § 7.

συναρπάζειν] The object of Themistocles perhaps was to inveigle the Areopagus into exposing itself to a charge of attempting to 'pounce upon' an influential citizen. It was one of the things remembered against the Thirty that they 'pounced on' citizens in this way, *Lys.* 12 § 96 (Newman).

ἐπὶ καταλύσει τῆς πολιτείας] 8 § 4, Plato, *Leg.* 864 D, ἐπὶ καταλύσει τῆς παρούσης πολιτείας.

τοὺς αἰρεθέντας] τοὺς ἀφαιρεθέντας, if retained, means not 'the persons despatched by the Areopagus,' but 'members of the Council of the Areopagus selected and set apart for the purpose.' *Hist. An.* 6, 22, 576 b 23, ὥρα δ' οὐκ ἀφαιρείται οὐδεμία ἀφωρισμένη (*Class. Rev.* v 164 a). ἀφαιρείσθαι, however, is very rarely used in this sense.

In *Lys.* 13 § 23 the *Codex Palatinus* has οἱ διαιρεθέντες τῶν βουλευτῶν, where

Ἐφιάλτης, ἵνα δείξῃ τοὺς ἀθροιζομένους, διελέγετο μετὰ σπουδῆς αὐτοῖς. ὁ δ' Ἐφιάλτης ὡς εἶδεν καταπλαγείς, καθίζει μονοχίτων 4 ἐπὶ τὸν βωμόν. θαυμασάντων δὲ πάντων τὸ γεγονός καὶ μετὰ 20 ταῦτα συναθροισθείσης τῆς βουλῆς τῶν πεντακοσίων κατηγόρου τῶν Ἀρεοπαγιτῶν ὃ τ' Ἐφιάλτης καὶ (ὁ) Θεμιστοκλῆς, καὶ πάλιν ἐν τῷ δήμῳ τὸν αὐτὸν τρόπον, ἕως περιείλοντο αὐτῶν τὴν δύναμιν. καὶ (ὁ μὲν Θεμιστοκλῆς — —), ἀνηρέθη δὲ καὶ ὁ Ἐφιάλτης δολοφονηθεὶς μετ' οὐ πολὺν χρόνον δι' Ἀριστοδίκου τοῦ Ταναγραίου.

26. ἡ μὲν οὖν τῶν Ἀρεοπαγιτῶν βουλή τοῦτον τὸν τρόπον ἀπεστερήθη τῆς ἐπιμελείας. μετὰ δὲ ταῦτα συνέβαινε ἀνίσθαι

21 <ὁ> Θεμ. edd. 22 ΠΕΡΕΙΛΟΝ⁷⁰: περιείλοντο K, K-W, B¹⁻³, Th; παρείλοντο H-L; παρείλον B⁴. 23 καὶ <ὁ μὲν Θεμιστοκλῆς — —>, ἀνηρέθη δὲ κτλ. K-W. καὶ om. Jos. Mayor, Blass, (Kontos, H-L); lacunam indicat Th.

TESTIMONIA. XXV 23, 24 *Plut. Per. 10 (infra exscriptum).

Reiske's correction *οἱ αἰρεθέντες* has been generally accepted; Weidner, however, proposes *οἱ δέκα αἰρεθέντες* (Wyse).

οὐ διέτριβεν] usually understood as 'the house of', Ephialtes. In c. 16 we have ἐν τῷ ἄστει διατρίβωσιν. It need not imply anything so definite as a 'house': it may refer to any public place, such as the precincts of a temple. Ephialtes, on receiving the hint that the Council was intending to arrest him, may well have taken the precaution of being not only in the company of his friends but also within reach of sanctuary in the neighbourhood of a βωμός.

§ 4. καθίζει—ἐπὶ τὸν βωμόν] On altars as places of refuge, cf. Thuc. viii 84, 3 (Astyochus) καταφεύγει ἐπὶ βωμόν τινα, and Eur. *Ion*, 1257—1260, ποῖ φύγω δῆτ'; ... ποῖ δ' ἂν ἄλλος', ἡ' πλὶ βωμόν; μονοχίτων] 'wearing his tunic only,' instead of the ἱμάτιον as well. Such a guise would be appropriate to his position as a suppliant. The word is formed on the analogy of *μόνιππος* 'wearing but one robe,' 'wearing the tunic only,' Eur. *Hec.* 933 = ἄπειπλος, 'without the upper garment'; Pind. *N.* i 74. But, hitherto, it has not been found earlier than Polybius (fragm. xiv 11, 2). It was also quoted from Pythænetus, *ap.* Athen. 589 F, Μέλισσα ἀναμπεχόνος καὶ μονοχίτων ἦν. τὸν βωμόν] The article is peculiar. If the 'house' of Eph. is meant, it implies 'the family altar.' Otherwise, some notable altar may be intended, such as the 'altar of the twelve gods' (so Milchhöfer in Curtius, *Stadtgeschichte*, p. ccxi) or that of Zeus ἀγοραῖος. The latter was near the στοὰ βασιλῆως where meetings of the

Areopagus were sometimes held (Dem. 25 § 23). Cf. Lys. 13 § 4 καθίζουσιν ἐπὶ τὸν βωμόν Μουνιχίαιον and § 54, ἐπὶ τοῦ βωμοῦ ἐκάθητο.

τῶν πεντακοσίων] added to contrast the βουλή of the Five Hundred with that of the Areopagus mentioned in the context.

ἀνηρέθη] Plut. *Per.* 10 *ad fin.* Ἐφιάλτην ... ἐπιβουλεύσαντες οἱ ἐχθροὶ δι' Ἀριστοδίκου τοῦ Ταναγρικοῦ (v. l. -αίου) κρυφαίως ἀνείλον, ὡς Ἀριστοτέλης εἴρηκεν. In the same chapter Plutarch quotes and rejects the account of Idomeneus, κατηγοροῦντι τοῦ Περικλέους, ὡς τὸν δημαγωγὸν Ἐφιάλτην φίλον γενόμενον καὶ κοινῶν ὄντα τῆς ἐν τῇ πολιτείᾳ προαιρέσεως δολοφονήσαντος διὰ ζηλοτυπίας καὶ φθόνου τῆς δόξης. Diod. xi 77, 6, τῆς νυκτὸς ἀναιρεθεὶς ἀδελφὸς ἐσχέ τὴν τοῦ βίου τελευτήν. [Plat.] *Axióch.* 368 D, ποῦ δ' Ἐφιάλτης (τέθνηκε); Antiph. 5 § 68, οὐδέπω νῦν εὐρηται οἱ ἀποκτείναντες.

XXVI. *Cimon.*

§ 1. ἀνίσθαι—πολιτείαν] The metaphorical use of *ἀνίσθαι* is common in Ar. e.g. *Rhet.* i 4, 1360 a 24, πολιτεῖαι καὶ ἀνιέμεναι καὶ ἐπιτευνόμεναι φέρονται (with Cope's note), *Pol.* v I, 1301 b 17, ἵνα ἐπιταθῶσιν αἱ ἀνεθῶναι αἱ πολιτεῖαι, vi (iv) 3, 1290 a 28, πολιτεῖαι ἀνιέμεναι καὶ μαλακαὶ (opp. το συντονώτεραι), iv (vii) 4, 1326 a 28, πολιτεία ἀνιέμένη πρὸς τὸ πλῆθος. The origin of the metaphor (from the strings of a musical instrument) may be seen in *Pol.* v (viii) 7, 1342 b 22, ἁρμονίαι ἀνιέμεναι opp. το σύντονοι.

For the facts, cf. Plut. *Cimon* 15, ὡς δὲ πάλιν ἐπὶ στρατείαν ἐξέπλευσε, τελέως ἀνεθέντες οἱ πολλοὶ καὶ συγχέοντες τὸν καθεστῶτα τῆς πολιτείας κόσμον τὰ τε πάτρια νόμιμα, οἷς ἐχρῶντο πρότερον, Ἐφιάλτην

μᾶλλον τὴν πολιτείαν διὰ τοὺς προθύμως δημαγωγούντας. κατὰ γὰρ τοὺς καιροὺς τούτους συνέπεσε μὴδ' ἡγεμόνα ἔχειν τοὺς ἐπικεστέρους, ἀλλ' αὐτῶν προεστάναι Κίμωνα τὸν Μιλτιάδου, † νεώτε-
ρον ὄντα καὶ πρὸς τὴν πόλιν ὀψέ προσελθόντα, πρὸς δὲ τούτοις ἐφθάρθαι τοὺς πολλοὺς κατὰ πόλεμον· τῆς γὰρ στρατείας γιγνομένης ἐν τοῖς τότε χρόνοις ἐκ καταλόγου καὶ στρατηγῶν ἐφίστα-

XXVI 4 Post ἡγεμόνα adiectivum (velut ἔμπειρον vel πολιτικόν) desiderat Richards, σπουδαῖον Gennadios; an ἡγεμόνα ἔχειν ἱκανόν? sed cf. Kaibel 183. **5** νεώτερον: νωθρότερον? Kontos, κ-ω; idem mavult Herwerden qui ἀνοώτερον coniecerat; 'fort. νωθρόν' B; νωθέστερον vel ἐνεώτερον Weil (*Journal des Savants*, Avril, 1891); aliquid eiusmodi desiderabat Wyse; quondam ἀβέλτερον conieci; στρατιωτικώτερον (coll. Polyb. 23, 10, 4 στρατιωτικώτερος ἢ πολιτικώτερος) vel πολεμικώτερον Richards, cf. Plut. *Praec. Ger. Reip.* c. 16 § 22 ἦν γὰρ ὁ μὲν (Περικλῆς) πρὸς πολιτείαν, ὁ δὲ (Κίμων) πρὸς πόλεμον εὐφυστέρους. **6** πολιτεῖαν Kontos. **7** ΓΙΝ (κ-ω).

προεστῶτος ἀφείλοντο τῆς ἐξ' Ἀρείου πάγου βουλῆς τὰς κρίσεις πλὴν ὀλίγων ἀπάσας, καὶ τῶν δικαστηρίων κυρίως ἐαυτοὺς ποιήσαντες εἰς ἄκρατον δημοκρατίαν ἐνέβαλον τὴν πόλιν, ἥδη καὶ Περικλέους δυνάμενον καὶ τὰ τῶν πολλῶν φρονούντος. The time to which Plutarch refers is later than Cimon's subjugation of Thasos (463 Clinton; 457 Bauer). He is following those who place the beginning of the influence of Pericles at an earlier date than that assumed in the present treatise.

τοὺς-δημαγωγούντας] *Pol.* 1274 a 14, δημαγωγούς ελαβε φαύλους.

νεώτερον] possibly means 'rather young' to be the leader of a great political party. But, as Cimon had fought at Salamis 18 years before (Plut. *Cim.* 5), he could hardly have been less than 36 in B.C. 462; and was probably more than 40, if we place his birth in 504 (the date given on p. 39 of Ekker's ed. of Plut. *Cim.*). His birth should probably be placed earlier, as he was στρατηγός (and therefore over 30) at Eion in 476 (Thuc. i 98). Again, Pericles, who was probably born in B.C. 493, is described as a young man (νέος ὢν, 27 § 1), when he made his reputation by accusing Cimon, presumably after the expedition to Thasos, 463. How then can Cimon, who was obviously older than Pericles, and who had won the battle of Eurymedon three years before, be described as 'rather young' shortly after B.C. 462? νεώτερον has therefore been generally regarded as corrupt, and various emendations have been suggested, expressive of Cimon's inadequacy for the position of a political leader. The fact that his intellectual development was somewhat tardy is implied in the story preserved by Aristides, ii 203 Dind., according to which his guardians did not allow him to manage

his own property until some time after he had come of age (μέχρι πύρρου τῆς ἡλικίας), while in Plut. *Cim.* 4 he is said to have resembled his father in εὐθήθεια. (Cf. Wyse in *Class. Rev.* v 274 b.) The combination of νεώτερον and ὀψέ προσελθόντα is in itself open to suspicion.

νωθρότερον (which has been suggested) is found in Ameipsias, frag. 16, Pollux ix 138; cf. the description of Chares in Theopompus, frag. 288, νωθοῦ τ' ὄντος καὶ βραδέος. See also Schol. to Aristides in iii 515, 8—10 and 517, 28—30 Dind., and Ar. *Rhet.* ii 15 ult., ἐξίσταται τὰ στάσιμα (γένη) εἰς ἀβελτερίαν καὶ νωθρότητα, οἷον οἱ ἀπὸ Κίμωνος κτλ.

νεώτερον is, however, retained by Bauer (p. 101), who suggests that, under the influence of the Areopagus, the leaders of the political parties had generally been elderly men. Mr E. M. Walker (*Class. Rev.* vi 98) holds that the epithet is consistent with c. 25 which implies that Themistocles was at Athens in 462: 'it is only when we recognise that the author ... put the battle of Eurymedon some eight years too late, and that the interval between Tanagra and the five years' truce found no place in his historical retrospect, that we can understand how he came to apply to Cimon in the year 462 those much discussed words νεώτερον ὄντα καὶ πρὸς τὴν πόλιν ὀψέ προσελθόντα.'

πρὸς τὴν πόλιν ὀψέ προσελθόντα] 'having been rather late in entering on public life.' c. 27 § 1, πρὸς τὸ δημαγωγεῖν ἐλθόντος, Dem. *Theocrin.* 30, πρὸς τὴν πόλιν προσελθὼν, Isoc. *Panath.* 140, πρὸς τὰ τῆς πόλεως προσίεναι. Similarly διοικεῖν τὴν πόλιν and τὰ τῆς πόλεως (Kaibel, 183).

ἐκ καταλόγου] 'from the roll of hoplites,' as contrasted with the mercenary

μένων ἀπείρων μὲν τοῦ πολεμεῖν τιμωμένων δὲ διὰ τὰς πατρικὰς
 10 δόξας, αἱ ἐκ συνέβαινεν τῶν ἐξιόντων ἀνὰ δισχιλίους ἢ τρισχιλίους
 ἀπόλλυσθαι, ὥστε ἀναλίσκεσθαι τοὺς ἐπιεικεῖς καὶ τοῦ δήμου καὶ
 τῶν εὐπόρων. τὰ μὲν οὖν ἄλλα πάντα διώκουν οὐχ ὁμοίως καὶ 2
 πρότερον τοῖς νόμοις προσέχοντες, τὴν δὲ τῶν ἐννέα ἀρχόντων
 αἵρεσιν οὐκ ἐκίνουν, ἀλλ' ἐκτῷ ἔτει μετὰ τὸν Ἐφιάλτου θάνατον
 15 ἔγνωσαν καὶ ἐκ ζευγитῶν προκρίνεσθαι τοὺς κληρωσομένους τῶν
 ἐννέα ἀρχόντων, καὶ πρῶτος ἦρξεν ἐξ αὐτῶν Μνησιθείδης. οἱ δὲ

10 ΔΙΕΙ (K, K-W, Th).
 Blass (H-L): ἀλλ' B⁴ etc.

12 οὐχ quondam debet Wyse.

14 ἀλλ' <ῆ>

troops that came into vogue at a later date, and with the *θήτες*, as being *ἐξω καταλόγου* and serving in the fleet. The Egyptian disaster must have affected the *θήτες* more than the other classes (Wyse). For *κατάλογος*, cf. Xen. *Mem.* iii 4, 1, ἐκ καταλόγου στρατευόμενος, Arist. *Eg.* 1369, ὁπλίτης ἐντεθεὶς ἐν καταλόγῳ, Thuc. vi 26, 2; 31, 3.

πατρικὰς] here 'ancestral.' See c. 28 § 5. Cf. [Xen.] *Resp. Ath.* i 3; Eupolis, fr. 117 Kock (Beloch, i 475).

τῶν ἐξιόντων] Pl. *Rep.* 374 A, ἐξελθόν, abs. 'to take the field.'

ἀνὰ δισχιλίους—ἀπόλλυσθαι] Isocr. *De Pace* § 87 (of the losses sustained by Athens in her pursuit of supremacy at sea), τοὺς κατὰ χιλίους καὶ δισχιλίους ἀποθνήσκοντας τίς ἂν ἀριθμήσειεν; and § 88, *Pol.* viii (v) 3, 1393 α 9, καὶ ἐν Ἀθήναις ἀνυχοῦντων περὶ οἱ γνώριμοι ἐλάττους ἐγένοντο διὰ τὸ ἐκ καταλόγου στρατεύεσθαι ὑπὸ τῶν Λακωνικῶν πόλεμον.

ἀπόλλυσθαι] Between 462 and 457 B.C. the Athenians were defeated by the Corinthians at Halieis (458; Thuc. i 105, 1), and by the Lacedaemonians at Tanagra (457; *ib.* 108, 1). The operations in Egypt, which had been begun in 460, came to an unsuccessful conclusion in 455 (*ib.* 110, 1). On the other hand, they were victorious over the Peloponnesians on the sea at Kekryphaleia, and over the Aeginetans in a naval engagement in 458 (Thuc. i 105, 1—2) During the absence of the main body of the Athenian soldiers in Egypt and Aegina, Myronides defeated the Corinthians in the territory of Megara (458, i 105, 4). In 456 the Athenians defeated the Boeotians at Oenophyta, and in the same year Aegina yielded to Athens.

§ 2. οὐχ ὁμοίως—προσέχοντες] The main change was the reduction of the power of the Areopagus. But while, in this and other respects, Athens departed

from her previous constitutional arrangements, she retained the limitations under which the archons were appointed from among the first and second classes of citizens. It was not until 457 that the archonship was thrown open to members of the third class.

ἐκτῷ ἔτει] It was in 462 B.C. that Ephialtes overthrew the Areopagus; and 457 is the date of the change in the archonship immediately before the archonship of Mnesitheides. The latter event is 5 years (or in the sixth year) after the former. The change in the archonship is here described as happening in the sixth year 'after the death of Ephialtes.' It follows (as observed by Mr Kenyon) that Ephialtes was put to death in the year in which he overthrew the Areopagus.

ἐκ ζευγитῶν] Originally the office of archon was open to members of the first class only (cf. c. 7 § 3 and Plut. *Arist.* 1). In course of time it became open to the second class, possibly after the Persian wars, when, according to Plut. *Arist.* 22, the archonship was made accessible to 'all the Athenians,' on the motion of Aristides, who (after the battle at Plataea) γράφει ψήφισμα κοινῇ εἶναι τὴν πολιτείαν καὶ τοὺς ἀρχοντας ἐξ Ἀθηναίων πάντων αἰρεῖσθαι (this implies *election*, but appointment by *lot* is really meant). Lastly, in 457 we here have the office open to the third class. It was never *legally* open to the fourth class (c. 7 *ad fin.*). Cf. Abbott, *Hist. Gr.* ii 385—6. The statement in the text ought to have been made earlier, in c. 7 § 3.

προκρίνεσθαι] 8 § 1; 22 § 5.

κληρωσομένους τῶν ἐννέα ἀρχόντων] sc. ἀρχήν. Lysias 6 § 4, ἐὰν ἔλθῃ κληρωσόμενος τῶν ἐννέα ἀρχόντων καὶ λάξῃ βασιλεὺς, and *ib.* 24 § 13, τί με κωλύει κληροῦσθαι τῶν ἐννέα ἀρχόντων;

Μνησιθείδης] B.C. 457/6.

πρὸ τούτου πάντες ἐξ ἱππέων καὶ πεντακοσιομεδίμνων ἦσαν, οἱ
(δὲ) ζευγύται τὰς ἐγκυκλίους ἤρχον, εἰ μὴ τι παρεωράτο τῶν ἐν
3 τοῖς νόμοις. ἔπει δὲ πέμπτῃ μετὰ ταῦτα ἐπὶ Λυσικράτους ἄρχον-
τος οἱ τριάκοντα δικασταὶ κατέστησαν πάλιν οἱ καλούμενοι κατὰ 20
4 δῆμους· καὶ τρίτῃ μετὰ τούτου ἐπὶ Ἀντιδότου διὰ τὸ πλῆθος τῶν
πολιτῶν, Περικλέους εἰπόντος, ἔγνωσαν μὴ μετέχειν τῆς πόλεως ὅς
ἂν μὴ ἐξ ἀμφοῖν ἀστοῖν ἢ γεγωνῶς.

27. μετὰ δὲ ταῦτα πρὸς τὸ δημαγωγεῖν ἐλθόντος Περικλέους,
καὶ πρῶτον εὐδοκιμήσαντος ὅτε κατηγόρησε τὰς εὐθύνας Κίμωνος

18 δὲ add. κ (edd.). post παρεωράτο deletum ὑπὸ τῶν δῆμων retinent H-L, Th;
ὑπὸ τῶν δημοτῶν Papageorgios. 21 ΜΕΤΑΥΤΟΝ ante corr. (κ¹, H-L, B, Th); μετὰ
τούτου post corr. (K-W, κ²). 23 HN: corr. K.

XXVII 2 πρῶτοῦ: πρὸ τοῦ Jackson, van Leeuwen; πρῶτον F T Richards,
Campbell, Blass (edd.).

τὰς ἐγκυκλίους] sc. ἀρχάς, 'the ordinary
(i.e. inferior) offices.' *Pol.* i 7, 1255 δ
25, τὰ ἐγκύκλια διακονήματα, ii 5, 1263 α
21, τὰς διακονίας τὰς ἐγκυκλίους, ii 9, 1269
δ 35, χρησίμου δ' οὐσίας τῆς θρασύτητος πρὸς
οὐδὲν τῶν ἐγκυκλίων ἄλλ' εἴπερ, πρὸς τὸν
πόλεμον. The term had already been
similarly used by Isocr. 3 § 22, ἐν τοῖς
ἐγκυκλίους καὶ τοῖς καθ' ἡμέραν ἐκάστην γιγ-
νομένοις, and *de Pace*, 87. *Inf.* c. 43, l. 1.

εἰ μὴ τι παρεωράτο] 'assuming the
laws were strictly observed'; in other
words, the members of the third class
were, *strictly speaking*, eligible for the
ordinary offices alone; but occasionally
by an oversight they were elected to the
office of archon. Similarly, in later times
even members of the fourth class became
archons, although not legally qualified.

§ 3. ἐπὶ Λυσικράτους] B.C. 453/2.

οἱ τριάκοντα] 16 § 5.

§ 4. ἐπὶ Ἀντιδότου] B.C. 451/0.

διὰ τὸ πλῆθος τῶν πολιτῶν] *Pol.* iii 5,
1278 α 32, εὐποροῦντες ὄχλου. The reason
is regarded as erroneous by Busolt, iii (1)
338 n.

Περικλέους εἰπόντος—γεγωνῶς] *Pol.*
iii 5, 1278 α 34, τέλος δὲ μόνον τοὺς ἐξ ἀμ-
φοῖν ἀστών πολιτας ποιοῦσιν. *Plut. Peri-
cles* 37, ἀκμάζων δὲ Περικλῆς ἐν τῇ πολιτείᾳ
πρὸ πάντων πολλῶν χρόνων καὶ παῖδας ἔχων
... γνησίους, νόμον ἔγραψε μόνους Ἀθηναίους
εἶναι τοὺς ἐκ δυνεῖ Ἀθηναίων γεγωνότας.
Aelian Var. Hist. vi 10, xiii 24, frag. 68.
Cf. Isaeus 8 § 19; 12 § 9; Aeschin. i
§ 39. Philippi, *Bürgerrecht*, p. 69 seq.

The text places this event early in the
public career of Pericles: Plutarch places
it later. It had been argued that no such
law could have been proposed by Pericles
(see Buermann, *Jahrb. f. cl. Phil.* Suppl.
Bd ix 624-7, 1878; Gilbert, *Gr. St.* i 179¹;

Schenkl, *Wiener Studien*, ii 171; Duncker,
Bericht d. Berl. Akad. 1883, p. 935;
Busolt in Müller's *Handbuch* IV 1, 141¹).
According to these, the 'law of Pericles'
was really a revision of the list of citizens
in 445/4 (*Athenaeum*, 1891, 435 c). See
also Westermann's Introduction to *Dem.
Eubulides*.

The text shews that the law was really
proposed by Pericles (Busolt, *l.c.* IV 1,
203²), and *Gr. Gesch.* iii (1) 337 f.

XXVII. *Pericles*.

§ 1. κατηγόρησε—Κίμωνος νέος ὢν]
Plutarch, *Cim.* 14 (probably on the
authority of Theopompus), states that,
on Cimon's return from the reduction of
Thasos, he was put on his trial on the
ground that he had been bribed not to
follow up his success by an invasion
of Macedonia: δίκην ἔφυγε (ἔφευγε? cf.
Plut. Per. 10, ὅτε—δίκην ἔφευγε) τῶν
ἐχθρῶν συστάτων ἐπ' αὐτόν. (Cimon's
mother was the daughter of a Thracian
prince.) He also quotes from Cimon's
contemporary, Stesimbrotus, the story
of Cimon's sister Elpinice appealing to
Pericles (οὗτος γὰρ ἦν τῶν κατηγόρων
ὁ σφοδρότατος) in favour of her brother.
The result was that Pericles ἐν γῇ τῇ δίκῃ
πρῶτατον γενέσθαι τῷ Κίμωνι καὶ πρὸς τὴν
κατηγορίαν ἀπαξ ἀναστῆναι μόνον, ὥσπερ
ἀφοσιούμενον. In *Plut. Pericles* 10, he is
described as εἰς τῶν κατηγόρων... ὑπὸ τοῦ
δῆμου προβεβλημένος, and as having done
less than the rest of the prosecutors to
damage the cause of Cimon. Cimon's
expedition to Thasos has generally been
placed in B.C. 465-3. The date sug-
gested by Bauer for the revolt of Thasos
is 459, and for its reduction (τρίτῃ ἔτει,
Thuc. i 101) 457.

εὐθύνας] 59 § 2, στρατηγοῖς εὐθύνας.

στρατηγοῦντος νέος ὢν, δημοτικωτέραν ἔτι συνέβη γενέσθαι τὴν πολιτείαν· καὶ γὰρ τῶν Ἀρεοπαγιτῶν ἓνια παρείλετο, καὶ μάλιστα
 5 προὔτρεψεν τὴν πόλιν ἐπὶ τὴν ναυτικὴν δύναμιν, ἐξ ἧς συνέβη θαρρήσαντας τοὺς πολλοὺς ἅπασαν τὴν πολιτείαν μᾶλλον ἄγειν εἰς αὐτοὺς. μετὰ δὲ τὴν ἐν Σαλαμῖνι ναυμαχίαν ἐνὸς δει(ν) πεντη- 2
 κοστῷ ἔτει ἐπὶ Πυθοδώρου ἄρχοντος ὁ πρὸς Πελοποννησίους ἐνέστη πόλεμος, ἐν ᾧ κατακλεισθεῖς ὁ δῆμος ἐν τῷ ἄστει καὶ συν-
 10 εθισθεῖς ἐν ταῖς στρατείαις μισθοφορεῖν, τὰ μὲν ἐκὼν τὰ δὲ ἄκων προηρεῖτο τὴν πολιτείαν διοικεῖν αὐτός. ἐποίησε δὲ καὶ μισθοφόρα 3

4 παρείλετο (K, H-L, B, Th) : περιέλετο K-W, cf. 25 vv. 8, 22. 5 προὔτρεψε H-L.

.Δ.

6 ΠΑΣΑΝ : πᾶσαν B¹, ἅπασαν B²⁻⁴, ceteri. 7 ΔΕΙ (H-L, B, K-W³, Th, K⁴) : δειν Joh. Mayor, K-W^{1,2}, K³; cf. 19 § 6. 9 ΕΝΕCΤΗ : συνέστη H-L : confert K c. 5 vv. II, 22 ; 17 v. 15 ; 41 v. 2, quibus omnibus in locis H-L συνέστη malunt. -ΚΛΙCΘΕΙC : -κλεισθεῖς K, cf. 19, 32 ; -κλησθεῖς K-W, H-L, B, Th. 10 CΤΡΑΤΙΑΙC : στρατιαῖς B²⁻⁴.

τῶν Ἀρεοπαγιτῶν ἓνια παρείλετο] Plutarch, *Pericles* 9, describes Pericles as attacking the Areopagus after he had instituted pay for the law courts at the instance of 'Damonides.' He also states that it was by the aid of Ephialtes that he deprived the Areopagus of the greatest part of its jurisdiction. In the text, which Plutarch professes to follow, by quoting Aristotle as his authority for 'Damonides,' the present attack on the Areopagus is placed *before* the account of the payment of the law courts ; and Ephialtes is no longer alive (c. 25 § 4). Cf. Wilamowitz, i 68 n. 40.

παραρεῖσθαι, in mid., is used of 'disfranchising persons' in *Pol.* iii 5, 1278 a 32, εἰποῦντες δὴ ὄχλου κατὰ μικρὸν παραιροῦνται τοὺς ἐκ δούλου πρῶτον ἢ δούλης, 14, 1285 b 16, τῶν ὄχλων παραιρουμένων (of the withdrawal of royal privileges on the part of the people), viii (v) 10, 1311 b 6, γυναῖκα παρελέσθαι, to seduce. In *Hdt.* ii 109 π. τί τινας is used in the general sense of 'taking away from,' 'stealing away from.' In c. 15 §§ 3, 4, and twice in 37 § 2, it is applied to δπλα.

παραρεῖσθαι is similarly used of 'stripping off' and 'taking away,' e.g. *Dem.* p. 246, 23, ἀπάντων...ἐλευθερίαν περιέλετο, *Pol.* vii (vi) 2, 1318 a 1, (τὰ τοιαῦτα δημοτικά)...ἐὰν δὲ τις καταλειφθῇ ἐξ ἀρχαίας μεταβολῆς, τότε παραιρεῖσθαι τὴν δύναμιν αὐτῆς καὶ ἐξ αἰρετῶν κληρωτοὺς ποιεῖν. Both words are equally defensible and the MS reading may therefore be retained. We have παραιρεῖσθαι τὰ ἐπίθετα in 25 § 2, and τὴν δύναμιν in 25 § 4 ; we also have παραιρεῖσθαι στέφανον in c. 57 § 4.

ναυτικὴν δύναμιν] *Pol.* vii (vi) 7, 1321

a 14, ἡ δὲ ψιλὴ δύναμις καὶ ναυτικὴ δημοτικὴ πάμπαν. viii (v) 4, 1304 a 22 (immediately after mention of the influence of the Areopagus), καὶ πάλιν ὁ ναυτικὸς ὄχλος γενόμενος αἰτίας τῆς περὶ Σαλαμῖνα νίκης καὶ διὰ ταύτης (ταύτης *coni.* Susemihl) τῆς ἡγεμονίας διὰ τὴν κατὰ θάλατταν δύναμιν τὴν δημοκρατίαν ἰσχυροτέραν ἐποίησεν. The inhabitants of the Peiraeus, consisting mainly of the ναυτικὸς ὄχλος, were distinctively democratical.

θαρρήσαντας] c. 22 and 24 § 1.

§ 2. δειν] c. 19 end.

ἐπὶ Πυθοδώρου] B.C. 432/1, 48 years after 480/79. *Thuc.* ii 2, § 1 fixes the date of the beginning of the war as the Spring of 431, Πυθοδώρου ἔτι δύο μῆνας ἄρχοντος. ἐνέστη] *synέστη* has been proposed, on the ground that ἐνέστη refers to a *bellum instans*, and *synέστη* to a *bellum ortum*. *Thuc.* i 15 § 2, κατὰ γῆν δὲ πόλεμος...οὐδεὶς ξυνέστη. It is true that in *Isocr.* p. 82 β τὸν πόλεμον τὸν ἐνστάνα...τῇ πόλει refers to an imminent war, but it is equally true that in *Dem.* 255, 10 (cf. 274, 6) the beginning of a war is expressed by ὁ τότε ἐνστάς πόλεμος. Cf. *Aeschin.* *F.L.* 58, ἔτι τοῦ πολέμου...ἐνέστηκότος. The latter phrase is contrasted, in the *Rhet. ad Alex.* 3, 1425 a 36, with γίνεσθαι μέλλων. *Ar. Rhet.* i 9, 1366 b 23, κατὰ τὸν ἐνεστώτα καιρόν. Φυσικὴ Ἀκρόασις, iv 13, 222 b 14, ὁ χρόνος ἐγγὺς τοῦ ἐνεστώτος νῦν. See also Kaibel, 62.

κατακλεισθεῖς-ἄστει] *Thuc.* ii 13 § 2, (Pericles) παρήγει τὴν πόλιν εἰσελθόντας φυλάσσειν, *ib.* 14—17.

§ 3. ἐποίησε-μισθοφόρα τὰ δικαστήρια] *Pol.* ii 12, τὰ δὲ δικαστήρια μισθοφόρα κατέστησε Περικλῆς. *Plut. Per.* 9. Aristides, ii 192 Dind. Boeckh, II xv ;

τὰ δικαστήρια Περικλῆς πρῶτος, ἀντιδημαγωγῶν πρὸς τὴν Κίμωνος εὐπορίαν. ὁ γὰρ Κίμων, ἅτε τυραννικὴν ἔχων οὐσίαν, πρῶτον μὲν τὰς κοινὰς λητουργίας ἐλητούργει λαμπρῶς, ἔπειτα τῶν δημοτῶν ἔτρεφε πολλούς· ἐξῆν γὰρ τῷ βουλομένῳ Λακιάδων καθ' 15 ἐκάστην τὴν ἡμέραν ἐλθόντι παρ' αὐτὸν ἔχειν τὰ μέτρια, ἔτι δὲ τὰ

15 τογςπολλογς, delete τογς, quod retinet B⁴.

TESTIMONIA. 12—21 *Plut. *Cim.* 10, *Per.* 9 (Ar. Frag. 365², 403³), infra exscriptum.

14—18 Heraclidis epitoma (Rose, Ar. Frag. 611, 5³): τοὺς ἰδίους ἀγροὺς ὀπωρίζων παρέιχε τοῖς βουλομένοις, ἐξ ὧν πολλοὺς ἐδείπνιζε.

Grote, c. 46, iv 103; Gilbert, *Gr. St.* i 385². Plutarch, *Per.* 9, places the payment of the jurors *before* the attack on the Areopagus.

τυραννικὴν—οὐσίαν] Cimon, son of Miltiades, was (on the side of his mother, Hegesipyle) grandson of the Thracian king Olorus (Plut. *Cim.* 4). The fine of 50 talents inflicted on Miltiades was paid by Cimon.

λητουργίας ἐλητούργει] λητουργεῖν and λητουργός are quoted as Attic forms by ancient grammarians (Ammonius 89; Moeris 202; Bekker's *Anecd.* 277, οἱ παλαιοὶ Ἀττικοὶ διὰ τοῦ η ἔλεγον λητουργεῖν), and the forms in λη- are found in inscriptions of the fourth century. In 386 B.C. we have [λη]ιτουργιών, CIA. ii add. 554 b 14; in the time of Demosthenes and Aristotle, τὰς ἀλλας ληι- [τουργ]ίας καλῶς ληιτου[ργ]εῖ..., *ib.* 557, 5; in 340—332, ληιτου[ργ]ησαν, *ib.* 172, 4. Meisterhans, *Grammatik d. Attischen Inschriften*, ed. 1900, p. 37, note 198 (Introduct. to Dem. *Lept.* p. iii).

τῶν δημοτῶν ἔτρεφε πολλούς κτλ.] Plut. *Cim.* 10, τῶν τε γὰρ ἀγρῶν τοὺς φραγμαίους ἀφείλεν, ἵνα καὶ τοῖς ξένοις καὶ τῶν πολιτῶν τοῖς δεομένοις ἀδεῶς ὑπάρχῃ λαμβάνειν τῆς ὀπώρας, καὶ δεῖπνον οἴκοι παρ' αὐτῷ λιτὸν μὲν, ἀρκούν δὲ πολλοὺς, ἐποιεῖτο καθ' ἡμέραν, ἐφ' ᾧ τῶν πενήτων ὁ βουλόμενος εἰσῆγει καὶ διατροφὴν εἶχεν ἀπράγμονα, μόνους τοῖς δημοσίοις σχολάζων. ὥς δ' Ἀριστοτέλης φησὶν, οὐχ ἀπάντων Ἀθηναίων, ἀλλὰ τῶν δημοτῶν αὐτοῦ Λακιάδων παρεσκεύαζτο βουλομένῳ τὸ δεῖπνον. *Pericl.* 9, ἐν ἀρχῇ... πρὸς τὴν Κίμωνος δόξαν ἀνταταττόμενος ὑπεποιεῖτο τὸν δῆμον· ἐλατούμενος δὲ πλοῦτῳ καὶ χρήμασιν, ἀφ' ὧν ἐκέλευε ἀνελάμβανε τοὺς πέντηνας δεῖπνόν τε καθ' ἡμέραν τῷ δεομένῳ παρέχων Ἀθηναίων καὶ τοὺς πρესβυτέρους ἀμφιεννύων, τῶν τε χωρίων τοὺς φραγμαίους ἀφαιρῶν, ὅπως ὀπωρίξωσιν οἱ βουλόμενοι, τοῦτοις ὁ Περικλῆς καταδημαγωγούμενος τρέπεται

πρὸς τὴν τῶν δημοσίων διανομήν. The story of Cimon's generosity appears in an exaggerated form in Theopompus, *Philippica* x (FHG ii 293, *ar.* Athen. 533 A), Κίμων δ' Ἀθηναῖος ἐν τοῖς ἀγροῖς καὶ τοῖς κήποις οὐδένα τοῦ καρποῦ καθίστα φύλακα, ὅπως οἱ βουλόμενοι τῶν πολιτῶν εἰσιόντες ὀπωρίζωνται καὶ λαμβάνωσιν εἴ τινας δέονται τῶν ἐν τοῖς χωρίοις. ἔπειτα τὴν οἰκίαν παρέιχε κοινὴν ἅπασιν· καὶ δεῖπνον αἰεὶ εὐτελεὲς παρασκεύαζεσθαι πολλοῖς ἀνθρώποις, καὶ τοὺς ἀπόρους προσιόντας τῶν Ἀθηναίων εἰσιόντας δεῖπνεῖν. This exaggerated account is recorded by Plutarch to be corrected on the authority of the present passage. Aristotle's pupil, Theophrastus, was no less careful in adhering to the truth, Cic. *de Off.* ii 64, 'Theophrastus scribit Cimonem Athenis etiam in suos curiales Laciadas hospitem fuisse: ita enim instituisse et vilicis imperavisse, ut omnia praeberentur, quicumque Laciades in villam suam devertisset.' The excerpts ascribed to Heraclides tell the same story of Ephialtes: Ἐφ. τοὺς ἰδίους ἀγροὺς ὀπωρίζων παρέιχε τοῖς βουλομένοις, ἐξ ὧν πολλοὺς ἐδείπνιζε. The text is apparently the authority followed by the Schol. on Aristides, iii 517 l. 30 Dind., τοὺς γὰρ φραγμαίους ὑπανεώγων τοῖς βουλομένοις ὀπωρίζεσθαι τῶν αὐτοῦ καὶ τὴν οἰκίαν ἀριστοῦσιν αἰρεῖσθαι (?), and *ib.* p. 446 l. 18. Cf. Nepos, *Cimon* 4 § 1.

The various forms which the story of the generosity of Cimon assumed have been examined in *Mnemosyne*, ix 58; see also Sauppe's *Ausg. Schr.* 491, and Wilamowitz, ii 300.

Λακιάδων] The δημόται of Cimon, Plut. *Cim.* 4. The deme itself was also called Λακιάδαι.

τὰ μέτρια] 'moderate provision,' Xen. *Lac.* i 3, σίτος μετριώτατος, *Mem.* ii 6, 22, τὰ μ. κεκτῆσθαι, *Cyr.* v 2, 17, μετριότης τῶν σίτων. *Supra* 16 § 3.

χωρία πάντα ἄφρακτα ἦν, ὅπως ἐξῆ τῷ βουλομένῳ τῆς ὁπώρας ἀπολαύειν. πρὸς δὲ ταύτην τὴν χορηγίαν ἐπιλειπόμενος ὁ Περι- 4 κλῆς τῇ οὐσίᾳ, συμβουλευσάντος αὐτῷ Δαμωνίδου τοῦ Οἴθηεν (ὃς 20 ἐδόκει τῶν πολλῶν εἰσηγητῆς εἶναι τῷ Περικλεῖ· διὸ καὶ ὡστράκισαν αὐτὸν ὕστερον), ἐπεὶ τοῖς ἰδίῳις ἡττᾶτο, διδόναι τοῖς πολλοῖς

17 ΕΞΗΝ (Κ¹): ΕΞῆ (Κ-W, H-L, K³, B, Th). 18 ΕΠΙΛΕΙΠ: ἀπολειπόμενος Richards (H-L); cf. 20 § 2, 34 § 3; 'an ὑπολειπόμενος?' s¹. 19 <Δάμωνος> Δαμωνίδου Ὅαθεν Wyse (Class. Rev. v 227), cf. Wilamowitz, *Hermes* xiv 320, Kaibel 183. Οἴθηεν H-L, K³ (Meisterhans, 583); Οἴθηεν K-W, B, K⁴. 20 ΠΟΛΛΩΝ (Κ-W, K³, B, Th): ΠΟΛΕΜΩΝ (Κ¹), πολιτικῶν Wyse (H-L). 22 ΔΙΚΑΣΤΑΙΣ (Κ, K-W): δικαστηρίοις Blass, Richards (H-L, Th), e c. 23, i exortum: propter χειρῶ in versu proximo positum. ἀφ' οὗ Richards (H-L).

19 *Plut. *Per.* 9 (Ar. Frag. 365², 403³), infra exscriptum.

ὅπως ἐξῆ] This implies that Cimon caused his fences to be pulled down *in order* to allow his fellow demesmen to enter his orchards. This constr. is supported by ὅπως ὁπαρίζονται in Theopompus and ὅπως ὁπαρίζωσιν in Plut. *Per.* 9. ὅπως ἐξῆν would be quite out of place here (Goodwin, *Moods and Tenses*, § 333²).

§ 4. ἐπιλειπόμενος] ἐπιλείπεσθαι in pass. c. gen., 'to fall short of,' is found in [Plat.] *Érinomis* 978 A. ἐπιλείπειν is far more frequently used in act. in the sense of 'to fail.' In Ar. we have *Eth.* iv 3, 1121 a 34, 17, ταχὺ ἐπιλείψει αὐτοὺς τὰ ὑπάρχοντα, and there are several exx. of its intransitive use. ἀπολειπόμενος does not appear to be supported by the usage of Aristotle, as shewn in the *Index Aristotelicus*. More probable than either is ὑπολειπόμενος. Cf. *Pol.* iv (vii) 16, 1334 b 39, δὲ οὐτε λαν ὑπολείπεσθαι ταῖς ἡλικίαις τὰ τέκνα τῶν πατέρων οὐτε λαν παρέγγυς εἶναι, and i 5, 1254 b 35, εἰ τοσοῦτον γένοιτο διάφοροι τὸ σῶμα ὅσον αἱ τῶν θεῶν εἰκόνες, τοὺς ὑπολειπομένους (inferiores) πάντες φαίεν ἂν ἀέλους εἶναι τοῦτοις δουλεύειν.

Δαμωνίδου] Damonides is mentioned in Plut. *Per.* 9, τρέπεται πρὸς τὴν τῶν δημοσίων διανομήν συμβουλευσάντος αὐτῷ Δαμωνίδου τοῦ Οἴθηεν ('Οαθεν Sintenis, collato Steph. Byz. s. v. 'Οα, Δάμων Δαμωνίδου Ὅαθεν. Δημωνίδου τοῦ Ὅαθεν vulg.), ὡς Ἀριστοτέλης ἰσθόρηκε. Damon, *ib.* 4, ὁ δὲ Δάμων... τῷ Περικλεῖ συνῆν καθάπερ ἀθλητῇ τῶν πολιτικῶν ἀλείπτῃς καὶ διδάσκαλος... ἀλλ' ὡς μεγάλῳ φρον καὶ φιλοτύραννος ἐξωστράκισθη, *ib.* 14, *Nic.* 6, and *Arist.* i. Plat. *Alc.* i 118 c, *Lach.* 180 D, *Rep.* 400 B-C, 424 C. Duncker, *G. d. A.*, ix c. 8; Holm, ii 345, 17; Busolt, iii (1) 247 f, ed. 1897.

Δάμων and Δαμωνίδης appear to be two forms of name belonging to one person (cf. Duncker, *Gesch. des Alt.* ix p. 12, n. 1).

As other exx. of double names we have Φιλιππίδης and Φίλιππος, Κλεανδρίδης and Κλέανδρος, Φρασικλείδης and Φρασικλῆς, Εὐβουλίδης and Εὐβουλος, Τευταμίδης and Τεύταμος, Σιμυχίδης and Σίμυχος, Μαλανδρίδης and Μαλανδρος, Θεσπιάδης and Θέσπιος (Hemsterhuys on Lucian, *Timon*, p. 157), Καλλιπιδίης and Κάλλιππος, Ἀγωνιδίης and Ἀγων, Ἐξηκεστίδης and Ἐξήκεστος, Εὐφρονιδίης and Εὐφρόνιος, Μεγακλείδης and Μεγακλῆς, Μνησαρχίδης and Μνήσαρχος, Ξανθιππίδης and Ξάνθιππος (O. Crusius in *N. Jahrb.*, 1891, pp. 385—394, 'Die Anwendung von Vollnamen und Kurznamen bei derselben Person'). Cf. Wilamowitz, *Hermes*, xiv 318, and cf. Kaibel, 183 f. Plutarch, *Per.* 4 *init.*, tells us that certain persons said that the first syllable of Δάμων was pronounced short.

Mr Kenyon suggests that Plutarch confused two persons, the musician Damon, son of Damonides of Ὅα, and the politician Damonides of Οἴη, and transferred to the former some of the attributes of the latter. The demonymic of the former would be Ὅαθεν; of the latter, Οἴθηεν. This has also been suggested by Gomperz, *Deutsche Rundschau*, May 1891, p. 232, and is probably the best solution of the discrepancy. Cf. Sauppe, *Ausg. Schr.* 492 n. Damon and Damonides are, however, regarded as identical by Wilamowitz, i 134 f, and Busolt, iii (1) 247 f.

εἰσηγητῆς] apparently not found in Ar. Thuc. viii 48, τοὺς καλοὺς καγαθοὺς—ποριστὰς ὄντας καὶ εἰσηγητὰς τῶν κακῶν τῷ δήμῳ. *Pol.* ii 8, 1268 b 30, εἰσηγιέσθαι (advise, propose) νόμων λύσιν, and vi (iv) 1, 1289 a 1, τοιαύτην εἰσηγιέσθαι τάξιν, and several times in [Ar.] *Rhet. ad Alex.* Thuc. iv 76, ἐσηγουμένου (τινός), 'on his proposal.'

διδόναι τοῖς πολλοῖς τὰ αὐτῶν] 'to offer the people what was their own'

5 τὰ αὐτῶν, κατεσκευάσε μισθοφορὰν τοῖς δικασταῖς· ἀφ' ὧν αἰτιῶν-
ταί τινες χεῖρους γενέσθαι, κληρουμένων ἐπιμελῶς αἰεὶ μᾶλλον τῶν
τυχόντων ἢ τῶν ἐπιεικῶν ἀνθρώπων. ἤρξατο δὲ μετὰ ταῦτα καὶ
τὸ δεκάζειν, πρώτου καταδείξαντος Ἀνύτου μετὰ τὴν ἐν Πύλῳ 25
στρατηγίαν· κρινόμενος γὰρ ὑπὸ τινων διὰ τὸ ἀποβαλεῖν Πύλον,
δεκάσας τὸ δικαστήριον ἀπέφυγεν.

28. ἔως μὲν οὖν Περικλῆς προειστήκει τοῦ δήμου βελτίῳ τὰ
κατὰ τὴν πολιτείαν ἦν, τελευτήσαντος δὲ Περικλέους πολὺ χεῖρω.

23 χείρω (κ, H-L, Th), Kronert, *Philol.* lxi 182: χείρους Newman, Hude, K-W;
τὰ πράγματα τὰ κατὰ τὴν πολιτείαν, vel τὴν πόλιν, excidisse putant Jos. Mayor et
Rutherford; τὰ κατὰ τὰ δικαστήρια desiderat Bury. 25 Ἀνύτου: ΔΥΤΟΥ corr. K.

TEST. 25 *Harp. δεκάζων... Ἄρ. δ' ἐν Ἀθ. πολ. Ἀνύτον φησι καταδείξει τὸ δεκάζειν
τὰ δικαστήρια. Bekk. *An.* p. 211, 31 Ἀνυτος: οὗτος πρώτος δικαστήριον <δεκάζειν>
κατέδειξεν. Schol. Aeschin. i 87 ἐδέκαζεν οὖν διέφθειρεν ἀργυρίῳ τοὺς δικαστάς· ἤρξατο
δὲ τοῦ τοιοῦτου πρώτος Ἀνυτος. Bekk. *An.* p. 236, 6 (= *Etym. M.* p. 254, 31) πρώτος
δ' ἐδόκει δεκάσαι Μέλῃς (leg. Ἀνυτος) τὰς εὐθύνας διδοὺς τῆς ἐν Πύλῳ στρατηγίας ἢ
κακῶς ἐστρατήγησεν. Cf. Rose, 371², 409³.

—an easy piece of liberality. In epigrammatic point this phrase is somewhat of an exception to the ordinary style of the treatise and reminds one of Aristotle's manner; but the epigram is ascribed to Damon and the writer does not necessarily claim it as his own. 'The dry way in which the sarcastic counsel of Damonides of Oea, the Aithophel of his time, is repeated is not unlike Aristotle' (W. L. Newman, *Class. Rev.* v 159 b). Cf. *Andoc. de red.* 17, ὅσοι τῶν πολιτῶν... ἀργύριον ὑμῶν ἐκπορίζουσιν, ἄλλο τι ἢ τὰ ὑμέτερα ὑμῖν διδάσιν; (Kaibel, 184).

χεῖρους γενέσθαι.] The writer is possibly referring to Plato's *Gorgias* 515 E, ταῦτι γὰρ ἐγώ γε ἀκούω (from the Laconizers), Περικλέα πεποιηκέναι Ἀθηναίους ἀργούς καὶ δειλοὺς καὶ λάλους καὶ φιλαργύρους, εἰς μισθοφορίαν πρῶτον καταστήσαντα. Aristotle often refers to Plato in the *Politics* as *τινες*, e.g. in iv (vii) 7, 5, 1327 b 38 (Newman, *u. s.* 160 d).

§ 5. δεκάζειν] Lys. 29 § 12, δεδεκασμένοι, Isoc. 8 § 50, θανάτου τῆς ζημίας ἐπιεικείνης, ἐάν τις ἄλῳ δεκάζων, Aeschin. i § 87, μαρτυρεῖν τὸν μὲν ὡς ἐδέκαζε τὸν δὲ ὡς ἐδεκάζετο. Cf. note on Dem. 46 § 26, ἐάν τις...συνδεκάξῃ τὴν ἡλιαίαν in *Select Private Orations*, ii 146, ed. 1910. Plut. *Pericl.* 9 § 3, συνδεκάσας τὸ πλῆθος.

Ἀνύτου] In 409 B.C. Pylos, which had remained an Athenian post since 425, was retaken by the Lacedaemonians. The Athenians had sent to its relief 30 triremes under Anytus, who however came back without even reaching the place. On his return he was put on his trial for having betrayed the trust confided to him.

Diodorus xiii 64. Plut. *Coriolanus* 14, Ἀθήνησι δὲ λέγεται πρώτος ἀργύριον δοῦναι δικασταῖς Ἀνυτος ὁ Ἀνθεμίωνος προδοσίας περὶ Πύλου κρινόμενος (Grote c. 63, v 465). He is mentioned in c. 34 § 3 as one of the leaders of the moderate section of the oligarchical party. He was afterwards notorious as one of the prosecutors of Socrates (*Anyti reus*). Though Anytus is spared by Plato and Xenophon, this tradition to his discredit survived in the Socratic School. It should have been noticed that it was not until half a century had elapsed, that the assigning of pay to the jury was followed by the first case of bribery,—long after the death of Pericles. Wilamowitz i 128 f.

XXVIII. *The successors of Pericles.*

§ 1. Περικλῆς προειστήκει τοῦ δήμου] From about B.C. 450 (c. 28 § 1) till his death in the summer of 429. The writer's praise of the policy of Pericles is so briefly expressed, that it hardly arrests our attention. The text implies that the excellence of that policy was not absolute, but relative:—βελτίῳ, as contrasted with that of his successors, which was χείρω. The merits of Pericles are here recognised with far less generosity than in the pages of Thucydides. In the text, Pericles is the last leader of the popular party who, owing to his high birth, was acceptable even to his opponents: the decadence begins with his successor, Cleon, who had no such advantages.

πρῶτον—οὐκ εὐδοκίμου] *Pol.* 1274 a 13—15, ὁ δῆμος...δημαγωγούς ἐλαβε φαύλους ἀντιπολιτευομένων τῶν ἐπιεικῶν.

οἱ ἐπιεικεῖς δημαγωγοῦντες] Schol.

πρώτον γὰρ τότε προστάτην ἔλαβεν ὁ δῆμος οὐκ εὐδοκιμοῦντα
 παρὰ τοῖς ἐπεικείσιν· ἐν δὲ τοῖς πρότερον χρόνοις αἰεὶ διετέλουν οἱ
 5 ἐπεικεῖς δημαγωγοῦντες. ἔξ ἀρχῆς μὲν γὰρ καὶ πρῶτος ἐγένετο 2
 προστάτης τοῦ δήμου Σόλων, δεύτερος δὲ Πεισίστρατος, τῶν
 εὐγενῶν καὶ γνωρίμων· καταλυθείσης δὲ τῆς τυραννίδος Κλεισθένης,
 τοῦ γένους ὦν τῶν Ἀλκμεωνιδῶν, καὶ τούτῳ μὲν οὐδεὶς ἦν ἀντι-
 στασιώτης, ὡς ἐξέπεσον οἱ περὶ τὸν Ἰσαγόραν. μετὰ δὲ ταῦτα τοῦ
 10 μὲν δήμου προειστήκει Ξάνθιππος, τῶν δὲ γνωρίμων Μιλτιάδης,
 ἔπειτα Θεμιστοκλῆς καὶ Ἀριστείδης· μετὰ δὲ τούτους Ἐφιάλτης
 μὲν τοῦ δήμου, Κίμων δ' ὁ Μιλτιάδου τῶν εὐπόρων· εἶτα Περικλῆς
 μὲν τοῦ δήμου, Θουκυδίδης δὲ τῶν ἐτέρων, κηδεστής ὦν Κίμωνος.
 Περικλέους δὲ τελευτήσαντος τῶν μὲν ἐπιφανῶν προειστήκει 3
 15 Νικίας ὁ ἐν Σικελίᾳ τελευτήσας, τοῦ δὲ δήμου Κλέων ὁ Κλεαι-
 νέτου, ὃς δοκεῖ μάλιστα διαφθεῖραι τὸν δῆμον ταῖς ὀρμαῖς, καὶ

XXVIII 3 εὐδοκιμοῦντα τὰ K¹; τὰ del. Wyse etc. 6—7 τῶν εὐγενῶν καὶ γνωρίμων
 secl. k-w, Kaibel 184; τῶν εὐγενῶν <ὦν> κτλ. Richards (H-L, B); <ὄντες> Gomperz.

13 ἐτέρων: εὐπόρων Papabasilios. 16 ὀρμαι, ἐκάστοτε χαριζόμενος vel aliquid

TESTIMONIA. XXVIII 15—18 *Schol. in Luciani Timonem 30 (i p. 100 ed. Bipontinae, p. 47 Jacobitz): ὁ δὲ Κλέων δημαγωγὸς ἦν Ἀθηναίων προστὰς αὐτῶν ἐπτά ἔτη, ὃς πρῶτος δημηγορῶν ἀνέκραγεν ἐπὶ τοῦ βήματος καὶ ἐλοιδορήσατο... ἐπέστη δὲ καὶ τῇ πρὸς Λακεδαιμονίους εἰρήνῃ, ὡς Φιλόχορος καὶ Ἀριστοφάνης (Ἀριστοτέλης Hemsterhuis quem sequitur Rose, Frag. 368², 406³), προσθεὶς ἄρχοντα Εὐθύνον· Ἀριστοτέλης δὲ καὶ περιζωσάμενον αὐτὸν λέγει δημηγοροῦν, εἰς τὴν θρασύτητα αὐτοῦ ἀποσκοπῶν. Schol. Aeschin. i 25...λέγεται δὲ Κλέων ὁ δημαγωγὸς παραβὰς τὸ ἐξ ἔθους σχῆμα περιζωσάμενος δημηγοροῦν. Plut. Nic. 8 (ὁ Κλέων) τὸν ἐπὶ τοῦ βήματος κόσμον ἀνελὼν καὶ πρῶτος ἐν τῷ δημηγορεῖν ἀνακραγῶν καὶ περισπᾶσας τοὺς ἰματίων καὶ τὸν μηρὸν πατάσας καὶ δρόμῳ μετὰ τοῦ λέγειν ἅμα χρησάμενος τὴν ὀλίγον ὕστερον ἅπαντα τὰ πράγματα συγχέασαν εὐχέρειαν καὶ ὀλιγωρίαν τοῦ πρέποντος ἐνεποίησε τοῖς πολιτευομένοις.

16 Heraclidis epitoma, 611, 6, Κλέων παραβᾶλὼν διέφθειρε τὸ πολίτευμα.

Arist. Pax 681, πρότερον δημαγωγούντων τῶν πάντων λαμπρῶν πολιτῶν.

§ 3. προστάτης τοῦ δήμου] a purely unofficial title, applied to the leader of the popular party. Cf. 2 § 2, and see Whibley's *Political Parties*, p. 51.

τῶν εὐγενῶν καὶ γνωρίμων] We must either insert ὦν after εὐγενῶν, or understand the words to refer to Solon and Peisistratus, or remove them from the text. In any case Peisistratus, who is described as δημοτικώτατος in 13 § 4 and 14 § 1, is to be regarded as a προστάτης τοῦ δήμου and not as a προστάτης τῶν εὐγενῶν καὶ γνωρίμων. Below, τῶν γνωρίμων is contrasted with τοῦ δήμου. τῶν εὐγενῶν is never used to designate a political party in Athens. See also Kaibel, 184 f.

ἀντιστασιώτης] Hdt. i 92, iv 164, v 69. Not found in Ar.

Θεμιστοκλῆς καὶ Ἀριστείδης] joint leaders of the popular party, c. 23 § 3.

Θουκυδίδης] son of Melesias, of Alopeke, mentioned below (§ 5) with Nicias and Theramenes. He was ostracised in 444 B.C., and it has been considered worthy of note that the writer says nothing of this fact (*Rhein. Mus.* xlv1 455), but to mention it here would only impede the natural course of the narrative.

τῶν ἐτέρων] 'the opposite party,' used here, and below, to avoid the too frequent repetition of τῶν γνωρίμων, τῶν εὐπόρων, or τῶν ἐπιφανῶν.

§ 3. Νικίας—τελευτήσας] Thuc. vii 86 § 1.

Κλέων] Gilbert, *Beiträge*, pp. 127—146, Busolt, iii (2) 988—998 (and the literature there quoted).

ταῖς ὀρμαῖς] hardly 'his wild undertakings' (Kenyon), or even 'his incitations'

πρῶτος ἐπὶ τοῦ βήματος ἀνέκραγε καὶ ἐλοιδορήσατο καὶ περιζωσάμενος ἐδημηγόρησε, τῶν ἄλλων ἐν κόσμῳ λεγόντων. εἴτα μετὰ τούτους τῶν μὲν ἐτέρων Θηραμένης ὁ Ἄγνωνος, τοῦ δὲ δήμου Κλεοφῶν ὁ λυροποιός, ὃς καὶ τὴν διωβελίαν ἐπόρισε πρῶτος· καὶ 20

eiusmodi desiderat Jos. Mayor. Scribendum fortasse διανοαῖς, coll. Plut. *Arist.* 24 (de demagogis post Periclem) τὸν δῆμον εἰς διανομὰς προαγαγόντες, *Per.* 9 μισθὸν διανομὰς, Aeschin. *F. L.* 76 Κλεοφῶν διεφθαρκῶς νομῇ χρημάτων τὸν δῆμον, *Eth.* 1130 b 31 ἐν ταῖς διανομαῖς τιμῆς ἢ χρημάτων, 1131 b 30 ἀπὸ χρημάτων κοινῶν ἐὰν γίγνηται ἡ διανομή, 1131 a 25; νομαῖς? Th, coll. Aeschin. *Lc.* 20 ΔΙΩΒΟΛΙΑΝ.

TEST. 20—23 Locum de pecunia theorica ad iudicium mercedem male transtulerunt interpretes antiqui. *Schol. Arist. *Vesp.* 684 τοὺς τρεῖς ὀβολοὺς: τὸν φόρον λέγει, ἀφ' ὧν ἐδίδото τὸ τριώβολον. τοῦτο δὲ ἄλλοτε ἄλλως ἐδίδото, τῶν δημαγωγῶν τὰ πλήθη κολακεύοντων, ὡς φησιν Ἀρ. ἐν πολιτείαις (adde Schol. *Vesp.* 300, ἣν μὲν γὰρ ἄστατον τὸ τοῦ μισθοῦ ποτὲ γὰρ διωβόλου ἦν, ἐγένετο δὲ ἐπὶ Κλέωνος τριώβολον, *Vesp.* 88 ἐδίδото χρόνον μὲν τινα δύο ὀβολοί, ὕστερον δὲ Κλέων στρατηγῆσας τριώβολον ἐποίησεν ἀκμάζοντος τοῦ πολέμου τοῦ πρὸς Λακεδαιμονίους). Cf. Rose, 421², 461³. Ceterum Kenyon noster arbitratur schol. ad Arist. *Vesp.* 684 referre partim ad c. 62 § 1 (τὰ δικαστήρια τρεῖς ὀβολοὺς), partim fortasse ad locum tractatus nostri e fine deperditum ubi de iudiciis agitur.

(Poste), though the latter rendering may be preferred. Better *ses emportements* (Reinach), 'his impulsive ways.' Plut. i 1012, πρῶτος καὶ ταῖς ὁρμαῖς φύσει μαλακώτερος, *Them.* 2, ἐν ταῖς πρῶταις τῆς νεότητος ὁρμαῖς. The pl. is found in *Ar. Eth.* i 13, 1102 b 21, ἐπὶ τὰναντία αἱ ὁρμαὶ τῶν ἀκρατῶν, *Maen. Mor.* i 35, 1197 b 39, ἀρεταὶ φύσει οἷον ὁρμαὶ τιναί ἐν ἐκάστῳ. In contrast to Cleon, we read of Pericles (Plut. *Per.* 20) οὐ συνεχώρει ταῖς ὁρμαῖς τῶν πολιτῶν. But the use of the word in the text is curious, and it is perhaps better to propose διανομαῖς which would obviously refer to Cleon's raising the *μισθὸς δικαστικὸς* to three obols in 425/4 (*Arist. Vesp.* 88, Gilbert, i 385²), a fact not mentioned in the text.

ἐπὶ τοῦ βήματος ἀνέκραγε] Plut. *Nic.* 8, τὸν ἐπὶ τοῦ βήματος κόσμον ἀνελὼν καὶ πρῶτος ἐν τῷ δημηγορεῖν ἀνακραγὼν καὶ περισπάσας τὸ ἱμάτιον καὶ τὸν μηρὸν πατάσας καὶ δρόμῳ μετὰ τοῦ λέγειν ἅμα χρῆσθήμενος. Neither βῆμα nor ἀνακράζω is found in the *Index Ar.*

The Pnyx was first identified by Chandler in 1765 (*Travels in Greece*, ii 84, ed. 1825) as 'a large semicircular area or terrace, supported by stones of vast size cut into squares, nearly opposite the rock of the Areopagus,' from the centre of which it is distant about a quarter of a mile to the S.W. The excavations directed by Lord Aberdeen in 1822 disclosed a projecting cubic block, hewn out of the rock, and approached on each side by steps. This was identified

as the βῆμα of the Athenian orators. It has, however, been maintained by Ulrichs (1842), Welcker (1852), E. Curtius (1862, 1868), that this block is an altar, and the semicircular area a τέμενος of Ζεὺς ὕψιστος. The site of the βῆμα is placed by Curtius on the slopes of the 'Museum' hill, due S. of the Areopagus. See his *Att. Studien*, i 23—, and *Stadigeschichte*, pp. 30 and 61. See also Prof. Crow and Mr Clarke in *Papers of Amer. School*, iv 205—277, and Judeich, *Topographie von Athen*, 348 f.

ἀνέκραγε] *Arist. Vesp.* 596, Κλέων ὁ κεκραξιδάμας, *Eq.* 137, Κυκλοβόρου φωνῆν ἔχων.

περιζωσάμενος] 'with his cloak girt up short about him' (Kenyon), 'with his robes fastened or tucked up, as if he were engaged in some manual labour' (Poste, n). Cf. Plut. *Nic.* 9, περισπάσας τὸ ἱμάτιον (with Holden's n), and contrast *Mor.* ii 800 (of Pericles), τὴν χεῖρα συνέχειν ἐντὸς τῆς περιβολῆς.

Θηραμένης] *inf.* § 5.

Κλεοφῶν ὁ λυροποιός] He is so styled by Andoc. *de Myst.* § 146; Aesch. *F. L.* § 76; and the Scholiast on Aristoph. *Thesm.* 805, *Ran.* 681 (as restored by Taylor). Cf. Suidas, s. v. φιλοτιμώτεροι Κλεοφῶντος. Aelian, *Var. Hist.* xii 43, says that his father's name was unknown (Mayor: similarly, Wilamowitz, i 130 n. 14). Cf. Lysias 13 §§ 8, 9, 12; 19 § 48; 30 §§ 11—13; and *inf.* 34 § 1. For further details see Holden's *Onomasticon* to Aristophanes.

τὴν διωβελίαν] *Pol.* ii 7, 1267 δ 1,

21 χρόνον μὲν τινα διεδίδοδοτο, μετὰ δὲ ταῦτα κατέλυσε Καλλικράτης Παιανιεύς πρῶτος ὑποσχόμενος ἐπιθήσειν πρὸς δυοῖν ὀβολοῖν ἄλλον ὀβολόν. τούτων μὲν οὖν ἀμφοτέρων θάνατον κατέγνωσαν

21 ΔΙΕΔΙΔΟΤ (B, Th): διεδίδοδοτο Wyse, Rutherford, K-W, H-L (K³). κατέλγχε edd.: κατήγγχε Whibley. 22 πρῶτος van Leeuwen. ὑποσχόμενος ἐπὶ τοῖν δυοῖν ὀβολοῖν ἄλλον ὀβολόν? B⁴ appendix.

TEST. 21 *Zenob. vi 29 (Athous iii 151 apud K-W laudatus) ὑπὲρ τὰ Καλλικράτους infra exscriptus = *Photius et Suidas, s.v.; fere eadem habet Pseudo-Plut. *Proverbia*, 111. Cf. Boeckh II xv p. 299 Fränkel; Meineke, *Com. Gr.* IV p. 700. Macarius iv 68... ἐπὶ τῶν καθ' ὑπερβολὴν τι ποιοῦντων, ἣ ἐπὶ τῶν τοὺς πρωτεύοντας ἐν τισιν ὑπεραιρόντων.

ἡ πονηρία τῶν ἀνθρώπων ἀπληστον, καὶ τὸ πρῶτον μὲν ἱκανὸν διωβολία μόνον, ὅταν δ' ἤδη τοῦτ' ἡ πάτριον, αἰ δέονται τοῦ πλείονος, ἕως εἰς ἀπειρον ἐλθῶσιν. This must refer to the *theoricon*, the fund for paying the price of admission to the theatre at the rate of 2 obols for each of the ordinary seats (Dem. *de Cor.* p. 234, 24, ἐν τοῖν δυοῖν ὀβολοῖν). The payment of the *theoricon* out of the treasury of the State is attributed to Pericles in Plutarch, *Pericl.* 9, ὅπ' ἐκείνου φασὶ τὸν δῆμον ἐπὶ κληρουχίας καὶ θεωρικὰ καὶ μισθὸν διανομὰς προαχθῆναι, and Ulpian on Dem. *Ol.* i in i. τὰ χρήματα ταῦτα τὰ δημόσια θεωρικὰ ἐποίησεν ἐξ ἀρχῆς ὁ Περικλῆς, ... βουλόμενος ἀρῆσαι τῷ δήμῳ καὶ τοῖς πένησιν. Cf. Gilbert, i 383², and Busolt in Müller's *Handbuch*, 171².

It cannot refer to the μισθὸς δικαστικός, for it was long before the time of Cleophon that Cleon (about 428 B.C.) raised the dicast's fee to three obols: Schol. on Ar. *Plut.* 330; *Vesp.* 80, 300; *Eq.* 51, 255 (425 B.C.); *Vesp.* 607, 682, 688, 797, 1116 (423 B.C.); *Aves* 1540 (415 B.C.). Boeckh, II xv p. 326 Lamb. Probably it was originally one obol and never two. Again, it cannot be the μισθὸς ἐκκλησιαστικός as this was introduced by Agyrrhius at the rate of one obol, increased by Heracleides to two obols, and again by Agyrrhius to three (c. 41 end).

καὶ χρόνον μὲν—τῶν μὴ καλῶς ἔχοντων (l. 25)] a digression from the general subject of the chapter (Kaibel, 19).

διεδίδοδοτο] '(the fee) continued to be paid.' κατέλυσε] either (1) 'overthrew him,' 'ousted him' (K.), 'outbid him' (Reinach); or (2) 'abolished it' (Kaibel and Kiessling, Poland and Haus-soullier). (2) is probably right; but we should have expected some notice of the subsequent restoration of the *theoricon*. This omission may, however, be only accidental. Philochorus, ap. Harp. s.v. θεωρικόν, says that it was restored by Agyrrhius; but this is doubtful. Agyrrhius

was certainly concerned with the μισθὸς ἐκκλησιαστικός (c. 42 end).

Καλλικράτης] In Zenobius vi 29, and elsewhere (Boeckh, II xv p. 327 Lamb), we read of a proverbial phrase ὑπὲρ τὰ Καλλικράτους applied to excessive wealth by the inhabitants of Carystus in Euboea. This explanation of the proverb is quoted from Clearchus. Then follows an inaccurate reminiscence of the present passage in the following form: Ἀριστοτέλης δὲ φησιν ἐν τῇ Ἀθηναίων πολιτείᾳ Καλλικράτην τινὰ πρῶτον τῶν δικαστῶν τοὺς μισθοὺς εἰς ὑπερβολὴν αὐξήσαι, ὅθεν καὶ τὴν παροιμίαν εἰρήσθαι. Possibly the last clause, ὅθεν—εἰρήσθαι, has got displaced and should be placed at the end of the previous sentence, immediately after the mention of the proverb. The first part of the explanation will then run as follows: φησὶ Κλέαρχος ὅτι Καλλικράτης τις ἐγένετο ἐν Καρύστῳ πλουσιώτατος· εἰ ποτε οὖν ἐθαύμαζον τινα οἱ Καρύστιοι ἐπὶ πλούτῳ, ὑπερβολικῶς ἔλεγον, ὑπὲρ τὰ Καλλικράτους· ὅθεν καὶ τὴν παροιμίαν εἰρήσθαι. In any case it is not absolutely necessary to suppose that the proverb was ever quoted in this treatise. Zenobius misunderstood the passage as referring to the pay of the dicasts, which had been increased to 3 obols in 425/4 B.C., whereas Cleophon, and a *fortiori* Callicrates, belong to a much later date.

ὑποσχόμενος—ἄλλον ὀβολόν] If the grant of the fee of two obols a head out of the *theoric* fund was sufficient to enable all the poorer citizens to attend the theatre, it is not easy to see what object there was in increasing it. But the *theoricon* was not confined to the *Dionysia*, it was also paid at the Panathenaea and at all the great festivals (Boeckh, II xiii p. 305 Lamb). Harpocr. s.v. θεωρικὰ χρήματα· ... ἄλλοτε μέντοι ἄλλως ὥρισθ' τὸ διδόμενον εἰς τε τὰς θέας καὶ εἰς τὰς θυσίας καὶ ἑορτάς, ὥς ἔστι δῆλον ἐκ τοῦ α' Φιλιππικῶν Δημοσθένους (i.e. *Ol.* i).

ὑστερον· εἴωθεν γάρ, κὰν ἐξαπατηθῇ τὸ πλήθος, ὑστερον μισεῖν
 4 τοὺς τι προαγαγόντας ποιεῖν αὐτοὺς τῶν μὴ καλῶς ἐχόντων. ἀπὸ 25
 δὲ Κλεοφώντος ἤδη διεδέχοντο συνεχῶς τὴν δημαγωγίαν οἱ
 μάλιστα βουλόμενοι θρασύνεσθαι καὶ χαρίζεσθαι τοῖς πολλοῖς,
 5 πρὸς τὰ παραντικά βλέποντες. δοκοῦσι δὲ βέλτιστοι γεγονέναι
 τῶν Ἀθήνησι πολιτευσασμένων μετὰ τοὺς ἀρχαίους Νικίας καὶ
 Θουκυδίδης καὶ Θηραμένης. καὶ περὶ μὲν Νικίου καὶ Θουκυδίδου 30
 πάντες σχεδὸν ὁμολογοῦσιν ἄνδρας γεγονέναι οὐ μόνον καλοῦς

24 εἴωθε H-L. ΚΑΝ: ἐὰν H-L. 28 τὰ K, K-W; τὸ Kontos, Gennadios (H-L, B, Th) 'lectio non omnino certa; sed videtur a esse,' K⁴. ΔΕ ex ΔΕΟΙ correctum.
 29 ΑΘΗΝΗΣΙ, in titulis semel tantum apparet anno 302 A.C. (Meisterhans, p. 146³).

28—30 *Plut. *Nic.* 2 (infra exscriptum).

θάνατον] We know nothing of the death of Callicrates. That of Cleophon is well attested. In 404 B.C., not long before the establishment of the Thirty, he was condemned and put to death on the plea of having neglected his military duty; Lys. 13 § 12, πρόφασιν μὲν ὅτι οὐκ ἦλθεν εἰς τὰ ὅπλα ἀναπαυσόμενος, τὸ δ' ἀληθές ὅτι ἀντείπεν ὑπὲρ ἡμῶν μὴ καθαιρεῖν τὰ τέλη. The Council, whose temper and proceedings he had denounced, illegally constituted itself part of the tribunal that tried him (*ib.* 30 §§ 10—14). According to Xenophon, *Hell.* i 7 § 35, Callixenus and others, who had prompted the people to put to death the generals who had neglected their duty at Arginusae, made their escape before they could be put on their trial, στάσεώς τινας γενομένης, ἐν ᾗ Κλεοφῶν ἀπέθανεν (Grote, c. 65, v 552).

μισεῖν] Ar. *Rhet.* ii 4. Similarly in Xen. *Hell.* i 7 § 35 Callixenus, the proposer of the motion against the generals who fought at Arginusae, who is there included among those who τὸν δῆμον ἐξηπάτησαν, returned on the restoration of the democracy, and μισοῦμενος ὑπὸ πάντων λυμῶ ἀπέθανεν.

Mr W. L. Newman suspects a tacit reference to the death of Socrates, cf. Diod. xiv 37, and Diog. Laërt. ii 43.

τοὺς τι—ποιεῖν] τι would naturally have followed ποιεῖν, and perhaps owes its present position to the desire to avoid hiatus (Kaibel, 14).

§ 4. ἀπὸ δὲ Κλεοφώντος κτλ.] Isocr. *Panath.* 132 sq.

διεδέχοντο...τὴν δημαγωγίαν] Schol. Arist. *Rax* 681, οὗτος ('Τέρβολος) μετὰ τὴν τοῦ Κλέωνος δυναστείαν διεδέξατο τὴν δημαγωγίαν (Wyse).

οἱ μάλιστα βουλόμενοι θρασύνεσθαι]

'who, above all, are ready to speak boldly.' Cf. Wilamowitz, i 125 n.

πρὸς τὰ παραντικά] The article is found in the singular in ἐν τῷ παραντίκα, as in ἐκ τοῦ παραχρήμα, where we may supply one of the cases of χρόνος. We also find ἐς τὸ παραντίκα, but this does not prevent the use of the plural in the present passage, which may be explained as referring to the several occasions of θρασύνεσθαι and χαρίζεσθαι (Kaibel, 185). παραντίκα has hitherto been found only in spurious writings of Ar., esp. in the *De Plantis* and in the *Rhet. ad Alexandrum* (Eucken, *Sprachgebrauch des Ar., Prae-positionen*, p. 62, quoted in *Class. Rev.* v 160 a). It occurs (without the article) in Thuc. viii 48, 3 and iv 76, 5.

§ 5. δοκοῦσι—βέλτιστοι γεγονέναι τῶν...πολιτευσασμένων] This is somewhat carelessly paraphrased in Plut. *Nic.* 2, ἐνεστὶν οὖν περὶ Νικίου πρῶτον εἰπεῖν ὃ γέγραφεν Ἀριστοτέλης, ὅτι τρεῖς ἐγένοντο βέλτιστοι τῶν πολιτῶν καὶ πατρικὴν ἔχοντες εὐνοίαν καὶ φιλίαν πρὸς τὸν δῆμον, Νικίας ὁ Νικηράτου καὶ Θουκυδίδης ὁ Μελεσίου καὶ Θηραμένης ὁ Ἀγνωνος. The text describes the three as *reputed* to be the best politicians: Plutarch describes them as actually being the best citizens. The text describes Nicias and Thucydides as ruling the State in a paternal spirit; Plutarch ascribes to them a hereditary affection for it. βέλτιστοι here has a political sense; cf. οἱ ἐπικεῖς in § 1, and καλοὺς κάγαθούς in § 5; and see Holm, *Gr. Gesch.* ii 583.

Θουκυδίδης] Plut. *Per.* 11, (in opposition to Pericles, the aristocrats set up) Θουκυδίδην τὸν Ἀλωπεκῆθεν, ἄνδρα σώφρονα καὶ κηδεστήν Κίμωνος. Cf. Wilamowitz, i 126 n.

κάγαθους ἀλλὰ καὶ πολιτικούς καὶ τῇ πόλει πάσῃ πατρικῶς χρω-
 μένους, περὶ δὲ Θηραμένους διὰ τὸ συμβῆναι κατ' αὐτὸν ταρα-
 χώδεις τὰς πολιτείας ἀμφισβήτησις τῆς κρίσεώς ἐστι. δοκεῖ
 35 μέντοι τοῖς μὴ παρέργως ἀποφαινομένοις, οὐχ ὥσπερ αὐτὸν δια-
 βάλλουσι πάσας τὰς πολιτείας καταλύειν, ἀλλὰ πάσας προάγειν
 ἕως μηδὲν παρανομοῖεν, ὡς δυνάμενος πολιτεύεσθαι κατὰ πάσας,
 ὅπερ ἐστὶν ἀγαθοῦ πολίτου ἔργον, παρανομούσαις δὲ οὐ συγχωρῶν
 ἀλλ' ἀπεχθανόμενος.

29. ἕως μὲν οὖν ἰσόρροπα τὰ πράγματα κατὰ τὸν πόλεμον
 ἦν, διεφύλαττον τὴν δημοκρατίαν. ἐπεὶ δὲ μετὰ τὴν ἐν Σικελίᾳ

καλῶς

32 πατρικῶς.

34 τὰς πολιτείας B, K-W³, K², Th; <εἶναι> τὰς πολιτείας
 K-W^{1,2}, S¹, sed cf. Kaibel 189: τὰς πολιτείας <εἶναι> Richards (H-L). 'an ἐδόκει?'
 Th. 35 M(EN)TOICMH: μέντοι τοῖς μὴ K¹ (H-L, B^{2,3}); μέντοι μὴ K-W, Kaibel 186;
 δὲ τοῖς μὴ B¹, Th; μὴν τοῖς μὴ B⁴. <τινες> διαβ. Kontos. 38 ἔργον ἀγαθοῦ
 πολίτου hiatus vitato B⁴, qui ἔργον olim secludebat.

XXIX 1 πράγματα secl. H-L.

πατρικῶς] 'paternally'; not, 'they acted
 in all their public life in a manner worthy
 of their ancestry' (Kenyon), but 'they
 ruled the state as a father rules his
 household' (Poste). *Pol.* viii (v) 11, 1315
 a 21, (δεῖ) τὰς κολάσεις πατρικῶς φαίνεσθαι
 ποιούμενον.

Similarly Aristides, ii 161 Dind.
 (quoted by Mr Wyse, *Class. Rev.* v 275 a),
 describes Pericles as, in certain respects,
 ἐν πατρὸς ὧν τάξει τῷ δήμῳ.

Cf. *Pol.* iii 14, 1285 a 19 (βασιλείαι) καὶ
 κατὰ νόμον καὶ πατρικά. i 2, 1253 b 10
 and 12, 1259 a 38, (οἰκονομία) πατρική.

δοκεῖ μέντοι—ἀπεχθανόμενος] This
 eulogy of Theramenes is all the more
 welcome as the traditional opinion re-
 specting him is unfavourable. 'It is
 certain that Theramenes, from the very
 beginning, desired to organise a polity,
 with democracy and oligarchy duly
 mixed; his acquiescence in a temporary
 oligarchy was a mere matter of necessity;
 and the nickname of *Cothurnus*—the
 loose buskin that fits either foot—given
 to him by the oligarchs was not deserved'
 (Bury's *History of Greece*, 1900, p. 496).
 He is one of those who have been
 suggested as the politician referred to in
Pol. vi (iv) 11, 1296 a 38, εἰς γὰρ ἀνὴρ
 συνεπίεσθη μόνος τῶν πρότερον ἐφ' ἡγεμονίᾳ
 γενομένων ταύτην ἀποδοῦναι τὴν τάξιν (sc.
 τὴν μέσσην πολιτείαν). See Newman's
Politics, i p. 470. But it seems more
 probable that Solon is meant (cf. Susemihl²
 note 1303). Solon and Theramenes are

the only politicians specially eulogised in
 the present treatise.

μὴ παρέργως] *Pol.* (vii) 11, 1330 b 11,
 ἐπιμέλειαν τιнос ἔχειν μὴ παρέργως. ἀπο-
 φαινομένοις] *Pol.* i ad fin. πρῶτον ἐπι-
 σκεψώμεθα περὶ τῶν ἀποφηνάμενων περὶ
 τῆς ἀρίστης πολιτείας. vi (iv) 1, 1288 b
 35, οἱ πλείστοι τῶν ἀποφαινομένων περὶ
 πολιτείας. (vii) 14, 1333 b 12, ἀπεφῆναντο
 τὴν αὐτὴν δόξαν. *Rhet.* ii 21, 1395 a 7,
 ῥαδίως ἀποφαινόνται.

διαβάλλουσι] Critias is one of those
 referred to, *Xen. Hell.* ii 3, 30. Cf. *Lys.*
 12 § 78 (Newman).

παρανομούσαις οὐ συγχωρῶν] See
 Meineke's notes in *Frag. Com. Gr.* ii
 867 and 1165, where he quotes Hesych.
 τῶν τριῶν ἐν: Θηραμένης ἐψηφίσατο τρεῖς
 τιμωρίας κατὰ τῶν παράνομόν τι δρώντων.
 The text dwells on the kindly feeling of
 Theramenes towards the whole city: we
 may contrast with this *Lys.* 13 § 10
 (Newman).

XXIX—XXXIII. *The Revolution of
 the Four Hundred.*

XXIX § 1. ἰσόρροπα] Compare *Eth.*
 9, 1, 1164 b 4, τιμὴ τε ἰσόρροπος οὐκ ἂν
 γένοιτο, *De Part. Anim.* iv 12, 695 a 12,
 ἰσορρόπον ὄντος τοῦ βάρους. *Thuc.* i 105,
 6, μάχης γενομένης ἰσορρόπου.

μετὰ τὴν ἐν Σικελίᾳ—συμφορὰν] *Thuc.*
 viii 24, 5, μετὰ τὴν Σικελικὴν ἔμφθορὰν
 (*ib.* vii 85—87), viii 106, 2, διὰ τὴν ἐν
 Σικελίᾳ ἔμφθορὰν. *Dem. Lept.* 42, *Isocr.*
 16 § 15.

γενομένην συμφορὰν ἰσχυρότερα τὰ τῶν Λακεδαιμονίων ἐγένετο διὰ τὴν πρὸς βασιλέα συμμαχίαν, ἡναγκάσθησαν κινῆσαι ντες τὴν δημοκρατίαν καταστήσαι τὴν ἐπὶ τῶν τετρακοσίων πολιτείαν, 5 εἰπόντος τὸν μὲν πρὸ τοῦ ψηφίσματος λόγον Μηλοβίου, τὴν δὲ γνώμην γράψαντος Πυθοδώρου τοῦ Ἀναφλ[υ]τίου, μάλιστα δὲ συμπεισθέντων τῶν πολλῶν διὰ τὸ νομίζειν βασιλέα μᾶλλον ἑαυτοῖς συμπολεμήσειν, ἐὰν δι' ὀλίγων ποιήσωνται τὴν πολιτείαν. ||

3 Δ(ΙΔ)ΦΟΡΑΝ (κ¹, 'discrimen' B⁴): συμφορὰν Richards, κ-w (e Schol. Ar. Lys. 421), H-L (κ³, B¹⁻³, Th). ΙΣΧΥΡΟΤΑΤΑ (κ): ἰσχυρότερα Jos. Mayor, Blass, κ-w, H-L, κ⁴, Th. 4 με[ταστῆσαι]ντες κ; με[ταβαλό]ντες Hultsch (H-L); κινῆσαι ντες κ-w et B, qui in papyro recte legunt κε....ντες (= κεινῆσαντες) κ⁴, Th. 6 ΠΡΟ: περὶ Wyse. 7 Ἀναφλυστίου B², probante Wilcken (κ-w³, Th, 'cum vestigiis congruit' κ⁴); [Ἐπι]ζήλου κ-w^{1.2} (B¹, S¹), coll. *Ath. Mit.* xiv 398; [Πολυζήλου] Poland coll. Diog. Laërt. ix 8, 5 Πυθόδωρος Πολυζήλου, εἰς τῶν τετρακοσίων (H-L, κ³). 8 μᾶλλον Jos. Mayor (κ-w, κ³, B, Th) quod confirmat Thuc. viii 48, 1; ὅππῃ H-L; μέλλειν Marchant; [ἄσμενο]ν κ¹. 9 αὐτοῖς B⁴.

TESTIMONIA. XXIX 3 v. notam proximam.

βασιλέα] After the Persian wars *βασιλεὺς*, without the article, is the ordinary designation of the king of Persia (e.g. Hdt. vii 174, Thuc. viii 36). ὁ βασιλεὺς is found in this sense in Hdt. i 132, 137 (L and S).

συμμαχίαν] in allusion to the successive treaties with Tissaphernes on behalf of Persia. For the first of these, see Thuc. viii 18: for the second, *ib.* 37; for the third, *ib.* 58 (Grote c. 62, v pp. 330, 346, 373). See also Andoc. 2 § 11—17.

τὴν ἐπὶ τῶν τετρακοσίων πολιτείαν] Thuc. viii 54—97, esp. 67.

πρὸ] either 'in favour of' (Reinach), like ὑπέρ; or, more probably, 'previous to' (Kenyon, Kaibel 186). Poste vaguely renders: 'the orator who prepared the public mind for the change.' The resolution was moved by Pythodorus; thereupon a speech was made by Melobius, immediately before the formal decree was put to the vote. Cf. Kaibel, 186.

Μηλοβίου] almost certainly identical with the Melobius who was afterwards one of the Thirty and who joined in the attack on Lysias and his brother Polemarchus, Lysias 12 §§ 12, 19.

Πυθοδώρου] Pythodorus is the name of the archon in whose year of office the Peloponnesian war began (Thuc. ii 2, 1). It is also the name of a στρατηγός (a son of Isolochus) in B.C. 426/5 etc., Thuc. iii 115, 1, 3; iv 2, 1, and 65, 3, who is described in Plat. *Parm.* 126—130 as entertaining Parmenides and Zeno (*Alc.* i 119 A): this Pythodorus had among his friends one Aristoteles τὸν τῶν τριάκοντῶν γενόμενον (*Parm.* 127 D): it was hence

inferred by Bergk (*Comment. de rel. Com. ant.*, p. 100) that he was identical with the archon of B.C. 404—3. The name of Pythodorus was also borne by a representative of Athens in the treaty of B.C. 421 (Thuc. v 19 and 24). A Πυθόδωρος Ἀλαίειν was first ταμίς τῆς θεοῦ in B.C. 418/7 (CIA i 157). The date of the Pythodorus of Thuc. vi 105 (B.C. 414/3) makes it likely that he was identical with the Pythodorus who is mentioned in the text. This Pythodorus, the archon of B.C. 404/3, is identified as the prosecutor of Protagoras, Πυθόδωρος Πολυζήλος, εἰς τῶν τετρακοσίων (Diog. Laërt. ix 8, 54). But the name of his father was not Πολύζηλος but Ἐπίζηλος. In an inscription ascribed to the early part of the fourth century Πυθόδωρος Ἐπιζήλου ἐχορήγει (CIA ii 1250); and a pre-Euclidean inscr. at Eleusis bears the name of a Ἰππαρχος who was son of Ἐπίζηλος. The confusion between Ἐπίζηλος and Πολύζηλος is paralleled by the corruption of the Ἐπίζηλος of Hdt. vi 117 into the Πολύζηλος of Diog. Laërt. i 2, 56 and elsewhere. Cf. *Athen. Mittheil.* xiv 398.

But the son of Ἐπίζηλος belonged to the tribe *Aegeis*, whereas Anaphlystus, the deme of the Pythodorus in the text, belonged to the tribe *Antiochis*. Probably the deme is added on purpose to distinguish him from the other Pythodorus, who also belonged to the Four Hundred (Kaibel, 186).

συμπεισθέντων—πολιτείαν] In Thuc. viii 48, 1, Alcibiades assures the Athenian officers who had crossed over to the mainland from Samos, *Τισσαφέρην μὲν πρῶτον, ἔπειτα δὲ καὶ βασιλέα φίλον*

10 ἦν δὲ τὸ ψήφισμα τὸ Πυθοδώρου τοιόνδε· τὸν δῆμον ἐλέσθαι 2 [C
μετὰ τῶν προυπαρχόντων δέκα προβούλων ἄλλους εἴκοσι ἐκ τῶν
ὑπὲρ τετταράκοντα ἔτη γεγονότων, οἷτινες, ὁμόσαντες ἢ μὴν
συγγράψειν ἃ ἂν ἡγῶνται βέλτιστα εἶναι τῇ πόλει, συγγράψουσι
περὶ τῆς σωτηρίας· ἐξεῖναι δὲ καὶ τῶν ἄλλων τῷ βουλομένῳ
15 γράφειν, ἵν' ἐξ' ἀπάντων αἰρῶνται τὸ ἄριστον. Κλειτοφῶν δὲ τὰ 3

10 hinc incipit volumen alterum B. ΤΟΥ Κ, B¹, K-WL², S¹: τὸ B²⁻⁴ coll. c. 40 § 2, K-W³, Th. 13 συγγράψουσι: συμπράξουσι Kontos; συμβουλευσουσι Rutherford (H-L).

TEST. 10—14 Schol. Arist. *Lys.* 421: πρόβουλοι δὲ πρὸς τοῖς δέκα (Schoell, τοῖσδε Schol., τοῖς οὖσι Suid., τοῖς οὖσι δέκα H. Valesius) ἡρέθησαν ἄλλοι κ', εισηγησόμενοι τὰ δοκοῦντα βέλτιστα (om. Puteanus) τῇ πολιτείᾳ (τῇ πόλει Puteanus) μετὰ τὴν ἐν τῇ Σικελίᾳ συμφορὰν (cf. v 3).

ποιήσιν, εἰ μὴ δημοκρατοῦντο (οὕτω γὰρ ἂν πιστεῦσαι μᾶλλον βασιλείᾳ). *Ib.* 53 § 2, Peisander asks each of his opponents at Athens εἰ τινα ἐλπῖδα ἔχει σωτηρίας...εἰ μὴ τις πείσει βασιλείᾳ μεταστῆναι παρὰ σφῶς. On their replying in the negative, he says plainly (§ 3) that they cannot hope for any deliverance εἰ μὴ πολιτεύομεν τε σωφρονέστερον καὶ ἐς ὀλίγους μᾶλλον τὰς ἀρχὰς ποιήσομεν, ἵνα πιστεύῃ ἡμῖν βασιλεὺς. *Pol.* viii (v) 4, 1304 b 12, (of the 400) τὸν δῆμον ἐξηπάτησαν φάσκοντες τὸν βασιλεῦα χρήματα παρέχειν πρὸς τὸν πόλεμον..., ψευδόμενοι δὲ κατέχειν ἐπειρώντο τὴν πολιτείαν.

§ 2. τῶν—δέκα προβούλων] *Thuc.* viii 1 § 3, (ἐδόκει) ἀρχὴν τινα πρεσβυτέρων ἀνδρῶν ἐλέσθαι, οἷτινες περὶ τῶν παρόντων ὥς ἂν καιρὸς ἦ προβουλεύουσιν. Cf. Grote, c. 61, v 318-9. This passage confirms Grote's observation that this 'Board was doubtless merged in the Oligarchy of Four Hundred.' Thumser, *Staatsalt.* p. 720, note 2; Curtius, ii 690^c n. 162 (Germ. ed.). Hagnon, the adoptive father of Theramenes, is described as one of the πρόβουλοι in *Lysias* 12 § 65, and as joining Theramenes in favouring the establishment of the 400. It is implied in *Ar. Rhet.* iii 18, 2 that all of the πρόβουλοι lent their countenance to the change in the constitutional government of Athens (Grote c. 62, v 379 n). Cf. *Isocr. Areop.* 58; *Pol.* 1299 b 30—38.

The ten πρόβουλοι of the present passage are identical with the ten συγγραφεῖς of *Thuc.* viii 67, τὸν δῆμον ξυλλέξαντες εἶπον γνώμην δέκα ἀνδρᾶς ἐλέσθαι συγγραφέας αὐτοκράτορας, ταύτους δὲ συγγραψάντας· γνώμην ἐσενεγκεῖν ἐς τὸν δῆμον εἰς ἡμέραν ῥητὴν καθ' ὃ τι ἄριστα ἡ πόλις οἰκήσεται.

In Bekker's *Anecd.* p. 301, 13, no number is given, but Harpocration, s.v. συγγραφεῖς, describes that body as num-

bering 30, and Suidas, s.v. πρόβουλοι, speaks of 20 being elected in addition to the 10 πρόβουλοι to form a body of 30 συγγραφεῖς. Hence in the above passage of *Thuc.* it has been suggested by C. F. Hermann, *Staatsalt.* 165, 11, to alter δέκα into τριάκοντα. The historian's account is correct so far as it goes, but is less minute than that in the text, which has been followed by Harpocration and Suidas.

Cf. Schol. on *Aristoph. Lysistr.* 421, πρόβουλοι δὲ πρὸς τοῖς δέκα (τοῖσδε schol., τοῖς οὖσι Suidas; correxit Schoell) ἡρέθησαν ἄλλοι κ', εισηγησόμενοι τὰ δοκοῦντα βέλτιστα τῇ πολιτείᾳ μετὰ τὴν ἐν τῇ Σικελίᾳ συμφορὰν.

The account in the text is in accordance with the statement of Androton (probably written before it) and of Philochorus (certainly written after it), as recorded by Harpocration s.v. συγγραφεῖς: ἦσαν δὲ οἱ μὲν πάντες συγγραφεῖς τριάκοντα οἱ τότε αἰρεθέντες, καθὰ φησιν Ἀνδροτιῶν τε καὶ Φιλόχορος, ἑκάτερος ἐν τῇ Ἀτθίδι· ὁ δὲ Θουκυδίδης τῶν ἱεμνημένονεσε μόνων τῶν προβούλων. Cf. (with Wyse) Schol. *Lysistr.* 609, τοῖς κ' τοῖς ἐκ τῆς συναρχίας, and Harpocr. s.v. Ἀπόληξ· εἰς τῶν συγγραφέων δν Πλάτων κωμῶδει ἐν Σοφισταῖς (where Cobet inserts εἰ after τῶν, following *Thuc.* l. c.).

The statement in the text, that the 10 πρόβουλοι were expanded into the 30 συγγραφεῖς, is accepted by Wilamowitz, i 102, and by Rohrmoser, in *Wiener Studien*, xiv 324 f. Cf. Busolt in Müller's *Handbuch*, 173² (contrasted with 126¹).

ἵν'—αἰρῶνται] This final conj. also occurs in c. 31, l. 18, but is only found twice in Attic inscriptions before the third century (Meisterhans, 2533).

§ 3. Κλειτοφῶν] mentioned with Theramenes, (1) in 34 § 3 among those who τὴν πατρίον πολιτείαν ἐξήτουν, and

μὲν ἄλλα καθάπερ Πυθόδωρος εἶπεν, προσαναζητῆσαι δὲ τοὺς αἰρεθέντας ἔγραψεν καὶ τοὺς πατρίους νόμους οὓς Κλεισθένης ἔθηκεν ὅτε καθίστη τὴν δημοκρατίαν, ὅπως ἀκούσαντες καὶ τούτων βουλευσονται τὸ ἄριστον, ὡς οὐ δημοτικὴν ἀλλὰ παρα-
 4 πλίσιαν οὖσαν τὴν Κλεισθένου πολιτείαν τῇ Σόλωνος. οἱ δ' 20
 αἰρεθέντες πρῶτον μὲν ἔγραψαν ἐπάναγκες εἶναι τοὺς πρυτάνεις ἅπαντα τὰ λεγόμενα περὶ τῆς σωτηρίας ἐπιψηφίζειν, ἔπειτα τὰς τῶν παρανόμων γραφὰς καὶ τὰς εἰσαγγελίας καὶ τὰς προσκλήσεις

17 ἔγραψε H-L. 18 ΟΠΩΣ—ΒΟΥΛΕΥΣΩΝΤΑΙ (K): ὅπως—βουλευσονται H-L; ὅπως <ἀν>—βουλευσονται K-W, B, S¹, Th. Cf. v. 24, c. 30, 20, et Meisterhans, p. 253³.
 23 ΠΡΟΚΛΗΣΙΣ: corr. Wyse, Blass (edd.).

(2) as a 'pupil' of Euripides, in Arist. *Ran.* 967, οὐμοὶ δὲ (μαθηταὶ εἰσιν) Κλειτοφῶν τε καὶ Θηραμένης ὁ κομψός. Identified by Holden (*Onomasticon Arist.*) with Cleitophon, son of Aristonymus, who gives the title to one of Plato's dialogues and is mentioned with Thrasymachus in *Rep.* 328 B (where Stallbaum does not identify them). He is named, with Cleon, as φαῦλος in Plut. *Mor.* 805, but this is probably a mistake for Cleophon.

τὸ μὲν ἄλλα καθάπερ...εἶπεν...δὲ] This is the regular formula for introducing an amendment to a proposed decree. As examples before the archonship of Eucleides we have CIA i (l. 28), 18, 38, 41, 52^c, 54, 55, 85, 95, 119, 131, 135 (?), 138, 146, 163, 186 (Hartel, *Studien über Attisches Staatsrecht*, p. 221). Swoboda, *Gr. Volksbeschlüsse*, p. 14, shows that amendments are not often found except in Athenian inscriptions. Plato refers to the customary formula in *Gorg.* 451 B, εἰποὺ' ἂν ὥσπερ οἱ ἐν τῷ δήμῳ συγγραφόμενοι, ὅτι τὰ μὲν ἄλλα καθάπερ ἡ ἀριθμητικὴ ἢ λογιστικὴ ἔχει.

Κλεισθένης] cc. 21, 22.

ὡς οὐ—Σόλωνος. Isocr., *Areop.* § 16, implies (like Cleitophon) that the constitution of Cleisthenes was identical with, or closely similar to, that of Solon, cf. *Panath.* 232, 306. The text, while correcting the view of Cleitophon, is also a tacit correction of that of Isocr. (*Class. Rev.* v 161 a). For ὡς c. acc. of the participle, cf. c. 7 § 4 ὡς—σημαίνουσιν.

For the view that the constitution of Cleisthenes was not democratic, cf. Plut. *Cim.* 15, τοῦ Κίμωνος...πειρωμένου ἄνω τὰς δίκας ἀνακαλεῖσθαι καὶ τὴν ἐπὶ Κλεισθένης ἐγγεῖρην ἀριστοκρατίαν.

§ 4. πρῶτον μὲν ἔγραψαν—ζημιῶσαι. We here find stated in full detail what is briefly summarised in Thuc. viii 67, ἐσή-

νεγκαν οἱ συγγραφῆς ἄλλο μὲν οὐδέν, αὐτὸ δὲ τοῦτο, ἐξείναι μὲν ἀζήμιον εἰπεῖν γνώμην ἢ ἂν τις βούληται· ἢ ἂν δέ τις τὸν εἰπόντα ἢ γράψῃται παρανόμων ἢ ἄλλῳ τῷ τρόπῳ βλάβῃ μεγάλας ζημίας ἐπέθεσαν. ἀζήμιον is a conjecture due to Wilamowitz, in *Hermes*, xii 336 n. 17, accepted by Classen; Ἀθηναίων ἀνείπειν or ἀνατρέπειν, MSS; Ἀθηναίους Suidas; Ἀθηναίῳ ἀνδρὶ εἰπεῖν Stahl ed. 1874: ἀνατελεῖν ed. 1883, following Sauppe. The text is in favour of the restoration of Ἀθηναίων or some similar word, instead of accepting the conjecture of Wilamowitz. Ἀθηναίων τοῖς ἐθέλουσιν εἰπεῖν would make good sense, but would involve too great a departure from the MSS. For a comparison between the account in Thucydides and that in the text, cf. Wilamowitz, i 103 f.

τοὺς πρυτάνεις—ἐπιψηφίζειν] c. 43.

The members of the tribe presiding for the time being were thus compelled to put every proposition to the vote, undeterred by any risk of penalties falling on the proposer or themselves.

τὰς τῶν παρανόμων γραφὰς] The γραφὴ παρανόμων having become recognised as one of the safeguards of the democratic constitution, it was necessary to repeal it before any revolutionary changes could be introduced. Dem. *Timocr.* 24 § 154, ἀκούω...καταλυθῆναι τὴν δημοκρατίαν, παρανόμων πρῶτον γραφῶν καταλυθεισῶν καὶ τῶν δικαστηρίων ἀκύρων γενομένων. Aeschin. 3 § 121, τῆνικαῦτα ὁ δῆμος κατελύθη, ἐπειδὴ τινες τὰς γραφὰς τῶν παρανόμων ἀνείλον (*Att. Process*, p. 428—437 Lipsius; Hager in Smith's *Dict. Ant.* s. v.).

εἰσαγγέλλας] various forms of denunciation, applied to three kinds of legal causes: (1) κατὰ καινῶν καὶ ἀγράφων ἀδικημάτων (Caecilius, in *Lex. Rhet. Cant.* p. 667, possibly referring to the times

ἀνεῖλον, ὅπως ἂν οἱ ἐθέλοντες Ἀθηναίων συμβουλευώσι περὶ τῶν
 25 προκειμένων· ἐὰν δέ τις τούτων χάριν ἢ ζημιοῖ ἢ προσκαλῆται ἢ
 εἰσάγῃ εἰς δικαστήριον, ἔνδειξιν αὐτοῦ εἶναι καὶ ἀπαγωγὴν πρὸς
 τοὺς στρατηγούς, τοὺς δὲ στρατηγούς παραδοῦναι τοῖς ἔνδεκα
 θανάτῳ ζημιῶσαι. μετὰ δὲ ταῦτα τὴν πολιτείαν διέταξαν τόνδε 5
 (τὸν) τρόπον· τὰ μὲν χρήματα (τὰ) προσιόντα μὴ ἐξεῖναι ἄλλοσε
 30 δαπανῆσαι ἢ εἰς τὸν πόλεμον, τὰς δ' ἀρχὰς ἀμίσθους ἄρχειν
 ἀπάσας, ἕως ἂν ὁ πόλεμος ᾖ, πλὴν τῶν ἐννέα ἀρχόντων καὶ
 τῶν πρυτάνεων οἳ ἂν ὦσιν· τούτους δὲ φέρειν τρεῖς ὀβολοὺς

25—26 ΜΕΙΣΑΓΗΗΕΙΣ: corr. K. 26 εἰς τὸ H-L. 29 <τὸν> cf. c. 7 v. 8.
 χρήματα del. Richards (H-L), coll. 39, § 2: <τὰ> add. K (K-W, B, Th).

before Euclides, see § 4); (2) wrongs done to orphans, heiresses and widows; (3) complaints against *δαιτηταί* (c. 53 § 6). See Hager in *Dict. Ant.* s.v.; *Att. Proc.* 312 f. Lips.

προσκήσεις] *inf.* προσκαλῆται. 'Legal forms of summons to the defendant. *Att. Process*, p. 770-2. In the MS *προκήσεις* ('challenges') is a mistake for *προσκήσεις*. Similarly in Plat. *Leg.* 936 E, and Dem. c. *Aphob.* iii § 20, *προκαλῆσθαι* has been wrongly suggested instead of *προσ-* (*Att. Process*, p. 884).

οἱ ἐθέλοντες] 'Notetur usus verbi ἐθέλειν pro βούλεσθαι, qui per haec decreta (etiam c. 30) obtinet, ad imitationem veteris linguae, qua vel Solo (c. 35 § 2; Dem. 46 § 14) vel Clisthenes usus erat' (Blass).

τούτων χάριν] *i.e.* for making any proposal which he thought fit. In prose inscriptions *χάριν* is not found used as a preposition until 50 B.C. (Meisterhans, 222²).

ζημιοῖ...προσκαλῆται...εἰσάγῃ κτλ.] In all three cases the present here has a tentative sense. **ζημιοῖ** implies an attempt to get the speaker fined either by means of a γραφή παρανόμων, or an εἰσαγγελία. **προσκαλῆται** refers to the above-mentioned προσκήσεις. **εἰσάγῃ κτλ.** to the fact that, under the first of the three varieties of εἰσαγγελία, the βουλὴ might hand the defendant over for trial by a court, instead of fining him. Cf. *Att. Proc.* p. 45 Lips.

δικαστήριον] articulo 'non opus in sententia condicionali' (Blass).

ἐνδειξιν...ἀπαγωγὴν] In neither of these forms of procedure was there any summons: hence they were suited to the present emergency, in which *προσκήσεις* had been abolished. *ἀπαγωγὴ* was a summary process, resorted to in certain cases of theft, but also applicable to mur-

derers and adulterers, and to robbers of temples. *ἐνδειξις* was a charge in writing handed over by the prosecutor to the proper authority, who was bound to arrest or hold to bail the person criminated. It was directed against state-debtors, and others who exercised rights while labouring under a disqualification (*Dict. Ant.* s. v.). The text shews that, under the Four Hundred, these forms of procedure were arbitrarily extended to the case of those who attempted to resort to the ordinary legal remedies at a time when they were in abeyance. Cf. *Att. Proc.* pp. 270—280 Lips.

πρὸς τοὺς στρατηγούς] In normal cases of *ἀπαγωγὴ* the delinquent was immediately brought before the *Eleven*; in those of *ἐνδειξις*, generally before the *Thesmothetae*. The Four Hundred departed from those principles in providing that the offender should appear before the *στρατηγοί*, whose jurisdiction was usually limited to military matters. Such a provision may be illustrated by our modern declaration of martial law in cases of emergency.

§ 5. **τὰ μὲν χρήματα κτλ.**] Thuc. viii 65, 3, λόγους τε ἐκ τοῦ φανεροῦ προσεῖργαστο αὐτοῖς ὥς οὔτε μισθοφορῆτόν ἐῴ ἄλλους ἢ τοὺς στρατευομένους, οὔτε μεθεκτέον τῶν πραγμάτων πλείους ἢ πεντακισχιλίοις, καὶ τοῦτοι οἳ ἂν μάλιστα τοῖς τε χρήμασι καὶ τοῖς σώμασιν ὠφελεῖν οἳοι τε ὦσιν, and 67, 3, ἐνταῦθα δὴ λαμπρῶς ἐλέγετο ἥδη μήτε ἀρχὴν ἄρχειν μηδεμίαν ἐτι ἐκ τοῦ αὐτοῦ κόσμου μήτε μισθοφορεῖν, προέδρους τε ἐλέσθαι πάντε ἀνδρας, τούτους δὲ ἐλέσθαι ἐκόντων ἀνδρας, καὶ τῶν ἐκατὸν ἑκάστον πρὸς ἑαυτὸν τρεῖς· ἐλθόντας δὲ αὐτοὺς τετρακοσίους ὄντας ἐς τὸ βουλευτήριον ἄρχειν ὅπῃ ἂν ἄριστα γινώσκουσιν αὐτοκράτορας. καὶ τοὺς πεντακισχιλίους δὲ ξυλλέγειν ὅπταν αὐτοῖς δοκῇ. Lys. 20 §§ 13, 16; 30 § 8.

ἐκαστον τῆς ἡμέρας. τὴν δ' ἄλλην πολιτείαν ἐπιτρέψαι πᾶσαν Ἀθηναίων τοῖς δυνατωτάτοις καὶ τοῖς σώμασιν καὶ τοῖς χρήμασιν λητουργεῖν μὴ ἔλαττον ἢ πεντακισχιλίοις, ἕως ἂν ὁ πόλεμος ᾗ· 35 κυρίους δ' εἶναι τούτους καὶ συνθήκας συντίθεσθαι πρὸς οὓς ἂν ἐθέλωσιν· ἐλέσθαι δ' ἐκ τῆς φυλῆς ἐκάστης δέκα ἄνδρας ὑπὲρ τετταράκοντα ἔτη γεγονότας, οὔτινες καταλέξουσιν τοὺς πεντακισχιλίους ὁμόσαντες καθ' ἱερῶν τελείων.

30. οἱ μὲν οὖν αἰρεθέντες ταῦτα συνέγραψαν. κυρωθέντων δὲ τούτων εἴλοντο σφῶν αὐτῶν οἱ πεντακισχιλίοι τοὺς ἀναγράφοντας

33 ΠΑCIN (Κ¹): πᾶσαν Jos. Mayor, Newman, K-W, H-L, B, K⁴, Th.

34 σώμασι

ΩΝ

—χρήμασι H-L, B⁴.

35 ΠΕΝΤΑΚΙCΧΙΛΙΟΙC. Corrector aut ἡ non viderat aut delere neglexerat; illud existimat K (ἡ πεντακισχιλίοις, H-L, B^{1,2}, Th), hoc K-W (πεντακισχιλίων B^{3,4}). 37 Δ(ε)Κ(αι) K, K-W^{1,2}: δ' ἐκ (confusis a librario K et Κ') H-L, B, K-W³, Th.

τοῖς δυνατωτάτοις κτλ.] The language is almost technical. Cf. (besides Thuc. viii 47, 48, οἱ δυνατώτατοι, 63, δυνάτους and 65, already quoted) Xen. *Hierarch.* i § 9, τοὺς μὲν τοῖνυν ἱππέας... καθιστάναί δεῖ κατὰ τὸν νόμον τοὺς δυνατωτάτους καὶ χρήμασι καὶ σώμασιν, and Dion. Hal. *Ant. Rom.* ii 5, χρήμασι δυνάτους. Also CIG 1845, 44 (inscr. from Corcyra), ἐλέσθαι δὲ τὰν βουλὰν τοὺς χειρίζοντας τὸ ἀργύριον ἄνδρας τρεῖς εἰς ἑνιαυτὸν τοὺς δυνατωτάτους χρήμασι (Gilbert, ii 320), and the phrase ἀσθενὲς χρήμασι (Wyse).

σώμασιν... λητουργεῖν] Dem. c. *Mid.* 165, λ. τοῖς σώμασι and [10] § 28, τοῖς σώμασι καὶ ταῖς οὐδαῖς λ.

ἐλέσθαι... τῆς φυλῆς ἐκάστης δέκα κτλ.] These were the καταλογεῖς appointed to enroll the 5000 persons to whom the franchise was conceded by the Four Hundred. One of them was Polystratus who is defended in a speech ascribed to Lysias, *Or.* 20, on the 'charge of seeking to abolish the Democracy.' He claims credit for having placed as many as 9000 on the roll: § 13, ὑμῶν ψηφισαμένων πεντακισχιλίοις παραδοῖναι τὰ πράγματα καταλογεὺς ὧν ἑννακισχιλίους κατέλεξεν. He served for eight days only, shortly before the overthrow of the Four Hundred (§ 14), who in the last resort found themselves compelled to take steps towards enrolling the 5000. In § 2 it is said of Polystratus: ἡρέθη ὑπὸ τῶν φυλετῶν. This is explained by the text, in which ten καταλογεῖς are described as elected by each of the tribes. It was supposed by Grote c. 62, v 413, that Polystratus had the sole responsibility of drawing up the list. It is now clear that

he was one of a hundred persons charged with this duty.

The καταλογεῖς are different from the συγγραφεῖς, although in Bekker's *Anecd.* 270 we find: καταλογεὺς: ὁ συγγραφεὺς, ὁ συγγραφόμενος κατ' ὄνομα, τίνα χρή τῆς πολιτείας μετέχειν.

ὁμόσαντες καθ' ἱερῶν τελείων] cf. Thuc. v 47, 10, δμνόντων δὲ τὸν ἐπιχώριον ὄκρον ἑκαστοι (the Athenians on the one part, and the Argives, Mantineans, Eleans and their allies on the other part) τὸν μέγιστον κατὰ ἱερῶν τελείων. Cf. Andoc. *De Myst.* § 97, and Dem. [59] § 60. Müller, *Handbuch*, v 3, 104. *supra* c. 1.

XXX § 1. κυρωθέντων] Cf. 32 l. 2, ἐπικυρωθέντων. The use of the two words in connexion with ψηφίσματα is discussed by Hartel, *Studien*, p. 207 ff, and Swoboda, *Gr. Volksbeschlüsse*, p. 18 ff. The latter has collected a large number of examples from inscriptions (Wyse).

οἱ πεντακισχιλίοι] Here, and in c. 31 l. 10, and 32 § 1, the existence of the 5000 is assumed; whereas in 32 § 3 we are told that the 5000 λόγω μόνον ἡρέθησαν. The latter statement is in accordance with Thuc. viii 92, 11, οἱ τετρακόσιοι... οὐκ ἤθελον τοὺς πεντακισχιλίους οὔτε εἶναι οὔτε μὴ ὄντας δήλους εἶναι. In c. 67 *ad fin.* it had been proposed by Peisander τοὺς πεντακισχιλίους ἐνυλλέγειν ὅπταν αὐτοῖς δοκῇ, and this proposal was ratified by the ἐκκλησία in 69 § 1. Mr Kenyon suggests that 'all who could bear arms were provisionally entitled the Five Thousand until a body of that exact number had been drawn up by the board of 100 which was to be appointed for that purpose.' On the fall of the Four

τὴν πολιτείαν ἑκατὸν ἀνδρας. οἱ δ' αἰρεθέντες ἀνέγραψαν καὶ ἐξήνεγκαν τὰδε. βουλευεῖν μὲν κατ' ἐνιαυτὸν τοὺς ὑπὲρ τριάκοντα 2
5 ἔτη γεγονότας ἄνευ μισθοφορᾶς· τούτων δ' εἶναι τοὺς στρατηγούς καὶ τοὺς ἐννέα ἄρχοντας καὶ τὸν ἱερομνήμονα καὶ τοὺς ταξιάρχους καὶ ἱππάρχους καὶ φυλάρχους καὶ ἄρχοντας εἰς τὰ φρούρια καὶ ταμίαι τῶν ἱερῶν χρημάτων τῇ θε[ῶ] καὶ τοῖς ἄλλοις θεοῖς δέκα,

XXX 4 τοὺς: τετρακοσίους Niemeyer, Poland ('non recte,' Blass).

Hundred, the government was transferred to a body called the Five Thousand, consisting of all who could furnish arms (Thuc. viii 97, 1). Like the present, this would really be a body of indefinite number; whereas the body of 5000 contemplated by the oligarchical revolution, though it never came into actual existence, was limited and definite in number. Cf. Thuc. viii 86, 3, and 93, 2.

τοὺς ἀναγράφοντας, καὶ ἀνέγραψαν] Here used in the sense of framing or drafting.

ἑκατὸν ἀνδρας] The text makes the proposal for the establishment of the 400 proceed from the 100 elected by the 5000. Thuc., viii 67, 3, makes the *ἐγγραφεῖς* propose, in the assembly at Colonus, the election of five, who are to appoint 100, and each of these 100 to coopt three, thus forming the 400. To reconcile these statements we must suppose that the assembly at Colonus was limited to the 5000, and that the latter elected the 100 on the proposal of the five (*ἐίλοντο—ἑκατὸν ἀνδρας*). Thus the 100 elected on the proposal of the five in Thucydides are identical with Aristotle's 100 commissioners, who, however, were not appointed to proceed at once to coopting a sufficient number to make up the Council of 400 (as Thuc. suggests), but to draw up an oligarchical constitution (Rohrmoser, in *Wiener Studien*, xiv 329).

§ 2. τριάκοντα ἔτη] This was the age at which an Athenian citizen became capable of belonging to the Council under the regular constitution, Xen. *Mem.* i 2, 35.

ἄνευ μισθοφορᾶς] characteristic of an oligarchy. On the other hand, it is characteristic of a democracy *μισθοφορεῖν* μάλιστα μὲν πάντας, ἐκκλησίαν δικαστήρια ἀρχάς, εἰ δὲ μή, τὰς ἀρχάς καὶ τὰ δικαστήρια καὶ τὴν βουλὴν καὶ τὰς ἐκκλησίας τὰς κυρίας (*Pol.* vii (vi) 2, 1317 b 35). Similarly in the case of the law courts, *Pol.* vi (iv) 8, 1294 a 38; 13, 1297 a 37; 14, 1298 b 18; and of the assembly, 1293 a 5—10. One of the causes that led to

the fall of democracy in Rhodes was the fact that *μισθοφορὰν οἱ δημαγωγοὶ ἐπόριζον* (1304 b 27).

τούτων δ' εἶναι κτλ.] Here follows a list of official members of the new βουλή. They are elected out of the βουλὴ for the time being. Mr T. Nicklin (*Class. Rev.* v 228 b) suggests that *τούτων* refers to τοὺς ὑπὲρ τριάκοντα ἔτη γεγονότας, and that these are the body from which the four councils of 400 each and the generals etc. must come; also that the *ἐλληνοταμίαι* must not at the same time be in the council for the year. This interpretation appears improbable; Mr Kenyon has already pointed out that it involves the insertion of *καὶ* before *τούς*.

στρατηγούς] c. 61 § 1, 2. **ἄρχοντας]** c. 55. **ἱερομνήμονα]** a recorder or notary. *Pol.* vii (vi) 8, 1321 b 34—40, *ἐτέρα δ' ἀρχὴ πρὸς ἣν ἀναγράφεσθαι δεῖ τὰ τε ἴδια συμβόλαια καὶ τὰς κρίσεις ἐκ τῶν δικαστηρίων...καλοῦνται δὲ ἱερομνήμονες καὶ ἐπιστάται καὶ μνήμονες κτλ.* For *ἱερομνήμονες* unconnected with Athens, cf. Gilbert, ii 334 n. The same name was given to the envoys of the Amphictyonic Council, *ib.* ii 413.

ταξιάρχους] c. 61 § 3. **ἱππάρχους]** c. 61 § 4. **φυλάρχους]** c. 61 § 5.

ἀρχοντας εἰς τὰ φρούρια] = φρούραρχοι, the commanders of Athenian garrisons. c. 24 § 3. Gilbert, *Gr. St.* i 481².

ταμίαι τῶν ἱερῶν χρημάτων τῇ θεῶ καὶ τοῖς ἄλλοις θεοῖς δέκα] At Athens the treasures of the various temples were under the charge of officials called *ταμίαι τῶν ἱερῶν χρημάτων* (cf. *Ar. Pol.* vii (vi) 8, 1322 b 25). The most important of these treasures was that of Athens on the Acropolis. The officials in charge of this were called *ταμίαι τῆς θεοῦ* or *τῶν τῆς θεοῦ, ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας, ταμίαι τῶν ἱερῶν χρημάτων τῆς θεοῦ*. They are first mentioned in Hdt. viii 51 at the time of the battle of Salamis, *ταμίαι τοῦ ἱεροῦ*; also in documents relating to the transfer of the treasure from one body of officials to their successors, from the date of the consecration of the Parthenon to 406 B.C.; in public ac-

καὶ ἑλληνοταμίας καὶ τῶν ἄλλων ὁσίων χρημάτων ἀπάντων
εἴκοσιν οἱ διαχειριοῦσιν, καὶ ἱεροποιοὺς καὶ ἐπιμελητὰς δέκα 10

XXX 9 ἑλληνοταμίας—διαχειριοῦσιν mutila censent K-W, cf. Wil. ii 117. ἑλληνοταμίας mutata in ταμίας Richards, omisso (ut videtur) καὶ quod subsequitur; καὶ om. Hude; καὶ ἑλληνοταμίας et οἱ διαχειριοῦσιν, utpote e v. 13—14 exorta, quondam seclusi; sed cf. Kaibel 187. καὶ (post ἑλλ.) et οἱ διαχειριοῦσιν secludit E S Thompson, sed idem ἑλληνοταμίας retinet (*Class. Rev.* v 277 a). ἑλλ. καὶ <ταμίας> Papageorg. ὁσίων fortasse explicat τῶν ἄλλων, Richards, *Cl. Rev.* vii 211. **10** διαχειριοῦσιν H-L, B⁴.

counts previous to Euclides; in Dem. *Macart.* p. 1075, 2, and Aeschin. *Timarch.* p. 127 § 110; lastly in inscriptions belonging to B.C. 385, 325 and 300. Similarly, every temple had its special treasurers who, together with its superintendents (ἐπιστάται) and sacrificers (ἱεροποιοί), had the money of the same under their care.

In 435-4 B.C. (CIA i 32) these several treasurers of the temples, with the exception of those of the temple of Athene, were all united into a single board called ταμίαι τῶν θεῶν or τῶν ἄλλων θεῶν. From this date all the sacred moneys were kept in the Acropolis, but the treasures of Athene and those of the other divinities were generally under separate officials. Dem. *Timocr.* p. 743, 1, οἱ ταμίαι ἐφ' ὧν ὁ Ὀπισθόδομος ἐνεπρήσθη, καὶ οἱ τῶν τῆς θεοῦ καὶ οἱ τῶν ἄλλων θεῶν. Nevertheless we find that both were united for a time as one board of officers, as in the text, and in a decree quoted in Andocides *de Myst.* p. 36, τοὺς ταμίαις τῆς θεοῦ καὶ τῶν ἄλλων θεῶν. In inscriptions ascribed to B.C. 401, 400, 399—397 they are called ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς καὶ τῶν ἄλλων θεῶν, and are (as here) in 411 B.C. ten in number. In 385 the treasurers of the goddess again became a separate board of Ten, who were independent of the treasurers of the other deities (see Boeckh II v, 217—220 Lamb, Hermann-Thumser, *Staatsalt.* p. 626 f, and Gilbert, *Gr. St.* i 269² f).

The ταμίαι have been mentioned in c. 4 § 2, c. 7 § 3, c. 8 § 1. They are called οἱ ταμίαι τῆς Ἀθηνᾶς in c. 47 § 1, and simply οἱ ταμίαι in c. 60 § 3.

ἑλληνοταμίας] The *Hellenotamiae*, or special board for the management of the tributes, existed from the time of the formation of the confederacy of Delos and lasted to the end of the Peloponnesian war. They are frequently mentioned in inscriptions down to the time of the anarchy. On the restoration of the democracy, the office was not revived, as the ἡγεμονία of Athens, and the duty of paying tribute on the part of her allies, had come to an end.

In 410/9 we know of eleven *Hellenotamiae*, three of them from one tribe alone, and two others from another tribe. Two of the tribe Acamantis were *Hellenotamiae* in the same prytaneia, and the two of the tribe Aeantis were similarly holding office at the same time. Boeckh supposes that in their appointment no regard was paid to the tribes (II vii p. 243 Lamb). Cf. Gilbert, *Gr. St.* i 271².

τῶν ἄλλων ὁσίων χρημάτων] ταμίαι, understood from ἑλληνοταμίας, equivalent to καὶ τῶν Ἑλληνικῶν ταμίας καὶ τῶν ἄλλων χρημάτων. Had ταμίαι been repeated the number 20 would have referred to these alone, whereas it really refers to the joint-board of the ἑλληνοταμίαι and the other treasurers. That portion of the treasures on the Acropolis which, in contrast to the ἱερὰ χρήματα, was known as δῖα χρήματα, was (according to Suidas s. v. ταμίαι, art. 1) entrusted to 'the treasurers chosen by lot who had the care of the statue of Athene.' Thus the public money was ordinarily kept by the ταμίαι τῆς θεοῦ, who were often called ταμίαι alone (Boeckh l. c. p. 221-2). In the text, with a view to multiplying the official members of the 400, a separate board of 20 is mentioned.

Mr Kenyon infers from the present passage that separate ταμίαι τῶν ὁσίων χρημάτων formed part of the ordinary Athenian constitution; in the absence of evidence it is perhaps better to regard them as a special body created by the oligarchical revolution.

οἱ διαχειριοῦσιν] used absolutely as in CIA i 32, οἱ νῦν διαχειρίζουσιν.

ἱεροποιοὺς] c. 64 § 6. Gilbert, *Gr. St.* i 292². *Pol.* vii (vi) 8, 1322 b 22—25, συμβαίνει τὴν ἐπιμέλειαν ταύτην (τὴν περὶ τοὺς θεοὺς) ἐνιαχοῦ μὲν εἶναι μίαν...ἐνιαχοῦ δὲ πολλὰς καὶ κεχωρισμένας τῆς ἱερωσύνης, οὖν ἱεροποιοὺς καὶ ναοφύλακας καὶ ταμίαι τῶν ἱερῶν χρημάτων.

ἐπιμελητὰς] *Pol.* vii (vi) 8, 1322 b 19, ἄλλο δ' εἶδος ἐπιμελείας ἢ περὶ τοὺς θεοὺς, οὖν ἱερεῖς τε καὶ ἐπιμεληταὶ τῶν περὶ τὰ ἱερὰ τοῦ σώζεσθαι τε τὰ ὑπάρχοντα καὶ ἀνορθοῦσθαι τὰ πύπτοντα τῶν οἰκοδομη-

ἐκατέρους· αἰρεῖσθαι δὲ πάντας τούτους ἐκ προκρίτων, ἐκ τῶν αἰεὶ βουλευόντων πλείους προκρίνοντας, τὰς δ' ἄλλας ἀρχὰς ἀπάσας κληρωτὰς εἶναι καὶ μὴ ἐκ τῆς βουλῆς· τοὺς δὲ ἑλληνοταμίας οἱ ἂν διαχειρίζωσι τὰ χρήματα μὴ συμβουλευεῖν. βουλὰς δὲ ποιῆσαι 3
15 τέτταρας ἐκ τῆς ἡλικίας τῆς εἰρημένης εἰς τὸν λοιπὸν χρόνον, καὶ τούτων τὸ λαχὸν μέρος βουλεύειν, νεῖμαι δὲ καὶ τοὺς ἄλλους πρὸς τὴν λῆξιν ἐκάστην· τοὺς δ' ἐκατὸν ἄνδρας διανεῖμαι σφᾶς τε

13 ΟΙΕΑΝ: ὅταν Hude; <καὶ> οἱ ἂν? Th.

16 ΔΟΥΛΕΥΕΙΝ.

TESTIMONIA. 13—14 *Harp. ἑλληνοταμίαι: ...ὅτι ἀρχὴ τις ἦν οἱ ἑλληνοταμίαι, οἱ διαχειρίζον τὰ χρήματα, καὶ Ἀρ. δηλοῖ ἐν τῇ Ἀθ. πολ.

μάτων καὶ τῶν ἄλλων ὅσα τέτακται πρὸς τοὺς θεοὺς. The *ιεροποιοί*, the *ναοφύλακες* and the *ταμίαι* τῶν *ιερῶν χρημάτων* are in *Pol. l. c.* separate officials entrusted with this *ἐπιμέλεια*. The term *ἐπιμελητής* is vague, but the context implies that the official here meant was connected with matters of public ritual.

αἰρεῖσθαι—ἐκ προκρίτων] ‘and that they (the Council, c. 31, 15) should appoint all these officials out of a number of selected candidates, choosing a larger number (than those actually required) out of the members of the Council for the time being.’ All the officials enumerated were to be members of the Council of 400, and the Council itself was (1) to nominate candidates out of its own body to succeed these officials and (2) to choose such successors out of the number so nominated.

ἑλληνοταμίας] it is probably this passage, and not the passage a few lines earlier, that is the source of Harpocration's notice *s. v.* Mr Kenyon leaves both passages as they stand in the MS; he points out the inconsistency between them in his commentary and endeavours to remove it in the notes to his Translation:—‘If this is not to be taken as directly contradicting the statement made just above, it must be supposed that the actual handling of the money was confined to a few of the Hellenotamiae (probably in rotation), the duties of the rest being to advise and superintend.’

οἱ ἂν διαχειρίζωσι τὰ χρήματα] ‘who-soever are actually managing the finances.’ Possibly the ἑλληνοταμίαι held office by rotation, and ceased to belong to the Council while they were actually engaged in their official duties. Cf. Wilamowitz, ii 117 n. 12.

§ 3. βουλὰς—τέτταρας] *i.e.* four Councils of 400 each, each of the four holding office for one year (*εἰς ἐνιαυτὸν ἑν/ς*). The order in which they were to hold office was to be decided by lot (cf.

τὸ λαχὸν μέρος). The one hundred who had drawn up the constitution were to distribute themselves and ‘the rest,’ *i.e.* the rest of the 5000 above the age of thirty, into four divisions of 400 each. At the end of c. 31 provision is made for the future ‘in order that the 400 may be distributed over the four divisions (*εἰς τὰς τέτταρας λῆξεις*),’ one hundred being assigned by lot to each of the four divisions of 400.

The total number of the officials above enumerated is as follows, if we assume that the numbers were in every case the same as usual:

στρατηγοί (10), ἄρχοντες (9), ἱερομνήμων (1), ταξίαρχοι (10), ἵππαρχοι (2; 1 in 31, 14), φύλαρχοι (10), ἄρχοντες *εἰς τὰ φρούρια* (?), ταμίαι τῶν *ιερῶν χρημάτων* (10), ἑλληνοταμίαι καὶ ταμίαι τῶν *ὁσίων χρ.* (20), ἱεροποιοί (10), ἐπιμεληταί (10), making 92 out of a total of perhaps 100.

The ἄρχοντες *εἰς τὰ φρούρια* were possibly eight in number, in which case they may have represented the 8 tribes not represented by the 2 ἵππαρχοι. Thus *ἦ* may have dropped out after *φρούρια* (l. 7). But it is more probable that there was only one ἵππαρχος under this constitution and therefore 9 ἄρχοντες *εἰς τὰ φρούρια*, in which case *θ* may be the missing number. This is confirmed by the fact that the number of Attic *φρούρια* known to us is exactly nine, Eleusis, Anaphlystus, Sunium, Thoricus, Panactum, Oenoe, Phyle, Aphidna and Rhamnus (Boeckh, II x; the evidence for the last two belongs to the times of Philip).

εἰς τὸν λοιπὸν χρόνον) = *εἰς τὸν μέλλοντα χρόνον* c. 31 § 1.

διανεῖμαι...τέτταρα μέρη] c. 21 § 4, *διένειμε...τριάκοντα μέρη*. In Plat. *Leg.* 756 B, E, we find a βουλὴ of 360 members, 90 from each of the four *τιμήματα*; the 360 are divided afresh into four parts, each holding office for one year.

τοὺς ἄλλους] probably, not the 300

αὐτοὺς καὶ τοὺς ἄλλους τέτταρα μέρη ὡς ἰσαίτατα καὶ διακληρῶσαι,
 4 καὶ εἰς ἐνιαυτὸν βουλευεῖν. (βουλευέσθαι) δὲ ἢ ἂν δοκῇ αὐτοῖς
 ἄριστα ἔξειν περί τε τῶν χρημάτων, ὅπως ἂν σῶα ἢ καὶ εἰς τὸ δέον 20
 ἀναλίσκῃται, καὶ περὶ τῶν ἄλλων ὡς ἂν δύνωνται ἄριστα· ἐὰν (δέ)
 τι θέλωσιν βουλευέσασθαι μετὰ πλείονων, ἐπεισκαλεῖν ἕκαστον
 ἐπίεσκλητον ὃν ἂν ἐθέλῃ τῶν ἐκ τῆς αὐτῆς ἡλικίας· τὰς δ' ἔδρας
 ποιεῖν τῆς βουλῆς κατὰ πενθήμερον, ἐὰν μὴ δέωνται πλείονων.
 κληροῦν δὲ τὴν βουλήν τοὺς ἐννέα ἄρχοντας, τὰς δὲ χειροτονίας 25

19 βουλευεῖν. <βουλευεῖν> δὲ κ¹; βουλευεῖν <τοὺς λαχόντας· πράττειν> δὲ κ-W; βουλευέσθαι ἢ ἂν δοκῇ κτλ. Richards (H-L, Th). Malui βουλευεῖν. <βουλευέσθαι> δὲ scribere (κ¹). βουλευεῖν <τοὺς λαχόντας· βουλευέσθαι> δὲ B¹⁻³; βουλευεῖν <τὸ λαχόν ἀεὶ· βουλευέσθαι> δ' B⁴. Lacunam olim statuit K. 20 CWA; et sōws et sōws in titulis Atticis exstant (Meisterhans, pp. 66³, 149³): σῶα K-W, κ¹. 21—22 ΕΑΝΤΙ: κὰν τι K; <καὶ> ἐάν τι B²; ἐάν <δέ> τι Jos. Mayor, K-W, H-L, B¹⁻³, Th.

·K.

22 ΘΕΛΩCIN: ἐθέλωσι H-L. 23 ΕΠΕΙΣΚΕΛΗΤΟΝ COIT. K. 24 τὴν βουλήν Kontos. ΠΕΝΘΗΜΙΜΕΡΟΝ COIT. K. ΕΑΝ: ἂν B⁴. πλεόνων B⁴. 25 'ἀν πλήρουν?' K-W² et Weil, in textu K-W³, Th. τὴν βουλήν: ἐκ τῆς βουλῆς B⁴, coll. vv. 26, 28.

TESTIMONIA. 23—24 Hesych. ἔδραι βουλῆς: αἱ ἐγίνοντο κατὰ πενταήμερον.

co-opted by the 100 (Thuc. viii 67, 3), but the rest of the 5000.

ὡς ἰσαίτατα] Plat. *Leg.* 744 C. διακληρῶσαι, to 'assign them by lot,' Thuc. viii 30, 1, διακληρωσάμενοι, 'having drawn lots,' vi 42, τρία μέρη νειμάντες ἐν ἐκάστῳ ἐκλήρωσαν. Cf. Rohrmoser in *Wiener Studien*, xiv 330—2.

§ 4. σῶα] The evidence of inscriptions shews that σῶws and σῶws were alike in use (Meisterhans, *Gr.* p. 149 ed. 1900). Cf. Dem. *Lept.* § 142 note. The codex Σ of Dem. has nom. masc. σῶws in *Mid.* 126, *Aristocr.* 131; neut. σῶων *Lept.* 142; acc. pl. σῶws in *Pac.* 17, *Chers.* 15; gen. sing. σῶωας *F.L.* 78; pl. σῶοι in *F.L.* 57, 153, 326; acc. sing. σῶωαν *Mid.* 177; pl. nom. σῶοιοι *Cor.* 49, *Phil.* iii 70, *Timocr.* 106 (Voemel, *Proleg. Gramm. in Dem. Cont.* § 33).

εἰς τὸ δέον ἀναλίσκῃται] Aristoph. *Nub.* 859, εἰς τὸ δέον ἀπώλεσα, Dem. *Ol.* 28, ἀνηλώκαμεν εἰς οὐδὲν δέον, Plut. *Per.* 23.

ἐπεισκαλεῖν (to co-opt) and ἐπίεσκλητον are only found in this passage.

ἔδρας] c. 4 § 3. It is the technical term. CIA i 31, 7; 59, 41; ii 800 b 15 cet. (Mayor).

κατὰ πενθήμερον] not 'for five days at a time'; but 'once every five days'; cf. κατ' ἐνιαυτὸν ('year by year'), κατὰ μῆνα, καθ' ἡμέραν ('daily,' Thuc. vii 8 § 1 and 50 § 3). Mr Poste extracts both senses out of the passage: 'the sessions of the council shall be for five days at a time with intervals of five days.' Under the

democracy the βουλή met daily except on public holidays (43 § 3).

πλείονων, sc. ἐδρών.

κληροῦν . . τὴν βουλήν τοὺς ἐννέα ἄρχοντας] This means either that (1) the Council is to appoint the archons by lot, or (2) the archons are to superintend the sortition of the Council. (1) is followed by Kaibel and Kiessling, and also by Poland; (2) by Mr Poste and Mr Kenyon. In (1) the order is verb, subject, object, just as in § 5 κληροῦν τοὺς λαχόντας πέντε τοὺς ἐθέλοντας; and this is supported by the context. We are first told how the Council is constituted, and next what it has to do. But this view is open to a fatal objection. The Council cannot appoint the archons by lot, because under the present constitution the archons are chosen out of a select list (§ 2, l. 11). We must therefore suppose that the archons were to superintend the sortition of the Council. Those of the 5000, who were over 30 years of age, have already been divided into four groups, each group holding office in an order determined by lot (§ 3). The archons in each year have to draw lots for determining which group of 400 was to serve on the Council for the year. M. Th. Reinach regards this sentence as an interpolation.

For πληροῦν, 'to call a full meeting (of the Council),' which has been proposed in place of κληροῦν, cf. δικαστήρια πληροῦν in Dem. 24 § 92, 21 § 209, and Isaeus 6 § 37; also Arist. *Eccl.* 89, πληρουμένης ἐκκλησίας.

κρίνειν πέντε τοὺς λαχόντας ἐκ τῆς βουλῆς, καὶ ἐκ τούτων ἓνα κληροῦσθαι καθ' ἐκάστην (τὴν) ἡμέραν τὸν ἐπιψηφιοῦντα. κληροῦν δὲ τοὺς λαχόντας πέντε τοὺς ἐθέλοντας προσελθεῖν ἐναντίον τῆς βουλῆς, πρῶτον μὲν ἱερῶν, δεῦτερον δὲ κήρυξιν, τρίτον πρεσβείαις, τέταρτον τῶν ἄλλων· τὰ δὲ τοῦ πολέμου, ὅταν δέῃ, ἀκληρωτὶ προσαγαγόντας τοὺς στρατηγούς χρηματίζεσθαι. τὸν δὲ μὴ ἰόντα 6 εἰς τὸ βουλευτήριον τῶν βουλευόντων τὴν ὥραν τὴν προρρηθεῖσαν ὀφείλειν δραχμὴν τῆς ἡμέρας ἐκάστης, ἐὰν μὴ εὐρισκόμενος ἄφεισιν τῆς βουλῆς ἀπῇ. ||

31. ταύτην μὲν οὖν εἰς τὸν μέλλοντα χρόνον ἀνέγραψαν τὴν [Col. 13.] πολιτείαν, ἐν δὲ τῷ παρόντι καιρῷ τήνδε· βουλευεῖν μὲν τετρακοσίους κατὰ τὰ πάτρια, τετταράκοντα ἐξ ἐκάστης φυλῆς, ἐκ προκρίτων οὓς ἂν ἔλυνται οἱ φυλῆται τῶν ὑπὲρ τριάκοντα ἔτη

27 ἐκάστην <τὴν> B (S¹, Th), probante Kaibelio 189. 29 πρεσβείαι: πρεσβείαις Wyse (edd.). 31 χρηματίζεσθαι 'proponere ad agendum,' Th, al.: -ειν K-W³, B⁴. 33 εἰς: ἂν B⁴. εὐρισκόμενος (K, K-W, Wil. ii 118 n. 17, B⁴, Th): εὐρόμενος Tyrrell et Richards (H-L, B¹⁻³, S¹).

XXXI 1 hinc incipit scriba alter.

3 ἐκάστης <τῆς> B, S¹, Th.

χειροτονίας κρίνειν] 'decide divisions taken by show of hands.' The five functionaries act as 'tellers.' One of them is appointed by lot for each of the five days during which the Council sits, 'to put questions to the vote,' i.e. to act as president or chairman.

§ 5. κληροῦν—βουλῆς] These five persons were to determine by lot the order of precedence among those who wished to appear before the Council.

ἱερῶν...κήρυξιν...πρεσβείαις...τῶν ἄλλων] The two alternative constructions are arranged in the order of a *chiasmus* or introverted parallelism, the two nearest and the two furthest terms corresponding in construction. Apart from love of variety there is no apparent reason for this change. Exactly the same order and the same variety of expression is found in the statement of the proceedings in the ἐκκλησία in c. 43 § 6, ἱερῶν...κήρυξιν καὶ πρεσβείαις...δοσίων. Cf. also Aeschin. *Tīmarch.* 23, προχειροτονεῖν κελεύει τοὺς προέδρους περὶ ἱερῶν τῶν πατρίων καὶ δοσίων καὶ κήρυξιν καὶ πρεσβείαις.

§ 6. τὴν ὥραν] not 'the hour,' but 'the time'; the use of ὥρα for 'hour' is not earlier than the Alexandrine age.

ὀφείλειν δραχμὴν] the infliction of a fine for non-attendance is characteristic of an oligarchy. *Pol.* vi (iv) 9, 1294 a 38, (of law courts) ἐν μὲν γὰρ ταῖς ὀλιγαρχίαις τοῖς εὐπόροις ζημίαν τάττονται, ἂν μὴ δικάσῃσι, τοῖς δ' ἀπόροις οὐδὲνα μισθόν, cf. 1298 b 17.

It is one of the devices of aristocracies mentioned *ib.* 13, 1297 a 17, ζημίαν ἐπικεῖσθαι τοῖς εὐπόροις, ἐὰν μὴ ἐκκλησιάσῃσιν. Fines for non-attendance at the βουλή in particular are apparently not mentioned in the *Politics*.

εὐρισκόμενος, 'while applying for leave of absence'; others prefer εὐρόμενος, 'having obtained for himself leave of absence.'

As the Council only met every five days, a member who desired leave of absence would have to apply five days beforehand. It seems more probable that he sent in his application to the Council which he was prevented from attending, and afterwards paid the fine or not, according to the Council's decision.

ἄφεισιν] not found in this sense in Ar. The corresponding adj. ἀφέσιμος occurs in c. 43 § 3.

XXXI § 1. χρόνον...καιρῷ] Ar. *Anal. Pr.* i 36 § 6, ὁ καιρὸς ἐστὶ χρόνος δέων.

ἀνέγραψαν] 'drew up,' c. 2 § 4.

κατὰ τὰ πάτρια] in allusion to the Council of 400 under the Solonian constitution, c. 8 § 4. The phrase is inserted to propitiate those who regarded Solon as the founder of the Athenian democracy.

ἐκ προκρίτων οὓς ἂν ἔλυνται οἱ φυλῆται] According to this, the ten tribes were to make a preliminary selection of more than the requisite number; but we are not told how the final choice was made

γεγονότων. τούτους δὲ τὰς τε ἀρχὰς καταστήσαι καὶ περὶ τοῦ 5
 ὄρκου ὄντινα χρὴ ὁμοσαι γράψαι, (καὶ) περὶ τῶν νόμων καὶ τῶν
 εὐθυ[νῶ]ν καὶ τῶν ἄλλων πράττειν ἣ ἂν ἡγῶνται συμφέρειν. τοῖς
 δὲ νόμοις οἱ ἂν τεθῶσιν περὶ τῶν πολιτικῶν χρῆσθαι, καὶ μὴ ἐξεῖναι
 2 μετακινεῖν μηδ' ἐτέρους θέσθαι. τῶν δὲ στρατηγῶν τὸ νῦν εἶναι τὴν
 αἵρεσιν ἐξ ἀπάντων ποιεῖσθαι τῶν πεντακισχιλίων, τὴν δὲ βουλήν 10
 ἐπειδὰν καταστῇ ποιήσασαν ἐξέτασιν (ἐν) ὅπλοις ἐλέσθαι δέκα
 ἄνδρας καὶ γραμματέα τούτοις, τοὺς δὲ αἰρεθέντας ἀρχεῖν τὸν
 εἰσιόντα ἐνιαυτὸν αὐτοκράτορας, κἂν τι δέωνται συμβουλευέσθαι
 μετὰ τῆς βουλῆς. ἐλέσθαι δὲ καὶ ἵππαρχον ἓνα καὶ φυλάρχους
 δέκα· τὸ δὲ λοιπὸν τὴν αἵρεσιν ποιεῖσθαι τούτων τὴν βουλήν κατὰ 15
 3 τὰ γεγραμμένα. τῶν δ' ἄλλων ἀρχῶν πλὴν τῆς βουλῆς καὶ τῶν

5 τοῦ manu 2 superscriptum secl. Th.

190. <καὶ> κ (edd.). 8 εἶναι. τεθῶσι H-L. 11 ΚΑΤΑΣΤΗCΗ CORT.
 Wyse, Blass, etc. ΟΠΛΟΙC (K¹): <ἐν> ὅπλοις Wyse, B, K-W, H-L, K⁴, Th; ὅπλων
 Rutherford, K³, B⁴. 12 ἄνδρας secl. B⁴. 13 ἐξίοντα H-L. ΚΑΙ ΔΝ Κ, K-W, B¹⁻³;
 καὶ εἶναι H-L; κἂν S (B⁴, Th). CYNBOYΛEYCΘAI. 14 ἵππαρχόν <θ'> ἓνα (B⁴).
 <καὶ ταξιάρχους δέκα> Wil. ii I15, H-W³ (B⁴). 15 εἰς δὲ τὸ λ.? Th. τὴν
 βουλήν secl. B⁴. 16 πλὴν: ΠΡΙΝ.

6 ὄντινα χρὴ ὁμοσαντας ἀρεῖαι? Kaibel
 τεθῶσι H-L. 11 ΚΑΤΑΣΤΗCΗ CORT.
 Wyse, Blass, etc. ΟΠΛΟΙC (K¹): <ἐν> ὅπλοις Wyse, B, K-W, H-L, K⁴, Th; ὅπλων
 Rutherford, K³, B⁴. 12 ἄνδρας secl. B⁴. 13 ἐξίοντα H-L. ΚΑΙ ΔΝ Κ, K-W, B¹⁻³;
 καὶ εἶναι H-L; κἂν S (B⁴, Th). CYNBOYΛEYCΘAI. 14 ἵππαρχόν <θ'> ἓνα (B⁴).
 <καὶ ταξιάρχους δέκα> Wil. ii I15, H-W³ (B⁴). 15 εἰς δὲ τὸ λ.? Th. τὴν
 βουλήν secl. B⁴. 16 πλὴν: ΠΡΙΝ.

out of those nominated by the tribes. According to Thuc. viii 67, 3, the proposal carried at the ἐκκλησία held at Colonus was to choose five πρόεδροι; and for these to elect 100 in all, and for each of these 100 to co-opt three others. The historian's account supplies an omission in the text by describing the process by which the requisite number was arrived at. The two accounts may be partly reconciled by supposing that the 100 were limited in their choice to selecting the additional 300 out of those preliminarily selected by the tribes. As regards the method by which the original hundred were appointed, the precise account in Thuc. seems more trustworthy than the vague description of the appointment of the 400 given in the text.

In the text there is nothing to shew that the 400 were appointed by lot (as implied in Kaibel and Kiessling's translation, *erlost*). Everything points to their having been elected. So Thuc. viii 67, 3 and 93, 2, where the 400 declare that, in future, the 400 will be elected *seriatim* out of the number of the 500. In contrast to the revolutionary Council of 400 elected members, the constitutional Council of the 500 is called, c. 32, ἡ εἰληχυσία τῷ κνᾶμω βουλῇ, Thuc. viii 66, βουλῇ ἣ ἀπὸ τοῦ κνᾶμου, 69, 3, οἱ ἀπὸ τοῦ κνᾶμου βουλευταί (Rohrmoser, in *Wiener Studien*, xiv 330).

On the assumption that each of the ten tribes chose ten of its members as its representatives on the oligarchical Committee of 100, and that these 100 became *ipso facto* members of the oligarchical Council, the account of the election of the 400 in the text is easily reconciled with that in Thuc. viii 67. Each tribe had (apart from its ten representatives on the Committee) to choose 30 members of the Council. The tribes nominated for these places a larger number, and the ten chose three each, as their colleagues on the Council. Thus each tribe was represented by 40 members on the Council of 400 (*ib.* 331).

εὐθυνῶν] 'the examination of official accounts,' 'audits.' c. 48 § 4. *Att. Proc.* p. 259 Lips.

§ 2. τὸ νῦν εἶναι] *Plat. Rep.* 506 E, *Xen. Cyr.* v 3 § 42.

τὴν αἵρεσιν...ποιεῖσθαι] *inf.* l. 15.

καταστῇ] 32 § 2. *Lys.* 13 § 34 and 25 § 14, οἱ τριάκοντα κατέστησαν.

ἐξέτασιν ἐν ὅπλοις] *Xen. Cyr.* ii 4, 1, ἐξέτασις ἐν τοῖς ὅπλοις, *Anab.* v 3, 3, ἐν (or σὺν) τοῖς ὅπλοις. Thuc. iv 74 § 3, ἐξέτασιν ὅπλων ἐποίησαντο, vi 45 § 2, ὅπλων ἐξετάσει καὶ ἱππων.

εἰσιόντα] during the 'ensuing' year, after the lapse of the two remaining months of the archonship of Callias.

ἵππαρχον ἓνα] The normal number was two (c. 61 § 4). φυλάρχους, c. 61 § 5.

στρατηγῶν μὴ ἐξεῖναι μήτε τούτοις μήτε ἄλλω μηδενὶ πλέον ἢ ἅπαξ ἄρξαι τὴν αὐτὴν ἀρχήν. εἰς δὲ τὸν ἄλλον χρόνον, ἵνα νεμηθῶσιν οἱ τετρακόσιοι εἰς τὰς τέτταρας λήξεις, ὅταν [τοῖς] αὐτοῖς
20 γίγνηται μετὰ τῶν ἄλλων βουλευεῖν, διανεμάντων αὐτοὺς οἱ ἑκατὸν ἄνδρες.

32. οἱ μὲν οὖν ἑκατὸν οἱ ὑπὸ τῶν πεντακισχιλίων αἰρεθέντες ταύτην ἀνέγραψαν τὴν πολιτείαν. ἐπικυρωθέντων δὲ τούτων ὑπὸ τοῦ πλήθους, ἐπιψηφίσαντος Ἀριστομάχου, ἡ μὲν βουλή (ἡ) ἐπὶ Καλλίου πρὶν διαβουλευσαι κατελύθη μηνὸς Θαργηλιῶνος τετράδι
5 ἐπὶ δέκα, οἱ δὲ τετρακόσιοι εἰσήεσαν ἐνάτῃ φθίνοντος Θαργηλιῶνος.

17 ΠΛΕΙΟΝ (K-W, B¹⁻³): ΠΛΕΟΝ H-L (K^{3,4}, S¹, B⁴, Th); cf. Meisterhans, p. 152³, n. 1310^a. 18—20 ἵνα et ὅταν locum inter se mutasse putat Hude, qui etiam (cum E S Thompsono) ἐγγίγνηται conicit; ὅταν νεμηθῶσιν—, ἵνα μὴ—μετὰ τῶν αὐτῶν βουλευεῖν, ἄλλως διανεμάντων nimis audacter Poste. 19 ΤΟΙΣ ΔΑΤΟΙΣ secl. K³, retinent K-W, B²; τοῖς αὐτοῖς Tyrrell (H-L, B¹, 'fortasse legendum' K⁴); ἐκάστοις B³; [τοῖς] αὐτοῖς S¹, B⁴, Th.

XXXII 3 <ἡ> Rutherford (omnes praeter B⁴). 5 ΕΙΣΗΙΕΣΑΝ: εἰσήσαν K, H-L; εἰσήεσαν K-W, B, K⁴, Th.

§ 3. μὴ ἐξεῖναι—πλέον ἢ ἅπαξ ἄρξαι] Under the normal constitution of Athens military offices might be repeatedly held by the same person, but none of the others more than once, except in the case of membership of the Council, which might be held twice (see c. 62 end, and *Pol.* 1275 a 25; 1299 a 10; 1317 ὁ 24; there quoted).

νεμηθῶσιν...εἰς τὰς...λήξεις] c. 30 § 3, νεύμαι...τοὺς ἄλλους πρὸς τὴν λήξιν ἐκάστην.

'As regards the future, in order that the 400 may be distributed into the four divisions (above mentioned, 30 § 3), let the hundred make the distribution when it is possible for them (i.e. the 400) to sit in council with the rest.'

τῶν ἄλλων refers to the 5000, as in c. 30 § 3, twice. αὐτοῖς refers to the τετρακόσιοι aforesaid.

Kaibel and Wilamowitz explain τῶν ἄλλων as τῶν ἐν Σάμῳ, but (as observed by Mr Kenyon) 'βουλευεῖν is a technical word, and the Athenians with the fleet would not become members of the βουλή on their return, and there would be no occasion to await their return before arranging the subdivision of the Four Hundred among the four councils.' See, however, Wilamowitz, ii 121.

In διανεμάντων we have a sudden transition from the inf. of *orat. obliqua* to the imperative of *oratio recta*. Cf. νεύμαι in c. 30 § 3.

XXXII § 1. τοῦ πλήθους] formally, or rather nominally, this is a decision on

the part of the whole people.

ἐπιψηφίσαντος] 30 § 4 end. Ἀριστομάχου, otherwise unknown.

'The absence of the name of father and deme is in accordance with the lapidary style of the 5th century, in which the decrees simply have ὁ δέων ἐπεσάτει, e.g. CIA I, 32, ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Κεκροπίς ἐπρυτάνευε· Μνησίθεος ἐγραμμάτευε· Εὐπίεθης ἐπεσάτει· Καλλίας εἶπε. On the other hand, the addition of the deme (c. 34 *ult.*, ἔγραψε τὸ ψήφισμα Δρακοντίδης Ἀφιδναῖος) or father (29 § 1, γράψαντος Πυθοδώρου τοῦ Ἐπιζήλου) of the proposer, is not in the manner of 5th century inscriptions' (Wyse).

ἡ βουλή (ἡ) ἐπὶ Καλλίου] B.C. 412—411. Cf. CIA ii 114, ἡ βουλή ἡ ἐπὶ Πυθοδώρου ἄρχοντος.

πρὶν διαβουλεύσαι] 'before the completion of its term of office.' The word is not found elsewhere in act. διαβουλεύεσθαι, 'to deliberate thoroughly,' is found in Andoc. 2 § 19; and in the sense of 'taking counsel' in Thuc. ii 5 and elsewhere (L and S), e.g. vii 50 § 4, 'to discuss.' As appears from the context, the Council was within a month of completing its year of office.

Θαργηλιῶνος τετράδι ἐπὶ δέκα, the 14th of Thargelion (May-June) or about the end of May. ἐνάτῃ φθίνοντος Θαργηλιῶνος, the 22nd of Thargelion, or about June 8. τετράδι ἐπὶ δέκα Σκίροφοριῶνος, the 14th of Scirophorion (June-July), or about the end of June.

ἔδει δὲ τὴν εἰληχυίαν τῷ κυάμῳ βουλήν εἰσιέναι τετράδι ἐπὶ δέκα
 2 Σκιροφοριῶνος. ἡ μὲν οὖν ὀλιγαρχία τοῦτον κατέστη τὸν τρόπον
 ἐπὶ Καλλίου μὲν ἄρχοντος, ἔτεσιν δ' ὕστερον τῆς τῶν τυράννων
 ἐκβολῆς μάλιστα ἑκατόν, αἰτίων μάλιστα γενομένων Πεισάνδρου
 καὶ Ἀντιφῶντος καὶ Θηραμένους, ἀνδρῶν καὶ γεγεννημένων εὖ καὶ 10
 [Col. 14.] 3 συνέσει καὶ γνώμῃ δοκούντων διαφέρειν. γενομένης || δὲ ταύτης
 τῆς πολιτείας οἱ μὲν πεντακισχίλιοι λόγῳ μόνον ἡρέθησαν, οἱ δὲ
 τετρακόσιοι μετὰ τῶν δέκα τῶν αὐτοκρατόρων εἰσελθόντες εἰς τὸ
 βουλευτήριον ἥρχον τῆς πόλεως, καὶ πρὸς Λακεδαιμονίους πρεσ-

6 ἔδει δὲ: ΕΤΙΔΕ COIT. K.

8 ἔτεσι H-L, B⁴.9 μάλιστα ante ἑκατόν temere
 ΕΡΗ

om. H-L, utpote e verbis proxime sequentibus illapsum.

12 ΗΡΕΘΗΣΑΝ ΗΡΕΘΗ-

CΑΝΟΔΕ. οἱ δὲ: ΟΔΕ.

14 ἥρχόν <τε> Hude (κ-w).

ἔδει] 'was bound' in ordinary course, according to the normal constitution.

τὴν εἰληχυίαν τῷ κυάμῳ βουλήν] Thuc. viii 66 § 1, δήμος μέντοι ὅμως ἐστὶ καὶ βουλὴ ἢ ἀπὸ τοῦ κυάμου ξυνελέγετο, *ib.* 69 (of the attack of the Four Hundred and their emissaries on the Council of 412—411), ἐπέστησαν τοῖς ἀπὸ τοῦ κυάμου βουλευταῖς. The object of the emphatic mention of *κύαμος* is to point the contrast between the constitutional Council and that of the Revolution. The latter was *not* appointed by lot out of the general body of citizens. Cf. 31, 4, οὓς ἂν ἔλυνται.

§ 2. μάλιστα ἑκατόν] B.C. 510—to end of May 411, or 99 years; hence μάλιστα. Thuc. viii 68, 4, ἐπ' ἔτει ἑκατοστῷ μάλιστα ἐπειδὴ οἱ τύραννοι κατελύθησαν.

Πεισάνδρου] Thuc. viii 49, 53—56, 63—68, esp. 68 § 1 (of the ἐκκλησία held at Colonus), ἦν δὲ ὁ μὲν τὴν γνώμην ταύτην εἰπὼν Πεισάνδρος, καὶ τὰλλα ἐκ τοῦ προφανοῦς προθυμώτατα ξυγκαταλύσας τὸν δῆμον· ὁ μέντοι πᾶν τὸ πρᾶγμα ξυνθεὶς διτῷ τρόπῳ κατέστη ἐς τοῦτο καὶ ἐκ πλείστου ἐπιμεληθεὶς Ἀντιφῶν ἦν, ἀνὴρ Ἀθηναῖον τῶν καθ' ἑαυτὸν ἀρετῇ τε οὐδενὸς δεύτερος καὶ κράτιστος ἐνθυμηθῆναι γενόμενος καὶ ἂν γνοίη εἰπεῖν. In § 3 Thuc. mentions Phrynichus who παρέσχε... ἑαυτὸν πάντων διαφερόντως προθυμώτατον ἐς τὴν ὀλιγαρχίαν, and in § 4 Θηραμένης, who ἐν τοῖς ξυγκαταλύουσι τὸν δῆμον πρῶτος ἦν, ἀνὴρ οὕτε εἰπεῖν οὕτε γνῶναι ἀδύνατος. ὥστε ἀπ' ἀνδρῶν πολλῶν καὶ ξυνετῶν (cf. συνέσει) πραχθὲν τὸ ἔργον οὐκ ἀπεικότως καίπερ μέγα ὄν προύκωρσε. On Peisander, see also Lys. 12 § 66; 25 § 9; and Andoc. 2 §§ 12—15; on Antiphon, Lys. 12 § 67; on Theramenes, *ib.* 62—78.

§ 3. λόγῳ μόνον] Thuc. viii 92 § 11,

καὶ οἱ τετρακόσιοι διὰ τοῦτο οὐκ ἤθελον τοὺς πεντακισχιλίους οὕτε εἶναι οὕτε μὴ ὄντας δῆλους εἶναι, τὸ μὲν καταστήσαι μετόχους τοσοῦτος ἀντικρυς ἂν δῆμον ἡγούμενοι, τὸ δ' αὖ ἀφανὲς φόβον ἐς ἀλλήλους παρέειν.

οἱ δὲ τετρακόσιοι κτλ.] Thuc. viii 70, οἱ τετρακόσιοι ἐσελθόντες ἐς τὸ βουλευτήριον... τὰ τε ἄλλα ἔνεμον κατὰ κράτος τὴν πόλιν κτλ.

τῶν δέκα] the ten στρατηγοὶ of c. 31 § 2. πρὸς Λακ. κτλ.] Thuc. *ib.* πρὸς τὴν Ἄγιν τὸν Λακεδαιμονίων βασιλέα ὄντα ἐν τῇ Δεκελείᾳ ἐπεκηρυκεύοντο, λέγοντες διαλαγῆναι βούλεσθαι (Grote, v p. 391). 71 § 3, μετὰ δὲ τοῦτο παρὰ τε τὸν Ἄγιν ἐπρεσβεύοντο οἱ τετρακόσιοι οὐδὲν ἦσσαν, κάκεινου μᾶλλον ἤῃ προσδεχομένου καὶ παραινοῦντος ἐκπέμποντι καὶ ἐς τὴν Λακεδαίμονα περὶ ξυμβάσεως πρέσβεις βουλόμενοι διαλαγῆναι. 90 § 2, ἀπέστειλαν Ἀντιφῶντα καὶ Φρύνιχον καὶ ἄλλους δέκα κατὰ τάχος... ἐπιστελλάντες παντὶ τρόπῳ ὅστις καὶ ὅπωσούν ἀνεκτὸς ξυναλλαγῆναι πρὸς τοὺς Λακεδαιμονίους. Lastly, 91 § 1, οἱ ἐκ τῆς Λακεδαίμονος πρέσβεις οὐδὲν πράξαντες ἀνεχώρησαν τοῖς ξύμπασι ξυμβατικόν. 'We read with astonishment,' says Grote, v 409, 'that the (Lacedaemonians) could not be prevailed upon to contract any treaty and that they manifested nothing but backwardness in seizing the golden opportunity.' But the envoys clearly could not answer for the armament at Samos, and therefore returned without obtaining any terms that would apply to the Athenians at large. The text tells us what we do not learn from Thucydides, viz. that the reason for this failure in the negotiations was due to the envoys declining to surrender the maritime supremacy of Athens. This embassy was afterwards impeached by Theramenes (Lysias 12 §§ 66—68);

15 βενυσάμενοι κατελύοντο τὸν πόλεμον ἐφ' οἷς ἑκάτεροι τυγχάνουσιν ἔχοντες. οὐχ ὑπακούοντων δ' ἐκείνων εἰ μὴ καὶ τὴν ἀρχὴν τῆς θαλάττης ἀφήσουσιν, οὕτως ἀπέστησαν.

33. μῆνας μὲν οὖν ἴσως τέτταρας διέμεινεν ἡ τῶν τετρακοσίων πολιτεία, καὶ ἦρξεν ἐξ αὐτῶν Μνησίλοχος δέμηνον ἐπὶ Θεοπόμπου ἀρχοντας, (ὅς) ἦρξε τοὺς ἐπιλοιποὺς δέκα μῆνας. ἡττηθέντες δὲ τῇ περὶ Ἐρέτριαν ναυμαχίᾳ καὶ τῆς Εὐβοίας ἀποστάσης ὅλης
5 πλὴν Ὀρεοῦ, χαλεπῶς ἐνεγκόντες ἐπὶ τῇ συμφορᾷ μάλιστα τῶν

16 ὑπακού[ό]ντων H-L, B²⁻⁴, K⁴, Th: -[σά]ντων B¹, S¹.

λο

XXXIII 2 ΜΝΑΣΙΜΑΧΟΣ; Μνασίλοχος (K, H-L): Μνησίλοχος K-W, B, S¹, Th. 3 <δς> K (K-W, B¹⁻³, Th): ὁ δ' H-L; ἦρξε <δς> B⁴. ἡττηθέντες δὲ <οἱ Ἀθηναῖοι>? Herwerden, Richards. 5 ὠριογ. <ταύτη> τῇ συμφορᾷ Hude, Kaibel 190; τῇ συμφορᾷ <ταύτη> Papabasil.

TESTIMONIA. 1 *Harp. s.v. τετρακόσιοι: ...οἱ τετρακόσιοι πρὸ ἑπτὰ ἐτῶν κατέστησαν τῶν τριάκοντα τυράννων παρ' Ἀθηναίους· οἷτινες τέτταρας μῆνας ἦρξαν τῆς πόλεως, ὥς φησιν Ἀρ. ἐν Ἀθ. πολ. (Frag. 372², 410³).

Antiphon was condemned and executed (Phrynichus had been already assassinated).

κατελύοντο] tentative impf.

ἐφ' οἷς ἑκάτεροι τυγχάνουσιν ἔχοντες] Similarly in Thuc. iv 65, 1, ἀπαλλάσσεσθαι τοῦ πολέμου ἔχοντες ἃ ἕκαστοι ἔχουσι, 'the rule of *uti possidetis*' (Freeman's *Sicily*, iii 63).

τὴν ἀρχὴν τὴν θαλάττης] According to Thuc. viii 91, the extremists at Athens were ready to surrender, not merely the maritime supremacy, but even the fortifications of Athens itself.

XXXIII § 1. μῆνας...ὥς τέτταρας] The 400 were practically in power from the end of May to the end of June, also for the two months of July and August in the civil year next ensuing (δέμηνον). This makes *three* months. Hence the oligarchical revolution began about a month earlier, *i.e.* at the end of April, while the constitutional Council was still nominally in office (Thuc. viii 66, 1), and the four months are May, June, July and August. Thuc., viii 63, 3, places the fall of the democracy a little earlier than the spring of 411. It has been assigned to March 411, soon after the *Lenaea* in which the *Lysistrata* was produced (Wattenbach, *De Quadr.* p. 29, quoted by Classen, Thuc. *l.c.*). Similarly Grote, c. 63 *init.*, describes the Four Hundred as 'installed in the Senate-House about February or March 411 B.C., and deposed about July of the same year,' and speaks of Athens undergoing 'four or five months of danger and distraction.' It

now appears that these dates are rather too early. Cf. Wilamowitz, i 101, 104 f.

Μνησίλοχος] the archon eponymus selected by the 400. Μνησίλοχος is mentioned in the list of the Thirty given in Xen. *Hell.* ii 3, 2 and there is every probability that the two are the same. Cf. CIA iv 3, 179 d 1, p. 162, [Ἀθηναῖοι ἀνῆλ[ωσαν ἐπὶ Μνησιλό]χου ἀρχο[ντος]. This expenditure was authorised not (as usual) by vote of the *δῆμος*, but *ψηφισαμένης τῆς βουλῆς*. At the date specified, the 21st of Hecatombaeon, the Four Hundred were still in power.

Θεοπόμπου] the archon eponymus appointed by lot on the restoration of the democracy in the third month of the civil year, B.C. 411-10.

ἐπιλοιποὺς] not found in the *Index Ar.* In 43 § 1 we have the ordinary word *ὑπολοίπους*. *ἐπιλοιπος* is often used by Plato, *Rep.* 540 B and *Leg.* 728 D, τὸν ἐπιλοιπον βίον, *ib.* 628 A, εἰς τὸν ἐπιλοιπον χρόνον.

τῇ περὶ Ἐρέτριαν ναυμαχίᾳ] Thuc. viii 95. In Lys. 20 § 14 one of the *καταλογεῖς* sails for Eretria after holding office under the 400 for eight days only.

τῆς Εὐβοίας ἀποστάσης πλὴν Ὀρεοῦ] Thuc. *l.c.* § 7, (the Lac.) Εὐβοίαν ἄσασαν ἀποστήσαντες πλὴν Ὀρεοῦ.

χαλεπῶς ἐνεγκόντες κτλ.] Thuc. viii 96 § 1, τοῖς δ' Ἀθηναίοις ὡς ἦλθε τὰ περὶ τὴν Εὐβοίαν γεγενημένα, ἐκπληξίς μεγίστη δὴ τῶν πρὶν παρέστη· ταύτην δ' αὐτοὶ Ἀθηναῖοι εἶχον. For the construction, cf. c. 38 § 2, χαλεπῶς φερόντων ἐπὶ τούτοις.

προγεγενημένων (πλείω γὰρ ἐκ τῆς Εὐβοίας ἢ τῆς Ἀττικῆς ἐτύγχανον ὠφελούμενοι), κατέλυσαν τοὺς τετρακοσίους καὶ τὰ πράγματα παρέδωκαν τοῖς πεντακισχιλίοις τοῖς ἐκ τῶν ὅπλων, 2 ψηφισάμενοι μηδεμίαν ἀρχὴν εἶναι μισθοφόρον. αἰτιώτατοι δ' ἐγένοντο τῆς καταλύσεως Ἀριστοκράτης καὶ Θηραμένης, οὐ συν- 10 αρεσκόμενοι τοῖς ὑπὸ τῶν τετρακοσίων γιγνομένοις· ἅπαντα γὰρ δι' αὐτῶν ἔπραττον, οὐδὲν ἐπαναφέροντες τοῖς πεντακισχιλίοις. δοκούσι δὲ καλῶς πολιτευθῆναι κατὰ τούτους τοὺς καιροὺς, πολέμου τε καθεστῶτος καὶ ἐκ τῶν ὅπλων τῆς πολιτείας οὔσης.

34. τούτους μὲν οὖν ἀφείλετο τὴν πολιτείαν ὁ δῆμος διὰ τάχους· ἔτει δ' ἕκτῳ μετὰ τὴν τῶν τετρακοσίων κατάλυσιν, ἐπὶ

9 μισθοφόρων: μισθοφόρον Jos. Mayor, Rutherford, Naber, Fränkel, edd.

11 ΓΕΝΟΜΕΝΟΙΣ; γινομένοις K-W; γιν. H-L, K³, B, Th. 13 an καίπερ πολέμου? Herwerden; πολέμου γε Bury.

XXXIV 2 ΕΒΔΟΜΩΙ (K, K-W¹, Poland, s¹); ἕκτω verum esse vidit K (K-W^{2,3}, B); '5' für 7 verschrieben, Wil. i 8. κατάστασιν K-W¹.

πλείω—ὠφελούμενοι] Thuc. viii 96 § 2, (Euboea) ἐξ ἧς πλείω ἢ τῆς Ἀττικῆς ὠφελοῦντο. Decelea was at this time in the occupation of Agis.

κατέλυσαν τοὺς τετρακοσίους—μισθοφόρον] Thuc. viii 97 § 1, τοὺς τετρακοσίους καταπαύσαντες τοῖς πεντακισχιλίοις ἐψηφίσαντο τὰ πράγματα παραδοῦναι· εἶναι δὲ αὐτῶν ὅποιοι καὶ ὅπλα παρέχονται· καὶ μισθὸν μηδὲν φέρειν μηδεμιᾶ ἀρχῇ.

§ 2. Ἀριστοκράτης καὶ Θηραμένης] Thuc. viii 89, 2 (of the opposition to the extreme members of the 400), ἔχοντας ἡγεμόνας τῶν πάντων [στρατηγῶν] τῶν ἐν τῇ ὀλιγαρχίᾳ [καὶ] ἐν ἀρχαῖς ὄντων, οἷον Θηραμένην τε τὸν Ἀγνῶνος καὶ Ἀριστοκράτην τὸν Σκελλίου. Lys. 12 § 66, (Theramenes) μετέσχε τῶν Ἀριστοκρατῶν ἔργων.

Aristocrates had been one of the envoys who negotiated the peace of 421 B.C. (Thuc. v 19 and 24). In 414 B.C. he is represented as a typical 'aristocrat' in Arist. *Aves*, 125, ('Ἐποψ) ἀριστοκρατεῖσθαι δήλος εἰ ζήτων. (Εὐέλτ.) ἐγὼ; | ἦκιστα· καὶ τὸν Σκελλίου βδελύττομαι, cf. Plat. *Gorg.* 472 A. He was a ταξίαρχος under the 400 (Thuc. viii 92) and is extolled by the author of the speech against Theocrines, [Dem.] 58 § 67, for taking part in the destruction of the fortress of Ectoneia and restoring the democracy. He was one of the generals at Arginusae (406).

Theramenes and Aristocrates are, for Aristotle, convinced supporters of the new constitution, while Thucydides (viii 89) regards their loyalty to the consti-

tution as a cloak for their personal ambitions (Wilamowitz, i 100).

οὐ συναρεσκόμενοι τοῖς—γιγνομένοις] The normal construction in Attic Greek is συναρέσκει μοί τι. Herodotus' ἀρέσκεισθαι τιτινι has given rise to the non-Attic construction συναρέσκεσθαι τιτινι, for which there was formerly no earlier example than Sextus Empiricus, 488, 19 B, οἱ μὴ συναρεσκόμενοι τῷ εἶναι ταῦτα (Kaibel, 42).

οὐδὲν ἐπαναφέροντες τοῖς πεντακισχιλίοις] In Thuc. *l.c.* the opponents of the 400 insist τοὺς πεντακισχιλίους ἔργῳ καὶ μὴ ὀνόματι χρῆναι ἀποδεικνύναι.

δοκούσι δὲ καλῶς πολιτευθῆναι κτλ.] Thuc. viii 97, 2, οὐχ ἦκιστα δὴ τὸν πρῶτον χρόνον ἐπὶ γ' ἐμοῦ Ἀθηναῖοι φαίνονται εὖ πολιτεύσαντες· μετρία γὰρ ἦ τε ἐς τοὺς ὀλίγους καὶ ἐς τοὺς πολλοὺς ξύγκρασις ἐγένετο καὶ ἐκ πονηρῶν τῶν πραγμάτων τοῦτο πρῶτον ἀνήνεγκε τὴν πόλιν. Grote c. 57, v 430.

ἐκ τῶν ὅπλων] c. 4 § 2, ἀπεδέδοτο ἡ πολιτεία τοῖς ὅπλοι παρεχομένοις. Pol. 1297 b 1, δεῖ δὲ τὴν πολιτείαν εἶναι μὲν ἐκ τῶν τὰ ὅπλα ἐχόντων μόνον.

XXXIV. Arginussae and Aegospotami.

§ 1. ἔτει δ' ἕκτῳ κτλ.] The archonship of Theopompus was in B.C. 411/0; that of Callias in 406/5. Thus, the latter was in the sixth year after the overthrow of the Four Hundred. ἐβδόμῃ implies that 'the calculation was probably made by inadvertence from the establishment of the Four Hundred, which was in the official year 412—411 B.C.' (Kenyon).

3 Καλλίου τοῦ Ἀγγελῆθεν ἄρχοντος, γενομένης τῆς ἐν Ἀργινοῦσαις ναυμαχίας, πρῶτον μὲν τοὺς δέκα στρατηγοὺς τοὺς τῇ ναυμαχίᾳ

CAIC

3 ἈΡΓΙΝΟΥΣΑΙΣ, Ἀργινοῦσαις B etc. 4 δέκα secl. B⁴, sed cf. Wil. i 128. τὴν ναυμαχίαν Tyrrell. τοὺς—νικῶντας e margine irrepsisse putat Richards.

TESTIMON. XXXIV 3—12 *Schol. Arist. *Ran.* 1532 Κλεοφῶν δὲ μαχέσθω: παρόσον, ὡς Ἀρ. φησί, μετὰ τὴν Ἀργινοῦσαις ναυμαχίαν Λακεδαιμονίων βουλομένων ἐκ Δεκελείας ἀπίνειν ἐφ' οἷς ἔχουσιν ἑκάτεροι καὶ εἰρήνην ἀγειν ἐπὶ (τοῦ secl. κ-ω) Καλλίου, Κλεοφῶν ἔπεισε τὸν δῆμον μὴ προσδέσθαι, "ἐλθὼν εἰς τὴν ἐκκλησίαν—ἐὰν μὴ πάσας ἀγῶσι τὰς πόλεις οἱ Λακεδαιμόνιοι" (Frag. 370², 408³).

τοῦ Ἀγγελῆθεν] Added (as in CIA ii 22, Καλλίας Ἀγγελῆθεν ἦρχεν) to distinguish him from the Callias who was archon in B.C. 412 (c. 32 § 1). Others of the same name were archons in 456 and 377.

It was more usual to remove such ambiguities by adding the archon of the previous year, e.g. *Arg.* to Arist. *Ranae*, ἐπὶ Καλλίου τοῦ μετ' Ἀντιγενῆ (the Callias of the text); Schol. *Ach.* 10, Καλλίου τοῦ μετὰ Μνησίθεον (the Callias of 456). In Schol. *Nub.* 971 Phrynīs is said to have been victorious at the Panathenaea ἐπὶ Καλλίον ἄρχοντος, probably B.C. 406, as this was the third year of the Olympiad (Wyse).

Another method of removing ambiguity is illustrated by Dion. Hal. *de Dem.* p. 726, Καλλιμάχον τοῦ τρίτου μετὰ Θέλλον ἀρξαντος, and by Δαμασίον τοῦ δευτέρου (13 § 2 n, *supra*), CIA ii 299, ἐπὶ Νικίον ἄρχοντος ὑστερον, *ib.* b, ἐπ' Ἀπολλοδώρου ἀρχοντος δεύτερον. Cf. Hartel, *Studien über Att. Staatsrecht*, 12.

Ἀργινοῦσαις] Xen. *Hell.* i 6, 27—38. Cf. Grote, c. 64, v 501—536; Holm, *Griech. Gesch.* ii 573 ff, 585.

τοὺς δέκα στρατηγοὺς] In Xen. *Hell.* i 5, 16 we have the names of the ten generals: Conon, Diomedon, Leon (also mentioned in 6 § 16, but probably a mistake for Lysias, who is mentioned in 6 § 30, and 7 § 1), Pericles, Erasinides, Aristocrates, Archestratus, Protomachus, Thrasyllus, Aristogenes. Of these Conon was blockaded in the harbour of Mitylene, and was therefore not present at the battle of Arginusae (*Hell.* 6 §§ 16 ff). Leon and Erasinides were with Cleon when he first made for Mitylene (*L.c.* § 16) and we hear no more of them until we find Erasinides among those engaged in the battle (§ 29). The other generals engaged in it were Aristocrates, Diomedon, Pericles, Protomachus, Thrasyllus, Lysias, and Aristogenes. We know from Lysias 21 § 8 that Archestra-

tus died at Mitylene, though Xenophon is silent on this point; and Erasinides probably left Mitylene on board the vessel mentioned in the passage of Lysias just quoted: ἀποθανόντος δὲ τούτου (Archestratus) ἐν Μυτιλήνῃ Ἐρασινίδης μετ' ἐμοῦ συνέπλει. (Bauer, p. 159, assumes that Leon is the tenth general of whom Xenophon is silent, and that he is not identical with the general who bears the name of Lysias.)

Thus only eight of the ten were engaged in the battle; after the battle, the generals were recalled. Two of them, Protomachus and Aristogenes, declined to come. 'Warned of the displeasure of the people and not confiding in their own case to meet it, they preferred to pay the price of voluntary exile' (Grote v 510, c. 64).

Only six returned to Athens. It was ultimately proposed to the Council by Callixenus (Xen. *Hell.* i 7 § 9) and carried, that the case should be decided by the public assembly voting in their tribes by ballot, and that one single vote was to decide the case of all the generals (§ 34, μὲν ψήφῳ ἅπαντας κρίνειν). In the assembly it was moved by Euryptolemus that each of the generals should be tried separately (κρίνεσθαι τοὺς ἄνδρας διχα ἕκαστον, *ib.*). The assembly first voted by show of hands (διαχειροτονία) in favour of this motion, and then against it; thereupon they condemned all the eight generals who had taken part in the battle (κατεψηφίσαντο τῶν ναυμαχησάντων στρατηγῶν, ὅκτῳ ὄντων). The six who had returned were put to death.

If we now turn from the narrative in Xenophon to the description in the text, we find several discrepancies: (1) all the ten are put on their trial, not eight alone; (2) they are tried μὴ χειροτονίᾳ, whereas it was only the vote on the rival motions (including the decision to try them collectively) that was taken by show of hands, and the final verdict was given by ballot (διαψήφισις). τοὺς μὲν οὐδὲ συν-

νικῶντας συνέβη κριθῆναι μὴ χειροτονία πάντας, τοὺς μὲν οὐδὲ 5
συνναυμαχῆσαντας, τοὺς δ' ἐπ' ἄλλοτρίας νεὼς σωθέντας, ἔξαπατη-
θέντος τοῦ δήμου διὰ τοὺς παροργίσαντας· ἔπειτα βουλομένων
Λακεδαιμονίων ἐκ Δεκελείας ἀπιέναι καὶ ἐφ' οἷς ἔχουσιν ἑκάτεροι

6 ΕΞΑΠΑΤΗΘΕΝΤΕΣ CORR. K. 7—8 Λακ. βουλ. schol. Arist. 8 ΔΑΝΙΕΝΑΙ :
ἀπιέναι Jos. Mayor, A Sidgwick, Wyse, Blass, Herwerden, Naber, Gennadios, coll.
Schol. Arist. *Ran.* 1532 (edd.). καὶ ἐφ' οἷς ἐχούσιν ἱρηνήν ἑκάτεροι ἄγειν ;
καὶ ἐφ' οἷς ἔχουσιν ἑκάτεροι εἰρήνην ἄγειν K (H-L, B⁴, Th);—εἰρήνην ἄγειν ἑκάτεροι
Gomperz; ἐφ' οἷς ἔχουσιν ἑκάτεροι καὶ εἰρήνην ἄγειν K-W e Schol. Arist. (et B¹⁻³, in
archetypo ἐφ' οἷς ἔχουσιν ἑκάτεροι supra versum adscriptum fuisse arbitratus).

TESTIMON. 7—12 *Schol. Arist. *Ran.* 1532; v. Testimonium in p. 138.

ναυμαχῆσαντας must refer to Conon who was at Mitylene, and to Archestratus who died there. τοὺς δ' ἐπ' ἄλλοτρίας νεὼς σωθέντας is so far borne out by Xenophon that, according to the statement made in the speech of Eurypolemus (*l.c.* § 32), one of the generals was ἐπὶ κατάδοσης νεὼς διασωθείς (cf. Diod. xiii 99).

As regards our other authorities, Philochorus (*frag.* 121) speaks of six generals as having been put to death; Diodorus (xiii 101—2) describes six only as actually condemned. According to Androtion's *Atthis* (quoted by Pausanias vi 7, 7) the decision was limited to the generals who actually took part in the battle. Plut. *Per.* 37 says of Pericles the younger, τοῦτον...ἀπέκτεινεν ὁ δῆμος μετὰ τῶν συστρατῆγῶν. The Schol. on Aristoph. *Ran.* 698 describes four of the generals as having escaped and six as having been put to death. This is somewhat fancifully regarded by Bauer (p. 161) as implying that the charge concerned all the ten.

The mention of the 'ten generals' in the text is doubtless due to the passage, where Socrates, in Plato *Apol.* 32 B, says: ὅτε ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβουλεύσασθε ἀθρόους κρίνειν παρανόμους, τὸ δ' ἐγὼ μόνος τῶν πρυτάνεων ἠναντιώθην ὑμῖν. [Plat.] *Axioch.* 368 D states that all the ten στρατηγοὶ were condemned to death. This account is carelessly followed by Aelian *V. H.* iii 17, οὐκ ἐπεψήφισεν Ἀθηναῖοις (Σωκράτης) τὸν τῶν δέκα στρατηγῶν θάνατον. Cf. Valerius Max. iii 8, 3 and Schol. Aristid. iii 245, 24 Dind.

According to Bauer the 'dream of Thrasylus' (Diod. xiii 97, 6) implies that seven of the generals were put to death. The seventh (he suggests) was Leon. Diodorus (xiii 101 § 5) states that Conon also was accused but acquitted. Bauer considers the account in the text too defi-

nite in its terms (*zu scharf ausgedrückt*), in so far as it takes no note of Conon's acquittal; but he actually regards it as more correct than the narrative in Xenophon. He suggests that Xenophon passes over the case of Leon who had not been present at the battle, because it would put the injustice of the sentence in too extreme a light. In Bauer's opinion the author can only refer to Leon in the vague plural τοὺς οὐδὲ συνναυμαχῆσαντας, which Bauer admits is an exaggeration.

ἔξαπατηθέντος τοῦ δήμου] Xen. *Hell.* i 7 § 35, ὕστερον...ἐψηφίσαντο οἵτινες τὸν δῆμον ἐξηπάτησαν, προβολὰς αὐτῶν εἶναι καὶ ἐγγυητὰς καταστήσαι, ἕως ἂν κριθῶσιν. παροργίσαντας] in act. hitherto found only in N. T.

ἐκ Δεκελείας ἀπιέναι] Declea had been occupied by Agis since the spring of 413 B.C. (Thuc. vii 19 § 1), and it was retained until the end of the Peloponnesian war. On the site, about 15 miles N.E. of Athens, near the entrance of the defile leading between Parnes and Pentelicus from the plain of Athens to Oropus and Tanagra, see Leake's *Demi* p. 18 and plan in Curtius, *Sieben Karten*.

ἐφ' οἷς ἔχουσιν ἑκάτεροι κτλ.] These overtures after the battle of Arginusae are not mentioned by Xenophon or Diodorus. The terms are the same as those proposed, according to Diodorus (xiii 52), after the battle of Cyzicus in 410 B.C., and opposed by Cleophon (*ib.* 53) (see Grote c. 63, v 458—461). The present overtures are in fact 'a second edition' of those put forward four years previously. Xenophon says nothing of them on either occasion. The account in Diodorus led Grote (c. 65 *init.* p. 537 n) to suppose that the Scholiast on Aristoph. *Ranae ult.*, who quotes the present passage, had confounded the two battles. It now appears that the Scholiast's quotation was correct. It is not improbable

εἰρήνην ἄγειν, ἔνιοι μὲν ἐσπούδαζον, τὸ δὲ πλήθος || οὐχ ὑπήκουσεν [Col. 15. 10] ἔξαπατηθέντες ὑπὸ Κλεοφῶντος, ὃς ἐκώλυσε γενέσθαι τὴν εἰρήνην ἔλθων εἰς τὴν ἐκκλησίαν μεθύων καὶ θώρακα ἐνδεδυκώς, οὐ φάσκων ἐπιτρέψειν, ἐὰν μὴ πάσας ἀφιῶσι Λακεδαιμόνιοι τὰς πόλεις. οὐ 2 χρυσάμενοι δὲ καλῶς τότε τοῖς πράγμασι, μετ' οὐ πολὺν χρόνον ἔγνωσαν τὴν ἁμαρτίαν. τῷ γὰρ ὕστερον ἔτει, ἐπ' Ἀλεξίου 15 ἄρχοντος, ἠτύχησαν τὴν ἐν Αἰγὸς ποταμοῖς ναυμαχίαν, ἐξ ἧς συνέβη κύριον γενόμενον τῆς πόλεως Λύσανδρον καταστήσαι τοὺς τριάκοντα τρόπῳ τοιῷδε. τῆς εἰρήνης γενομένης αὐτοῖς ἐφ' ᾧ τε 3 πολιτεύσονται τὴν πατρίον πολιτείαν, οἱ μὲν δημοτικοὶ διασφύζην

9 ὑπήκουσαν mavult Herwerden.

10 ἔξαπατηθὲν Rutherford.

12 ἀφιῶσι

(κ, B²⁻⁴, Th): ἀφῶσι Naber, Gennadios, Richards, κ-w, H-L, B¹, S¹, e schol. Arist.

C

18 <κατὰ> τὴν Hude, sed cf. Kaibel 191. ΔΙΑΩΖΕΙΝ; -σῶσιν K¹; -σῶσαι hiatus admissio Jos. Mayor et Wyse; -σφύζην Blass, κ-w, H-L, K³, Th.

that Diodorus is wrong. It is to the overtures in the text that we should refer the account in Philochorus, fragm. 117—118 Müller (ap. Schol. ad Eur. *Orest.* 371):—Λακεδαιμονίων πρεσβευσαμένων περὶ εἰρήνης ἀπιστήσαντες οἱ Ἀθηναῖοι οὐ προσήκοντο. Cf. Schol. on l. 722. Grote v 460 n.

ἐσπούδαζον] used absolutely, as in Plut. *Crass.* 12, (Πομπήιος) ἐσπούδασε προθύμως. Similarly with ἐβούλοντο in c. 16 § 9 (Kaibel, 43).

ἔξαπατηθέντες ὑπὸ Κλεοφῶντος] In c. 28 § 4 Cleophon (and Callicrates) are described as having 'deceived the people.' Cleophon's action is described as follows in Aeschin. *F. L.* 76, Κλεοφῶν... ἀποκρίνεται ἡπείλει μαχαίρα τὸν τράχηλον, ἐλ τις τῆς εἰρήνης μνησθήσεται, and *Ctes.* 151, παντάπασιν ἐκφρων ἐγένετο (with schol. on 150, where ἐλ τις εἰρήνῃ γεννηθήσεται, printed εἰρήνης γεννητῆς ἔσται, is clearly a mistake for εἰρήνης μνησθήσεται). It is with reference to the negotiations in the following year (after the battle of *Aegospotami*) that his action is described in Lysias 13 § 8, ὅτε γὰρ ἡ πρώτη ἐκκλησία περὶ τῆς εἰρήνης ἐγίνετο, καὶ οἱ παρὰ Λακεδαιμονίων ἡκοντες ἔλεγον ἐπὶ οἷς ἔτοιμοι εἶεν τὴν εἰρήνην ποιεῖσθαι Λακεδαιμόνιοι, εἰ κατασκαφὴν τῶν τευχῶν τῶν μακρῶν ἐπὶ δέκα στάδια ἑκατέρου, τότε ὑμεῖς τε, ὦ ἄν. Ἀθ., οὐκ ἠνέσχεσθε ἀκούσαντες περὶ τῶν τευχῶν τῆς κατασκαφῆς, Κλεοφῶν τε ὑπὲρ ὑμῶν πάντων ἀναστὰς ἀντίειπεν ὡς οὐδενὶ τρόπῳ οἷόν τε εἶη ποιεῖν ταῦτα. Cf. Arist. *Ran.* ad fin. Κλεοφῶν δὲ μαχέσθω, and Holden's *Onomasticon* s. v.; also Wilamowitz, i 130 f.

μεθύων καὶ θώρακα ἐνδεδυκώς] It has

been suggested (by Hartman) that we should read θώρακα ἔχων and interpret the latter as a metaphorical phrase equivalent to μεθύων (coll. Aristoph. *Vesp.* 1195 etc). If so, the writer has misinterpreted a phrase borrowed from a comedy and quite out of place here. But there is nothing unreasonable in Cleophon's appearing in armour. His life was not safe, as may be inferred from the animosity with which he was regarded by members of the oligarchical party (Aristoph. *Ran.* 1504, Lys. 13 § 7 ff., 30 § 10 ff.). (H-L, note, p. 77.) The description in the text is obviously due to an eye-witness (cf. Wilamowitz, i 130 n. 15). It will be remembered that Cicero, at the time of the Catilinarian conspiracy, went down to the *Campus Martius* armed with a *lata insignique lorica* (Cic. *pro Murena*, § 52).

§ 2. ἐπ' Ἀλεξίου] B.C. 405/4.

ἠτύχησαν τὴν—ναυμαχίαν] an exceptional, but quite intelligible, phrase for expressing 'defeat in the naval engagement.' Similarly, Isocr. *Phil.* 47, τὴν μάχην ἠττήθησαν, and Dem. *F. L.* 320, μάχην ἠττηντο.

ἐν Αἰγὸς ποταμοῖς] Xen. *Hell.* ii 1, 21—32. Plut. *Lysander*, c. 11—12. Grote c. 65, v 542—7.

Λύσανδρον] Lysias 12 §§ 72—76. Plut. *Lys.* 15, τριάκοντα μὲν ἐν ἄστει, δέκα δὲ ἐν Πειραιεὶ καταστήσας ἄρχοντας, Grote c. 65, v 559.

§ 3. πολιτεύσονται — πολιτείαν] Aeschin. i 5, τοῖς τὴν ἄριστον πολιτείαν πολιτευομένοις, and, even in the passive, Plat. *Leg.* 676 c, πεπολιτευμένοι πάσας πολιτείας (Kaibel, 191).

τὴν πατρίον πολιτείαν] c. 31, l. 3.

ἐπειρῶντο τὸν δῆμον, τῶν δὲ γνωρίμων οἱ μὲν ἐν ταῖς ἐταιρείαις ὄντες καὶ τῶν φυγάδων οἱ μετὰ τὴν εἰρήνην κατελθόντες ὀλιγαρχίας 20 ἐπεθύμουν, οἱ δ' ἐν ἐταιρεία μὲν οὐδεμιᾷ συγκαθεστῶτες ἄλλως δὲ δοκούντες οὐδενὸς ἐπιλείπεσθαι τῶν πολιτῶν τὴν πάτριον πολιτείαν ἐζήτουν· ὧν ἦν μὲν καὶ Ἀρχίνος καὶ Ἄνυτος καὶ Κλειτοφῶν καὶ Φορμίσιος καὶ ἕτεροι πολλοί, προειστήκει δὲ μάλιστα Θηραμένης. Λυσάνδρου δὲ προσθεμένου τοῖς ὀλιγαρχι- 25 κοῖς, καταπλαγεῖς ὁ δῆμος ἠναγκάσθη χειροτονεῖν τὴν ὀλιγαρχίαν. ἔγραψε δὲ τὸ ψήφισμα Δρακοντίδης Ἀφιδναῖος.

20 ΔΡΑΧΙΑΝ corr. Jos. Mayor, Rutherford, Blass, Fränkel. 22 ΕΠΙΛΙΠΕΣΘΑΙ : ἐπιλείπ. K, B, Th, ('an leípeσθαι?') K-wl³; ἀπολειπ. Richards, Gennadios, Kontos, Hultsch (H-L). 23 ΕΖΗΤΟΥΝ (K, K-W, B, Th): ἐζήλουν H-L, sed cf. 13 § 4.

TESTIM. XXXIV 27 *Schol. Arist. *Vesp.* 157 Δρακοντίδης... ἐστι γὰρ οὗτος ὁ τὸ περὶ τῶν τριάκοντα ψήφισμα περὶ ὀλιγαρχίας γράψας, ὡς Ἀρ. ἐν πολιτείαις (Frag. 373², 411³).

Xen. *Hell.* ii 3 § 2, ἔδοξε τῷ δῆμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατέρας νόμους ἐσυγγράψωσι, καθ' οὓς πολιτεύουσιν. The term (as Mr Kenyon observes) was 'sufficiently vague,' indicating generally the constitution of Solon; but, as the virtue of the constitution depended on its working, it was possible for moderate democrats, extreme oligarchs, and moderate aristocrats alike to hope that it would be modelled according to their views. Diodorus (xiv 3) recounts the arguments of the opposing parties at some length, and describes Theramenes as urging the Athenians to follow τῇ πατρὶ πόλει. See Wilamowitz, ii 103—125.

τῶν γνωρίμων] 2 § 1, 5 § 1, 16 § 9, 28 § 2. ἐταιρείαις] Cf. Thuc. iii 82, 8; viii 54, 4. Hermann, *Staatsalt.* 70, 2 and 10; Schömann, *Ant.* p. 363 E. T. Ἀρχίνος] Dem. *Timocr.* p. 742 § 135, Ἀρχίνου... τοῦ καταλαβόντος Φυλὴν καὶ μετὰ γε τοὺς θεοὺς αἰτιωτάτου ὄντος τῆς καθόδου τῷ δῆμῳ καὶ ἄλλα πολλὰ καὶ καλὰ πεπολιτευμένον καὶ ἐστρατηγηκότος πολλῶν. Isocr. 18 § 2, Aeschin. c. *Ctes.* 187, 195. *Inf.* c. 40 §§ 1, 2.

Ἄνυτος] In the speech made by Theramenes in his defence, in Xen. *Hell.* ii 3 § 42, Anytus is mentioned with Thrasylbulus and Alcibiades: οὐκ αὖ ἐδόκει μοι οὔτε Θρασύβουλον οὔτε Ἄνυτον οὔτε Ἀλκιβιάδην φυγαδεύειν, and *ib.* § 44, πότερον οἴεσθε Θρασύβουλον καὶ Ἄνυτον καὶ τοὺς ἄλλους φυγάδας ἃ ἐγὼ λέγω μᾶλλον ἢ ἐνθάδε βούλεσθαι γίνεσθαι ἢ ἃ οἱτοὶ πράττουσιν; and with Thrasylbulus in Isocr. *Callim.* 18 § 23.

Κλειτοφῶν] the proposer of the rider to the proposal of Pythodorus respecting the establishment of the 400 (29 § 3). He is possibly the same as the son of

Aristonymus and pupil of Socrates who gives his name to Plato's *Cleitophon*. In Plut. *Mor.* 805 Κλειτοφῶν (mentioned with Cleon) is probably a mistake for Κλεοφῶν.

Φορμίσιος] Ὑπόθεσις to Lysias *Or.* 34, Dionys. Halic. *de Lysia*, c. 32, τοῦ γὰρ δῆμον κατελθόντος ἐκ Πειραιῶς, καὶ ψηφισαμένου διαλύσασθαι πρὸς τοὺς ἐν ἄστει, καὶ μηδενὸς τῶν γεγεννημένων μνησικακεῖν, δέους δὲ ὄντος, μὴ ἄλλιν τὸ πλῆθος εἰς τοὺς εὐπόρους ὑβρίξῃ τὴν ἀρχαίαν ἐξουσίαν κεκομισμένον, καὶ πολλῶν ὑπὲρ τούτου γινόμενων λόγων, Φορμίσιός τις τῶν συγκατελθόντων μετὰ τοῦ δῆμον γνώμην εἰσηγήσατο, τοὺς μὲν φεύγοντας κατιέναι, τὴν δὲ πολιτείαν μὴ πᾶσιν, ἀλλὰ τοῖς τὴν γῆν ἔχουσι παραδοῦναι, βουλομένον ταῦτα γενέσθαι καὶ Λακεδαιμονίων. Grote c. 66, vi 4. Schömann, *On Grote*, § 11, holds that it is wrong to regard Phormisius as an adherent of the oligarchical party; at the same time he was no friend to extreme democracy. Schömann's view is supported by the text.

He was sent with Epicrates and others as an envoy to Artaxerxes before the Corinthian war and accepted valuable gifts from the king. The envoys were attacked for this in the *Πρέσβεις* of Plato, ap. Athen. 229 F (frag. 119 with Kock's note). He is mentioned in Arist. *Ran.* 965 as an admirer (μαθητὴς) of Aeschylus. Didymus, in Schol. *ad loc.*, describes him as δραστήκιος καὶ τὴν κόμην τρέφων καὶ φοβερός δοκῶν εἶναι.

Λυσάνδρου—τοῖς ὀλιγαρχικοῖς] Diodorus, xiv 3.

ψηφίσματι παραλαβόντες τὴν πόλιν.

Δρακοντίδης] Lysias 12 § 73, Θηραμένης ἐκέλευσεν ὑμᾶς τριάκοντα ἄνδρας ἐπιτρέψαι τὴν πόλιν, καὶ τῇ πολιτείᾳ χρῆσθαι

35. οἱ μὲν οὖν τριάκοντα τοῦτον τὸν τρόπον κατέστησαν ἐπὶ Πυθοδώρου ἄρχοντος. γενόμενοι δὲ κύριοι τῆς πόλεως τὰ μὲν ἄλλα τὰ δόξαντα περὶ τῆς πολιτείας παρεώρων, πεντακοσίους δὲ βουλευτὰς καὶ τὰς ἄλλας ἀρχὰς καταστήσαντες ἐκ προκρίτων
 5 ἐκ τῶν χιλίων, καὶ προσερόμενοι σφίσιν αὐτοῖς τοῦ Πειραιέως ἄρχοντας δέκα καὶ τοῦ δεσμωτηρίου φύλακας ἑνδεκα καὶ μαστιγοφόρους τριακοσίους ὑπηρέτας, κατεῖχον τὴν πόλιν δι' ἑαυτῶν. τὸ 2 μὲν οὖν πρῶτον μέτριοι τοῖς πολίταις ἦσαν καὶ προσεποιούντο

XXXV 1 ΚΑΤΕΣΤΗΚΕ corr. K. 5 ΕΚ ΤΩΝ ΧΙΛΙΩΝ (K, S¹) delent Rutherford, Marindin: ἐκ τῶν delet Herwerden (Th); πεντακισχιλίων? K-W; ἐκ τῶν <πεντακισ> χιλίων E S Thompson, H-L, Kaibel 192; ἐκ τῶν φυλῶν Hude; ἐκ τῶν <φυλῶν>

Ε

χιλίων Papageorgios. ΠΙΡΑΙΩC: Πειραιέως K, K-W, B⁴, Th; Πειραιῶς H-L, B¹⁻³. 7 ὑπὴρ. del. Rutherford. δι' ἑαυτῶν K etc.: δι' αὐτῶν Jos. Mayor (H-L), sed cf. c. 19 § 3, 33 § 2.

TEST. XXXV 5—6 Bekk. *Anec.*, p. 235 δέκα τινες εἰσί: δέκα ἦσαν τινες ἐν Πειραιεῖ οἱ ἄρξαντες κατὰ τὴν τυραννίδα τῶν τριάκοντα. ἀλλὰ καὶ προσέταξαν αὐτοῖς εὐθύνας τῆς ἀρχῆς δοῦναι. μὴ ἀγνοῶμεν δὲ ὅτι ἕτεροί εἰσι δέκα, οὓς Ἀθηναῖοι εἶλοντο μετὰ τὴν τῶν τριάκοντα κατάλυσιν (c. 38, 5).

ἦν Δρακοντίδης ἀπέφραυνεν. Aristoph. *Vesp.* 157 with Schol. He was himself nominated as one of the Thirty (Xen. *Hell.* ii 3 § 2; Hypereid. ap. Harp. s.v.). Cf. Plat. *Com. frag.* 139 Kock.

XXXV—XXXVII. The Rule of the Thirty.

XXXV § 1. οἱ...τριάκοντα] Diodorus (xix 32 etc) is the first writer who calls them οἱ τρ. τύραννοι. The same designation occurs in Plut. *Sull.* 5 and in later writers.

ἐπὶ Πυθοδώρου ἄρχοντος] ὃν Ἀθηναῖοι, ὅτι ἐν διλογίᾳ ἤρεθθη, οὐκ ὀνομάζουσιν, ἀλλ' ἀναρχίαν τὸν ἐνιαυτὸν καλοῦσιν, Xen. *Hell.* ii 3 § 1; cf. however Lys. 7 § 9.

τὰ μὲν ἄλλα—βουλευτὰς—καταστήσαντες] Xen. *Hell.* ii 3 § 11, αἰρεθέντες ἐφ' ὅτε συγγράφαι νόμους, καθ' οὓςτινας πολιτεύουσιντο, τούτους μὲν ἀεὶ ἐμελλον συγγράφειν τε καὶ ἀποδεικνύναι, βουλὴν δὲ καὶ τὰς ἄλλας ἀρχὰς κατέστησαν, ὥς ἐδόκει αὐτοῖς. τὰς ἄλλας ἀρχάς, e.g. that of King-Archon which was filled by Patrocles, Isocr. *Callim.* 18 § 5.

ἐκ προκρίτων ἐκ τῶν χιλίων] 'out of those selected beforehand, i.e. out of the 1000.' If χιλίων is right, the reference is to the Knights. Cf. Philochorus, fragm. 100, ap. Hesych. s.v. ἱππῆς, ἱππεῖς ('ἱππεῖσιν Schow') ἀλλ' εἰσὶν ἱππῆς ἄνδρες ἀγαθοὶ χίλιοι [Aristoph. *Eg.* 225]. σύστημα πολεμικῶν ἀνδρῶν χιλίων ἱπποῦς τρεφόντων. Φιλόχορος δὲ ἐν τετάρτῳ εἰρηκε, τότε κατεστάθησαν χίλιοι. διάφορα γὰρ ἦν ἱππῶν πλήθη κατὰ χρόνον Ἀθηναῖοις. Cf. Gilbert's *Gr. St.* i 305. The Knights were generally

credited with oligarchical sympathies. Cf. Martin, *Les Cavaliers Athéniens*, 1886, pp. 472—480, *Les Cavaliers et les Trente*.

It is improbable however that the select body, out of which the 500 and the other officials were appointed, numbered only 1000. Hence it has been proposed to read πεντακισχιλίων (or ἐκ τῶν π.), but (as observed by Mr Kenyon) we know of no such body as in existence at this time, unless it is vaguely applied (as under the 400) to all capable of providing arms. Under the 400, we find the 5000 mentioned in 29 § 5, 30 § 1, 31 § 2 and 32 § 1, 3; and, on the overthrow of the 400 in 33 § 1, τὰ πράγματα παρέδωκαν τοῖς τετρακοσίοις τοῖς ἐκ τῶν ὀπλων, who were, however, ignored by the leaders of this counter-revolution, Aristocrates and Theramenes (33 § 2).

τοῦ Πειραιέως ἄρχοντας δέκα] Plut. *Lysander* 15, δέκα δὲ ἐν Πειραιεῖ καταστήσας ἄρχοντας. Plat. *Epist.* vii p. 324 B. Scheibe, *Oligarchische Umwälzung*, p. 68.

ἑνδεκα] c. 52 § 1. Xen. *Hell.* ii 3 § 54. This new board of Eleven was under the control of Satyrus, one of the most violent partisans of the Thirty.

μαστιγοφόρους] The word occurs in Thuc. iv 47. Xen. *Hell.* ii 3 § 23 mentions certain νεανίσκοι, who carried out the orders of the Thirty, but their number is not specified.

§ 2. μέτριοι] cf. Xen. *Hell.* ii 3 § 12. The Thirty began by attacking the συκοφάνται alone. Plut. *Mor.* ii pp. 959, 998. *Inf.* l. 18.

διώκειν τὴν πάτριον πολιτείαν, καὶ τοὺς τ' Ἐφιάλτου καὶ Ἀρχεστράτου νόμους τοὺς περὶ τῶν Ἀρεοπαγιτῶν καθείλον ἐξ ἰο
Ἀρείου πάγου καὶ τῶν Σόλωνος θεσμῶν ὅσοι διαμφισβητήσεις
εἶχον, καὶ τὸ κύρος ὃ ἦν ἐν τοῖς δικασταῖς κατέλυσαν, ὡς
ἐπανορθοῦντες καὶ ποιοῦντες ἀναμφισβήτητον τὴν πολιτείαν.
[Col. 16.] οἶον || περὶ τοῦ δοῦναι τὰ ἑαυτοῦ ᾧ ἂν ἐθέλῃ κύριον ποιήσαντες

9 ΔΙΩΚΕΙΝ (K coll. c. 27, 11, 'non nunc petere sed habere antiquam civitatem prae se ferebant,' K⁴), διοικεῖν <κατὰ> Hude; διώκειν Kontos, Gertz, K-W, H-L, B, Th, coll. c. 13, 18. 11 ΔΙΑΜΦΙΣΒΗΤ. 13 ΑΝΑΜΦΙΣΒΗΤΗΤΟΝ. Post annum 329 A.C. etiam in titulis Atticis apparet ζ aut σζ pro σ, e.g. ἐνδέξμενος (329 A.C.), ψήφισμα (paullo post 100 A.C.), Meisterhans, p. 883. 14 οἶον <τόν> K-W (s¹). ἂν <τις> H-L. ΠΟΙΗΣΑΝΤΕΣ: ἐποίησαν 'emendatio incerta, nec praestat ποιήσαντες καθάπαξ, τὰς προσούσας δυσκολίας delete δὲ' K-W.

διώκειν τὴν πάτριον πολιτείαν] c. 13 § 4, διώκειν τὴν μέσσην πολιτείαν. διώκειν, which implies general aim or policy, seems better than διοικεῖν, which implies actual administration (as in Thuc. viii 21, διώκουσι τὴν πόλιν, and 70, τῆς τοῦ δήμου διοικήσεως).

Ἐφιάλτου] c. 25 § 2. Ἀρχεστράτου] Possibly the στρατηγός of that name in the Peloponnesian war, a son of Lycomedes (Thuc. i 57 § 4; Xen. Hell. i 5, 16; ii 2, 15). He died at Mitylene (Lys. 21 § 8). In Thuc. viii 74 § 1 we have an Archestratus, who is described as the father of Chaereas.

Mr Kenyon conjectures that 'probably Archestratus was one of the supporters of Ephialtes, and some of the laws curtailing the power of the Areopagus stood in his name.'

καθείλον ἐξ Ἀρείου πάγου] This implies that the laws of Ephialtes etc. limiting the powers of the Areopagites were actually preserved on the Areopagus and that the Thirty removed them from the hill of Ares and thereby virtually repealed them. The context further implies that the laws of Solon were also preserved on the Areopagus, whereas they were really preserved in the Prytaneum (note on 7 § 1, κύρβεις). Possibly we should strike out ἐξ Ἀρείου πάγου. As a milder remedy we may remove the comma after εἶχον, so as to bring the laws of Solon here referred to under the influence of the verb κατέλυσαν; but as the text stands, the laws of Solon are coupled to those of Ephialtes and Archestratus and can only be separated from them by striking out τ' before Ἐφιάλτου.

Although the original documents were preserved in the Prytaneum, copies on

stone were kept on the Areopagus, Lys. 6 § 15, κατὰ τοὺς νόμους τοὺς ἐξ Ἀρείου πάγου, Dem. 23 § 22 τῶν φονικῶν νόμων τῶν ἐξ Ἀρείου πάγου. Cf. Lys. i § 30 and (of a law of Dracon) Dem. 47 § 71.

Σόλωνος] Schol. Aeschin. i § 39, οἱ ὀκτὺραννοι... ἐλυμήναντο τοὺς Δράκοντος καὶ Σόλωνος νόμους.

Θεσμῶν] c. 12 § 4 l. 45, in the Iambic lines from Solon.

διαμφισβητήσεις] In c. 9 § 2 it has been remarked that the right of appeal to a lawcourt was one of the strongest points in the democracy as constituted by Solon. In the same passage the ambiguities in the law of property and the law of 'heir-esses' are described as giving additional power to the lawcourts. Some of these ambiguities were removed by the Thirty and the power of the lawcourts (and the commons) *pro tanto* diminished.

ἀναμφισβήτητον] an epithet of κρίσις in Pol. iii 13, 1283 b 4, and coupled with φανερόν in 1332 b 20 and Categ. 5, 3 b 4. The adverb is found in Categ. 8, 11 a 2.

περὶ τοῦ δοῦναι τὰ ἑαυτοῦ ᾧ ἂν ἐθέλῃ] Plut. Sol. 21, εὐδοκίμησε δὲ κὰν τῷ περὶ διαθηκῶν νόμῳ· πρότερον γὰρ οὐκ ἐξήν, ἀλλ' ἐν τῷ γένει τοῦ τεθνηκότος ἔδει τὰ χρήματα καὶ τὸν οἶκον καταμένειν, ὃ δ' ᾧ βούλεται τις ἐπιτρέψας, εἰ μὴ παῖδες ὥσι γνήσιοι, δοῦναι τὰ αὐτοῦ κτλ. οὐ μὲν ἀνέδην γε πάλιν οὐδ' ἀπλῶς τὰς δόσεις ἐφῆκεν, ἀλλ' εἰ μὴ νόσων ἔνεκεν ἢ φαρμάκων ἢ δεσμῶν ἢ ἀνάγκῃ κατασχεθεὶς ἢ γυναικὶ πειθόμενος. See note on Dem. Lept. § 102. In Plat. Leg. 922 E, (οἱ πᾶσαι νομοθετοῦντες) τὸν νόμον ἐτίθεσαν τὸν ἐξ-εῖναι τὰ ἑαυτοῦ διατίθεσθαι ἀπλῶς, ὅπως ἂν τις ἐθέλῃ τὸ παράπαν. No such absolute right was granted by the laws of Solon.

15 **καθάπαξ**, τὰς δὲ προσοῦσας δυσκολίας 'ἐὰν μὴ **μανιῶν** ἢ γῆρως (ἐνεκα) ἢ γυναικὶ **πειθόμενος**' ἀφείλον, ὅπως μὴ ἢ τοῖς συκοφάνταις ἔφοδος· ὁμοίως δὲ τοῦτ' ἔδρων καὶ ἐπὶ τῶν ἄλλων. κατ' ἀρχὰς μὲν οὖν ταῦτ' ἐποίουν καὶ τοὺς συκοφάντας καὶ τοὺς 3 τῷ δήμῳ πρὸς χάριν ὁμιλοῦντας παρὰ τὸ βέλτιστον καὶ κακοπράγ-
20 **μονας** ὄντας καὶ πονηροὺς ἀνῆρουν, ἐφ' οἷς ἔχαιρον ἢ πόλιν γιγνομένοις, ἡγούμενοι τοῦ βελτίστου χάριν ποιεῖν αὐτοὺς. ἐπεὶ 4 δὲ τὴν πόλιν ἐγκρατέστερον ἔσχον, οὐδενὸς ἀπείχοντο τῶν πολι-
τῶν, ἀλλ' ἀπέκτεινον τοὺς καὶ ταῖς οὐσίαις καὶ τῷ γένει καὶ τοῖς

15 **ΜΑΝΙΩΝΗΓΗΡΩΝ**, **μανιῶν** ἢ **γηρῶν** K, K-W: **μανιῶν** ἢ **γῆρως** <ἐνεκα> Blass et Wyse, coll. [Dem.] 46 § 14; **μανιῶν** ἢ **γῆρως** <ἢ **φαρμάκων** ἢ νόσου ἐνεκεν παρανοῶν> Poland; eadem (nisi quod ἐνεκα malunt et παρανοῶν non accipiunt) H-L; 'ἐνεκα Ar. ut in re notissima omisit' Th. 16 **ΠΙΘΟΜΕΝΟΣ** (edd.): **πειθόμενος** Wyse et Poland coll. [Dem.] l.c. 'sed praestat aoristus (=πεισθείς)' H-L, cf. Is. 2 § 20. 19 καὶ secl. K-W. 20 **ΕΧΑΙΡΟΝ** propter participium ἡγούμενοι retineri posse putat K, retinent H-L, B: **ἐχαιρεν** Sidgwick, Rutherford (K-W, Th); cf. Thuc. viii 21, ὁ δῆμος... ἀπέκτεινον... ζημιώσαντες... νειμάμενοι. 21 **ΓΙΓΝ** (edd.). 23 **ΑΠΕΚΤΕΙΝΑΝ** (K, coll. Thuc. viii 70, 2): **ἀπέκτεινον** Blass, Kontos, H-L, K-W, s¹, Th.

καθάπαξ] 'absolutely.' Under Solon's law it was only in the event of a man's having no legitimate children that he could make a will at all. Possibly the Thirty made the right absolute.

τὰς προσοῦσας δυσκολίας] either 'the inconvenient limitations attaching thereto' or 'the additional inconvenient limitations'; probably the former.

ἐὰν μὴ **μανιῶν—**πειθόμενος****] [Dem.] 46 § 14, ἐὰν μὴ **μανιῶν** ἢ **γῆρως** ἢ **φαρμάκων** ἢ νόσου ἐνεκα, ἢ γυναικὶ **πειθόμενος**, and § 16, νοσοῦντα ἢ **φαρμάκων** ἢ γυναικὶ **πειθόμενον** ἢ ὑπὸ γῆρως ἢ ὑπὸ **μανιῶν** ἢ ὑπὸ ἀνάγκης τινὸς καταληφθέντα. 48 § 56, ἀκρὰ γε ταῦτα πάντα ἐνομοθέτησεν εἶναι ὁ Σόλων, ὅτι ἂν τις γυναικὶ **πειθόμενος** πράττη. Lys. frag. 74, τῆς διαθέσεως... ἦν ἐκείνος διέθετο οὐ παρανοῶν οὐδὲ γυναικὶ **πεισθείς**. Isaeus 6 § 9, ἐὰν μὴ ἄρα **μανεῖς** ἢ ὑπὸ γῆρως κτλ., 2 § 13. Hyperides 5 (*Athenog.*) § 17, ἐξείναι τὰ ἐαυτοῦ διατιθεσθαι ὥς ἂν τις βούληται, πλὴν [ἢ γῆρως] ἐνε[κεν] ἢ νόσου ἢ **μανιῶν** ἢ γυναικὶ **πεισθό[μενον]**.

μανιῶν ἢ **γηρῶν** are defended as principles by Kaibel, 192 f. **γηρῶν** is found in Xen. Cyr. iv 1, 15, and Ar. Eth. v 8, 3; but **μανιῶν** does not occur. For the pl. **μανιῶν**, cf. Plat. Leg. 869 A, **μανίαις** ὀργῆς, and 880 B, **μανίαις** ἐχόμενος.

ὅπως μὴ ἦ] The only passage in which **μὴ** is followed by a vowel in the historical part of the treatise. Cf. 42, 1; 52, 2; 57, 4 (Kaibel, 11).

§ 3. **τοὺς συκοφάντας** κτλ.] Xen. Hell.

ii 3, 12, πρῶτον μὲν οὖς πάντες ἤδεσαν ἐν τῇ δημοκρατίᾳ ἀπὸ συκοφαντίας ζῶντας καὶ τοῖς καλοῖς κάγαθοῖς βαρεῖς ὄντας συλλαμβάνοντες ὑπὸ πῶρον θανάτου· καὶ ἡ τε βουλὴ ἡδέως αὐτῶν κατεψηφίζετο, οἱ τε ἄλλοι, ὅσοι ἐξηγέσαν ἐαυτοῖς μὴ ὄντες τοιοῦτοι, οὐδὲν ἤχθοντο. Lysias 13 § 5, (οἱ τριάκοντα) φάσκοντες χρῆναι τῶν ἀδίκων καθαρὰν ποιῆσαι τὴν πόλιν. Plato, then a young man of 24, and a nephew of Critias, was at first misled by these splendid professions, Epist. 324 BC (Grote, v 562).

πρὸς χάριν] (λέγειν τινὶ) Xen. Mem. iv 4, 4: Hell. vi 3, 7; Rhet. i 1, 1354 b 34, ἀκροῦσθαι πρὸς χάριν. Pol. iii 16, 1287 a 38, πολλὰ πρὸς ἐπῆρειαν καὶ χάριν πράττειν. Eth. 10, 2, 1173 b 33, (ὁ φίλος) πρὸς τὰγαθὸν ὁμιλεῖν δοκεῖ, (ὁ κόλαξ) πρὸς ἡδονήν.

Theramenes protested against putting people to death simply because they had enjoyed influence under the democracy: 'Even you and I (he reminded Kritias) have both said and done many things for the sake of popularity' Xen. Hell. ii 3 § 15 (Grote, v 565).

§ 4. **οὐδενὸς ἀπείχοντο** κτλ.] Xen. Hell. ii 3 § 14, οὖς ἐβούλοντο ἐνελάμβανον, οὐκέτι τοὺς πονηροὺς τε καὶ ὀλίγους ἀξίους.

ἀπέκτεινον κτλ.] ib. § 15 (ὁ Κριτίας) προπετὴς ἦν ἐπὶ τὸ πολλοὺς ἀποκτείνειν, and § 17, ἀποθνησκόντων πολλῶν καὶ ἀδίκως. Among those who were put to death were Strombichides and other officers who were attached to the democracy (Lysias 13 § 13; 30 § 14); Lycurgus who belonged to one of the most eminent sacred *gentes* in the State ([Plut.] Vit.

ἀξιώμασιν προέχοντας, ὑπεξαιρούμενοί τε τὸν φόβον καὶ βουλό-
μενοι τὰς οὐσίας διαπεσόντος βραχέος, οὐκ 25
ἐλάττους ἀνηρήκεσαν ἢ χιλίους πεντακοσίους.

36. οὕτως δὲ τῆς πόλεως ὑποφερομένης, Θηραμένης ἀγανακτῶν
ἐπὶ τοῖς γιγνομένοις τῆς μὲν ἀσελγείας αὐτοῖς παρήνει παύσασθαι,
μεταδοῦναι δὲ τῶν πραγμάτων τοῖς βελτίστοις. οἱ δὲ πρῶτον
ἐναντιωθέντες, ἐπεὶ διεσπάρησαν οἱ λόγοι πρὸς τὸ πλῆθος καὶ
πρὸς τὸν Θηραμένην, οἰκείως εἶχον οἱ πολλοί, φοβηθέντες μὴ 5
προστάτης γενόμενος τοῦ δήμου καταλύσῃ τὴν δυναστείαν κατα-
λέγουσιν τῶν πολιτῶν τρισχιλίους ὡς μεταδώσοντες τῆς πολιτείας.
2 Θηραμένης δὲ πάλιν ἐπιτιμᾷ καὶ τούτοις, πρῶτον μὲν ὅτι βουλό-
μενοι μεταδοῦναι τοῖς ἐπιεικέσι τρισχιλίους μόνοις μεταδιδόασι, ὡς
ἐν τούτῳ τῷ πλῆθει τῆς ἀρετῆς ὠρισμένης, ἔπειθ' ὅτι δύο τὰ ἐναν- 10
τιώτατα ποιοῦσιν, βίαιόν τε τὴν ἀρχὴν καὶ τῶν ἀρχομένων ἥττω

24 ἀξιώμασι H-L.

25 ΔΙΑΠΕΣΟΝΤΟΣ (edd.)?: διαλιπόντος Jos. Mayor, διελ-
πόντος Herwerden.

XXXVI 1 οὕτω H-L.

2 ΓΙΝ K-W.

3 πρῶτοι (Th coll. 5 § 3), πρῶτον K

(H-L, K-W, B¹⁻³), <τὸ> πρῶτον B⁴. πρῶτον <μὲν> Sakorr.

4 ἐπεὶ <δὲ> Sak-

orr. (B⁴). 6 καταλέγουσι H-L.

7 ΔΙΣΧΙΛΙΟΥΣ corr. K.

8 ἐπετίμα Gennadios.

9 μεταδιδόασιν H-L.

10 ἐν secl. B⁴.

TEST. XXXV 26 Heraclidis epitoma, Frag. 611, 6³ (locus infra exscriptus).

Orat. p. 838); a wealthy man named Antiphon; Leon of Salamis (*Plat. Apol.* p. 32); and even Niceratus the son, and Eucrates the brother, of Nicias, *Xen. Hell.* ii 3, 39—41; *Lysias* 18 §§ 5—8 (*Grote*, v 566).

ὑπεξαιρούμενοι—φόβον] ‘cunningly removing (making away with) all whom they had reason to fear.’ *Plat. Rep.* 567 B, and in pass. *Thuc.* viii 70 (of the Four Hundred) ἀνδρας...ἀπέκτειναν οὐ πολλοὺς οἱ ἐδόκουν ἐπιτήδειοι εἶναι ὑπεξαιρεθῆναι. Either τὸν φόβον, as suggested by Mr W. L. Newman (*Class. Rev.* v 164 b), is the ‘object of their fear’ (a somewhat poetic usage), or we must render the passage ‘getting quit of their own apprehension.’

χρόνου διαπεσόντος] a novel use, possibly suggested by phrases such as παραπίπτων or παραπεπτωκώς καιρὸς (*Kaibel*, 42).

χιλίους πεντακοσίους] *Heraclides* 9, καὶ ἀνείλον οὐκ ἐλάσσους χιλίων φ. *Isocr.* *Areop.* 67 (of the Thirty), οἱ μὲν γὰρ ψηφί-
σματι παραλαβόντες τὴν πόλιν πεντακοσίους μὲν καὶ χιλίους τῶν πολιτῶν ἀρίτους ἀπέκτειναν, *Paneg.* 113, *Aeschin. Ctes.* 23. Cf. *Grote* v 577 n. The Schol.

on *Aeschin.* i § 39 quotes *Lysias* for the number 2500.

XXXVI § 1. ὑποφερομένης] c. 25 § 1. Θηραμένης κτλ.] *Xen. Hell.* ii 3 §§ 15—17. Aristotle is here probably quoting from a political pamphlet by Theramenes (cf. *Willamowitz*, i 165 f).

διεσπάρησαν] δ. λόγον, *Xen. Hell.* v 1 § 25.

φοβηθέντες—πολιτείας] *Xen. Hell.* ii 3 § 18, ἐκ τούτου μέντοι Κριτίας καὶ οἱ ἄλλοι τῶν τριάκοντα, ἥδη φοβούμενοι καὶ οὐχ ἥκιστα τὸν Θηραμένην, μὴ συρρηΐσιν πρὸς αὐτὸν οἱ πολῖται, καταλέγουσι τρισχιλίους τοὺς μετέξοντας δὴ τῶν πραγμάτων. προστάτης τοῦ δήμου] c. 2 l. 9; c. 28 § 2.

§ 2. Θ. πάλιν ἐπιτιμᾷ] *Xen. Hell.* ii 3 § 19, ὁ δ' αὖ Θ. καὶ πρὸς ταῦτα ἔλεγεν, ὅτι ἀποπικν δοκοῖ ἑαυτῷ γε εἶναι τὸ πρῶτον μὲν βουλομένους τοὺς βελτίστους τῶν πολιτῶν κοινωνοὺς ποιήσασθαι τρισχιλίους, ὥσπερ τὸν ἀριθμὸν τοῦτον ἔχοντά τινα ἀνάγκην καλοὺς ἀγαθοὺς εἶναι, καὶ οὗτ' ἔξω τούτων σπουδαίους οὐτ' ἐντὸς τούτων πονηροὺς οἶδν τε εἶη γενέσθαι. ἔπειτα δ', ἔφη, ὁρῶ ἐγωγε δύο ἡμᾶς τὰ ἐναντιώτατα πράττοντας, βίαιαν τε τὴν ἀρχὴν καὶ ἥττονα τῶν ἀρχομένων κατασκευαζομένους.

κατασκευάζοντες. οἱ δὲ τούτων μὲν ὠλιγόωρησαν, τὸν δὲ κατάλογον τῶν τρισχιλίων πολὺν μὲν χρόνον ὑπερεβάλλοντο καὶ παρ' αὐτοῖς ἐφύλαττον τοὺς ἐγνωσμένους, ὅτε δὲ καὶ δόξειεν αὐτοῖς ἐκφέρειν
15 τοὺς μὲν ἐξήλειφον τῶν (ἐγγεγραμμένων, τοὺς δ' ἀντενέγραφον τῶν ἔξωθεν.

37. ἤδη δὲ τοῦ χειμῶνος ἐνεστῶτος, καταλαβόντος Θρασυβούλου μετὰ τῶν φυγάδων Φυλὴν, καὶ κατὰ τὴν στρατιὰν ἣν ἐξήγαγον οἱ τριάκοντα κακῶς ἀποχωρήσαντες, ἔγνωσαν τῶν μὲν ἄλλων τὰ ὅπλα παρελῆσθαι, Θηραμένην δὲ διαφθεῖραι τόνδε

κα

12 ΜΕΤΑΣΚΕΥΑΖΟΝΤΕΣ. 13 ΥΠΕΡΒΑΛΛ. <ἐκφέρειν> add. Gertz, sed cf. Kaibel 194. 14 συμφέρειν van Leeuwen. 15 ΓΕΓΡΑΜΜΕΝΩΝ (κ, B⁴): <ἐγ> γεγραμμένων Herwerden (H-L, κ-w, B, K⁴, Th).

XXXVII 2 καὶ secl. κ-w^{1.2}; retinent κ-w³, cf. Kaibel 195. ΣΤΡΑΤΙΑΝ κ, H-L, B, Th, cf. Kaibel 195; στρατείαν κ-w. 3 οἱ τριάκοντα del. Richards (H-L), ante

ε

ἔγνωσαν ponit Jos. Mayor.

4 ΠΑΡΙΕΣΘΑΙ corr. κ.

τὸν δὲ κατάλογον κτλ.] The narrative in Xenophon (*Hell.* ii 3 § 20) proceeds immediately with an account of the review of the 3000 in the *agora* and of the rest (τῶν ἔξω τοῦ καταλόγου) elsewhere. The κατάλογος is the list of the 3000 referred to by Theramenes in Xen. *Hell.* ii 3 § 52, ἱκετεύω... μὴ ἐπὶ Κριτίᾳ εἶναι ἐξαλείφειν... ὃν ἂν βούληται, ἀλλ' ὅνπερ νόμον οὗτοι ἔγραψαν περὶ τῶν ἐν τῷ καταλόγῳ, κατὰ τοῦτον... τὴν κρίσιν εἶναι, *ib.* 4 § 28.

τοὺς ἐγνωσμένους] 'those whom they had determined to include.'

ὅτε δόξειεν] They repeatedly fixed a date for the publication of the list, but never actually published it. On every such occasion they revised the names but did not publish the results (cf. Kaibel, 194).

ἐξήλειφον κτλ.] Isocr. 18 § 16, ἐκ μὲν τῶν μετεχόντων τῆς πολιτείας ἐξαλείψας, εἰς δὲ τὸν μετὰ Δυσάνδρου κατάλογον ἐγγράψας, and 21 § 2, and Lys. 25 § 16 (Wyse).

ἀντενέγραφον] The word is used by Dem., but only in the pass.

XXXVII § 1. τοῦ χειμῶνος ἐνεστῶτος] the winter of B.C. 404/3.

καταλαβόντος — Φυλὴν] Xenophon (*Hell.* ii 3, 23—56) completes the story of the opposition of Theramenes to the proceedings of the Thirty, and his consequent death, before relating the capture of Phyle by Thrasybulus. In ii 4, 1, after the death of Theramenes, the opponents of the Thirty were compelled to withdraw, and many of them went to Megara and

Thebes. Thereupon (ἐκ τούτου § 2) Thrasybulus ὁρμηθεὶς ἐκ Θηβῶν ὡς συν ἐβδομήκοντα Φυλὴν χωρίον καταλαμβάνει ἰσχυρόν. In the text the occupation of Phyle, and the defeat of the force sent out by the Thirty against the holders of that fort, are described as the cause of the disarmament of the general body of citizens and the execution of Theramenes.

This implies that Thrasybulus held Phyle for a longer time than has generally been supposed. It was not long after the surrender of Athens, on the 16th of Munychion (end of April), that the Thirty came into power, probably early in May, 404. Cleocritus in Xen. *Hell.* ii 4, 21, speaking immediately after the battle which ensued on the occupation of Munychia, describes the rule of the Thirty as having lasted for eight months. This brings us to the end of December, 404.

It was not until the small force which originally occupied Phyle, variously stated as 30, 60, 70 or over 100 (Grote, v 585), had increased to 1000 that Thrasybulus advanced on Athens. Mr Kenyon suggests that 'they probably remained for two or three of the winter months at Phyle.' The fact that it was during the winter that Phyle was in occupation is illustrated by the narrative of the snow-storm which thwarted the Thirty in their attempt to blockade Phyle after their first repulse (Xen. *Hell.* ii 4, 2).

τὰ ὅπλα παρελῆσθαι] Xen. *Hell.* ii 3 § 20, τὰ ὅπλα πάντων πλὴν τῶν τρισχιλίων παρείλοντο, and *ib.* § 41. Pol. 1311a 8 ff.

1. 17.] <τὸν> τρόπον. νόμους εἰσήνεγκαν εἰς τὴν βουλὴν δύο κελεύοντες || 5
 τῶν πολιτῶν ἀποκτείνει τοὺς μὴ τοῦ καταλόγου μετέχοντας τῶν
 τρισχιλίων, ὁ δ' ἕτερος ἐκώλυε κοινωνεῖν τῆς παρούσης πολιτείας
 ὅσοι τυγχάνουσιν <ἢ> τὸ ἐν Ἡετιωνείᾳ τείχος κατασκάψαντες ἢ τοῖς
 τετρακοσίοις ἐναντίον τι πράξαντες [[ἢ]] τοῖς κατασκευάσασι τὴν 10
 προτέραν ὀλιγαρχίαν· ὧν ἐτύγχανεν ἀμφοτέρων κεκοινωνηκῶς ὁ
 Θηραμένης, ὥστε συνέβαινεν, ἐπικυρωθέντων τῶν νόμων, ἔξω τε
 γίνεσθαι τῆς πολιτείας αὐτὸν καὶ τοὺς τριάκοντα κυρίους εἶναι
 2 θανατοῦντας. ἀναιρεθέντος δὲ Θηραμένου τά τε ὅπλα παρείλοντο
 πάντων πλὴν τῶν τρισχιλίων καὶ ἐν τοῖς ἄλλοις πολὺ πρὸς 15

5 <τὸν> K-W, coll. c. 7, 8 (edd.).

9 τυγχάνουσι H-L. <ἢ> τὸ B⁴.

7 τῶν τρισχιλίων delere volebat B^{1,2}.

10 ἢ secl. K-W, H-L, B^{2,3}, Th, ἢ τοῖς secl. B⁴.
 14 ΘΑΝΑΤΟΥΝΤΑΣ (edd.) defendit Kontos coll. Thuc. v 34, Plat. Leg. 878 E, Polyb.
 iii 85, 2 etc.: θανατοῦν Lacon, Keil (+ αὐτὸν Poland), coll. Xen. Hell. ii 13, 51.

νόμους εἰσήνεγκαν] asyndeton.
 αὐτοκράτορας—τρισχιλίων] Xen. Hell.
 ii 3 § 51 (Critias loquens), ἔστι δὲ ἐν τοῖς
 καινοῖς νόμοις τῶν μὲν ἐν τοῖς τρισχιλίοις
 ὄντων μηδὲνα ἀποθνήσκειν ἀνευ τῆς ὑμετέ-
 ρας ψήφου, τῶν δ' ἔξω τοῦ καταλόγου
 κυρίους εἶναι τοὺς τριάκοντα θανατοῦν. ἐγὼ
 οὖν, ἔφη, Θηραμένην τουτοῦ ἐξαλείφω ἐκ
 τοῦ καταλόγου ξυνδοκοῦν ἅπασιν ἡμῶν καὶ
 τούτων, ἔφη, ἡμεῖς θανατοῦμεν. This im-
 plies that there were other καινοὶ νόμοι,
 and the second given in the text, but un-
 recognised by Xenophon, would be one
 of them. But if it had already been
 passed before the meeting of the Council
 at which Critias denounced Theramenes,
 the latter would obviously have withdrawn
 from Athens. The only alternative is to
 suppose, with Mr Kenyon, that Critias
 proposed the second law on the spot and
 'forced it down the throat of the council
 by the threat of armed force.' This is not
 inconsistent with striking the name of
 Theramenes out of the list of the 3000, the
 only detail recorded by Xenophon, who
 omits the second law as superfluous, and as
 therefore marring the dramatic effect of
 his narrative.

Cf. Isocr. 18 § 16, οὐδὲνα φανήσομαι
 τῶν πολιτῶν οὔτε χρήμασι ζημιώσας οὔτε
 περὶ τοῦ σώματος εἰς κίνδυνον καταστήσας,
 οὐτ' ἐκ μὲν τῶν μετεχόντων τῆς πολιτείας
 ἐξαλείψας εἰς δὲ τὸν μετὰ Λυσάνδρου κατὰ-
 λογὸν ἐγγράψας.

τὸ ἐν Ἡετιωνείᾳ τείχος κατασκάψαντες]
 'the projecting mole which contracted
 and commanded, on the northern side, the
 narrow entrance of Peiraeus,' Grote c. 62,

v 403, 408, 412. See Map of Peiraeus
 in Curtius, *Sieben Karten*, no. 2.

Thuc. viii 90 § 1, τὸ ἐν τῇ Ἡετιωνείᾳ
 καλουμένη τείχος ἐποίουντο. ib. 90 § 3,
 ἦν δὲ τοῦ τείχους ἡ γνώμη αὕτη, ὥς ἔφη
 Θηραμένης καὶ οἱ μετ' αὐτοῦ, οὐχ ἵνα τοὺς
 ἐν Σάμῳ, ἦν βία ἐπιπλέωσι, μὴ δέξωνται ἐς
 τὸν Πειραιᾶ, ἀλλ' ἵνα τοὺς πολεμίους μάλ-
 λον, ὅταν βούλωνται, καὶ ναυσὶ καὶ πεζῶ
 δέξωνται. χηλὴ γάρ ἐστι τοῦ Πειραιῶς ἡ
 Ἡετιωνεία, καὶ παρ' αὐτὴν εὐθὺς ὁ ἔσπλους
 ἐστίν. ib. 92 § 10, τὸν Θηραμένην ἠρώτων
 εἰ δοκεῖ αὐτῷ ἐπ' ἀγαθῷ τὸ τείχος οἰκοδο-
 μεῖσθαι, καὶ εἰ ἄμεινον εἶναι καθαυθέν. ὁ
 δέ, εἰπερ καὶ ἐκεῖνοι δοκεῖ καθαυθέν, καὶ
 ἑαυτῷ ἔφη ξυνδοκεῖν. καὶ ἐντεῦθεν εὐθὺς
 ἀναβάντες οἱ τε ὅπλιται καὶ πολλοὶ τῶν ἐκ
 τοῦ Πειραιῶς ἀνθρώπων κατέσκαπτον τὸ
 τεῖχοςμα. In [Dem.] *Theocr.* § 17 p.
 1343, the incident is wrongly referred to
 the time of the Thirty.

τοῖς τετρακοσίοις—τοῖς κατασκευά-
 σασι τὴν προτέραν ὀλιγαρχίαν] The
 400 are identical with the 'former oli-
 garchy.' Hence ἢ must be omitted.
 Cf. Lys. 12 § 65, (Theramenes) τῆς
 προτέρας ὀλιγαρχίας αἰτιώτατος ἐγένετο,
 πέλας ἡμᾶς τὴν ἐπὶ τῶν τετρακοσίων
 πολιτεῖαν ἐλέσθαι (Kaibel, 195).

§ 2. ὅπλα παρείλοντο] This has
 already been mentioned as resolved by
 the Thirty, in § 1. Xenophon places the
 actual disarmament before the execution
 of Theramenes, *Hell.* ii 3, 20.

πολὺ πρὸς ὠμότητα—ἐπέδωκαν] Xen.
Hell. ii 3, 21, πολλοὺς μὲν ἔχθρας ἐνεκά
 ἀπέκτεινον, πολλοὺς δὲ χρημάτων. It was
 after the disarmament, and before the

ὁμότητα καὶ πονηρίαν ἐπέδοσαν. πρέσβεις (δὲ) πέμψαντες εἰς Λακεδαιμόνα τοῦ τε Θηραμένους κατηγοροῦν καὶ βοηθεῖν αὐτοῖς ἡξίου· ὧν ἀκούσαντες οἱ Λακεδαιμόνιοι Καλλίβιον ἀπέστειλαν ἄρμοσθην καὶ στρατιώτας ὥς ἑπτακοσίους, οἱ τὴν ἀκρόπολιν
20 ἐλθόντες ἐφρούρου.

38. μετὰ δὲ ταῦτα καταλαβόντων τῶν ἀπὸ Φυλῆς τὴν Μουνιχίαν καὶ νικησάντων μάχῃ τοὺς μετὰ τῶν τριάκοντα βοηθήσαντας, ἐπαναχωρήσαντες μετὰ τὸν κίνδυνον οἱ ἐκ τοῦ ἄσσεως καὶ συναθροισθέντες εἰς τὴν ἀγορὰν τῇ ὑστεραίᾳ τοὺς μὲν τριάκοντα
5 κατέλυσαν, αἰροῦνται δὲ δέκα τῶν πολιτῶν αὐτοκράτορας ἐπὶ

16 'an ἐπεδίδωσαν?' Th. πρέσβεις <δὲ> Jos. Mayor, Blass, Hude (H-L, κ³⁴, Th): ante πρέσβεις lacunam indicant K-W; verba πρέσβεις—ἐφρούρου olim in fine capitis 36 locum habuisse censet van Leeuwen; πρέσβεις <δὲ κἀμπροσθε> B⁴ appendix; πρέσβεις—ἐφρούρου post τόνδε <τὸν> τρόπον, c. 37, 5, posuit Polak. 17 ΔΥΤΟΙC (K¹, H-L): αὐτοῖς K-W, B⁴, K⁴, Th, εἰσαυτοῖς B¹⁻³.

XXXVIII 2 et 16 ΜΟΥΝΥΧΙΑΝ. Cf. c. 19, 5. 4 CΥΝΑΘΡΟΙCΘ?

TESTIMONIA. XXXVIII 5 Bekk. An. 235—6 (cf. Testim. ad xxxv 5—6).

death of Theramenes, that, according to Xenophon, ten of the μέτοικοι became the victims of the Thirty. Among these was Polemarchus, the brother of Lysias (Lys. 12 § 17).—*Categ.* 10, 13 a 24 ἐπιδόη ἂν εἰς τὸ βέλτιον εἶναι, *Eth.* 10, 5, 1175 a 35, ἐπιδιδόσκειν εἰς τὸ οἰκεῖον ἔργον. *Magn. Mor.* i 9, 1186 b 29, πρὸς ἃ μᾶλλον ἐπιδίδομεν. *Isocr.* 33 B, ἐ. πρὸς εὐδαιμονίαν.

πρέσβεις <δὲ> πέμψαντες] The asyndeton is not justifiable on the same grounds as νόμους εἰσήνεγκαν in the second sentence of this chapter; and betrays some serious disturbance of the text. 'There is no connexion whatever between the first of these sentences and those that go before them, and the coming of Callibius preceded the final measures taken against Theramenes' (*Edinburgh Review*, 1891 p. 478). Besides, it is too late to accuse Theramenes when he is already executed. There is thus every reason for believing (with van Leeuwen) that this paragraph ought to be transferred to some such place as the end of c. 36. Xenophon's narrative (*Hell.* ii 3 §§ 13, 14), as noticed by Mr Kenyon, is supported by Diodorus xiv 4, and is in itself more probable than that in the text:—'It would hardly have been possible for the Thirty to have carried on their Reign of Terror without an armed force at their backs, whereas Aristotle represents it as having occurred while the whole body of Athenians was still in possession of weapons.' Part of this objection is removed by transferring the passage to the end of c.

36, but we still have the protests of Theramenes placed after, instead of before, the arrival of the Spartan garrison.

Possibly this sentence was originally a marginal memorandum, which the author afterwards included in the text owing to the subsequent passage, 38 § 2 (Kaibel, 196).

Καλλίβιον] Xen. *l.c.* and Plut. *Lysand.* 15 ad fin. In neither of these passages is the number of the garrison mentioned.

τὴν ἀκρόπολιν] The detail as to the occupation of the Acropolis, which is not in Xenophon, agrees with Lysias 12 § 94; 13 § 46 (Wyse).

XXXVIII—XL. *The Rule of the Ten. The end of the oligarchical revolution and the restoration of the democracy.*

XXXVIII § 1. καταλαβόντων—Μουνιχίαν κτλ.] Xen. *Hell.* ii 4, 11—19. Andoc. *De Myst.* 80.

ἐπαναχωρήσαντες κτλ.] Xen. *l.c.* § 22, τοὺς μεθ' αὐτῶν ἀπήγαγον εἰς τὸ ἄστυ.

τοὺς τριάκοντα κατέλυσαν κτλ.] *ib.* 23, ἐψηφίσαντο ἐκείνους μὲν καταπαῦσαι, ἄλλους δὲ ἐλέσθαι. καὶ εἴλοντο δέκα, ἕνα ἀπὸ φυλῆς.

The appointment of the Ten is described by Lysias, c. *Eratosth.* 12 § 54, ἀρχοντας δὲ τοὺς ἐκείνους ἐχθιστοὺς εἴλοντο. Among them were Pheidon, formerly one of the Thirty, with Hippocles and Epichares and others who were regarded as opposed to the extreme party of Charicles and Critias (§ 55). λαβόντες... τὰς ἀρχὰς καὶ τὴν πόλιν ἀμφοτέροις ἐπολέμουν, τοῖς τε τριάκοντα πάντα κακὰ εἰργασμένοι καὶ

τὴν τοῦ πολέμου κατάλυσιν. οἱ δὲ παραλαβόντες τὴν ἀρχὴν
 ἐφ' οἷς μὲν ἡρέθησαν οὐκ ἔπραττον, ἔπεμπον δ' εἰς Λακεδαίμονα
 2 βοήθειαν μεταπεμπόμενοι καὶ χρήματα δανειζόμενοι. χαλεπῶς
 δὲ φερόντων ἐπὶ τούτοις τῶν ἐν τῇ πολιτείᾳ, φοβούμενοι μὴ
 καταλυθῶσιν τῆς ἀρχῆς καὶ βουλόμενοι καταπλήξαι τοὺς ἄλλους 10
 (ὅπερ ἐγένετο), συλλαβόντες [Δ]ημάρετον οὐδενὸς ὄντα δεύτερον
 τῶν πολιτῶν ἀπέκτειναν, καὶ τὰ πράγματα βεβαίως εἶχον, συν-
 αγωνιζομένου Καλλιβίου τε καὶ τῶν Πελοποννησίων τῶν παρόντων
 καὶ πρὸς τούτοις ἐνίων τῶν ἐν τοῖς ἱππεύσι. τούτων γάρ τινες
 μάλιστα τῶν πολιτῶν ἐσπούδαζον μὴ κατελθεῖν τοὺς ἀπὸ Φυλῆς. 15
 3 ὥς δ' οἱ τὸν Πειραιέα καὶ τὴν Μουνιχίαν ἔχοντες, ἀποστάντος
 ἅπαντος τοῦ δήμου πρὸς αὐτοὺς, ἐπεκράτουν τῷ πολέμῳ, τότε
 καταλύσαντες τοὺς δέκα τοὺς πρώτους αἰρεθέντας ἄλλους εἵλοντο
 δέκα τοὺς βελτίστους εἶναι δοκούντας, ἐφ' ᾧ συνέβη καὶ τὰς

7 ΕΝΟΙΣ corr. K. ἐπε[μ]πο[ν] B², K-W³, 'lectio non certa sed probabilis,'
 K⁴, Th; ἔπεμψαν H-L, B¹, ?Th; ἐ[πρέσβευ]σαν K (K-W^{1,2}); ἐπέ[στελλον] S¹ coll.
 Thuc. viii 38 ἐπιστέλλει—ἐς τὴν Λακεδαίμονα. 9 ἐν τῇ πόλει Kontos.
 10 καταλυθῶσι H-L. 11 Δημάρετον Blass (edd.); post hoc nomen ἀρετῇ fortasse
 recte inserit Richards. 12 βεβαίως: βιαίως Jos. Mayor. συναγωνιζόμεν[ων] H-L.

Ε Ε

16 ΠΙΡΑΙΑ: Πειραιέα K, K-W, B, Th; Πειραιᾶ H-L: in titulis Atticis Πειραιεα saepius
 quam Πειραια apparet; Πειραια nondum inveni. 17 ΑΠΑΝΤΟΣ Blass (K³, Th):
 ΠΑΝΤΟΣ K¹ (K-W, H-L). ΑΥΤΗΝ (K¹): αὐτοὺς Blass al. (edd.).

ἡμῖν πάντα κακὰ πεπονθόσι (57). ἔπεμ-
 πον κτλ.] (Pheidon) ἐλθὼν εἰς Λακε-
 δαίμονα ἐπειθεν αὐτοὺς στρατεύεσθαι...οὐ
 δυνάμενος δὲ τούτων τυχεῖν...ἐκατὸν τάλαντα
 ἐδανείσατο, ἵνα ἔχῃ ἐπικούρους μισθοῦσθαι
 (58—59). They were appointed soon after
 the time when περὶ [τῶν] διαλλαγῶν οἱ
 λόγοι ἐγίνοντο (53), but their policy tended
 οὐ διαλλάξαι ἀλλ' ἀπολέσαι...τὴν πόλιν
 (60). The 100 talents are also mentioned
 by Xen. *Hell.* ii 4, 28. Suidas and Harp.
 s.v. δέκα.

§ 2. χαλεπῶς φερόντων ἐπὶ τούτοις]
 For the construction cf. c. 33 § 1.

τοῖς ἱππεύσι] Xen. *Hell.* ii. 4, 24.
 Lysias *Mantith.* 16 § 3, οὐχ ἱππευον...
 ἐπὶ τῶν τριάκοντα. After the restoration
 of the democracy there was evidently a
 prejudice against those who had been
 ἱππεῖς at the time of the Thirty. Man-
 titheus meets this prejudice by shewing
 that he was not of the number, and also
 that many who were had subsequently
 become members of the βουλὴ or had been
 elected στρατηγοὶ and ἱππαρχοὶ (*ib.* 8).

§ 3. ἄλλους εἵλοντο δέκα] These are
 not mentioned either by Lysias or by
 Xenophon. 'Xenophon's narrative not
 only ignores but excludes the existence

of such a body. In Xen. the government
 in the city (τὸ κοινόν, *Hell.* ii 4, 36 f)
 appears opposed to the democrats in the
 Peiraeus, even after the arrival of Pausanias
 and the despatch of the Athenian envoys
 to Sparta (Justin, v 10, 7). Where then
 are we to insert this second board favour-
 able to the democracy? They were elected,
 according to Ar. "when the party in pos-
 session of the Peiraeus and Munichia was
 getting the best of it in the war," and one
 Rhinon was influential among them. But,
 if Isocrates, Lysias and Xenophon, all
 contemporary authorities, be combined,
 it seems that Rhinon was a member of
 the first board of Ten. For, according
 to Isocr. 18 §§ 17, 49, Rhinon was in office
 before the democrats proceeded to attack
 the fortifications of the city. According
 to Xen. (*H.* ii 4, 27 f), it was when the
 democrats grew so strong as to bring up
 siege-engines against the wall that the
 city-party (οἱ ἐν τῷ καταλόγῳ) appealed
 to Sparta, the result being the arrival of
 Lysander and Libys, and the blockade of
 the Peiraeus...Finally, Lysias, 12 § 54 f,
 states precisely that the appeal to Sparta
 proceeded from the Ten appointed on the
 overthrow of the Thirty, i.e. from the first

20 διαλύσεις || γεγέσθαι καὶ κατελθεῖν τὸν δῆμον, συναγωνιζομένων καὶ [Col. 18.]
 προθυμωμένων τούτων. προειστήκεσαν δ' αὐτῶν μάλιστα Ῥίνων
 τε ὁ Παιανιεύς καὶ Φάυλλος ὁ Ἀχερδούσιος· οὗτοι γὰρ πρὶν τε
 Πανσανίαν [[τ']] ἀφικέσθαι διεπέμποντο πρὸς τοὺς ἐν Πειραιεὶ καὶ
 ἀφικομένου συνεσπούδασαν τὴν κάθοδον. ἐπὶ πέρας γὰρ ἤγαγε 4
 25 τὴν εἰρήνην καὶ τὰς διαλύσεις Πανσανίας ὁ τῶν Λακεδαιμονίων
 βασιλεὺς μετὰ τῶν δέκα διαλλακτῶν τῶν ὕστερον ἀφικομένων ἐκ
 Λακεδαιμόνος, οὓς αὐτὸς ἐσπούδασεν ἐλθεῖν. οἱ δὲ περὶ τὸν
 Ῥίνωνα διὰ τε τὴν εὐνοίαν τὴν εἰς τὸν δῆμον ἐπηνέθησαν, καὶ
 λαβόντες τὴν ἐπιμέλειαν ἐν ὀλιγαρχίᾳ τὰς εὐθύνας ἔδοσαν ἐν
 30 δημοκρατίᾳ, καὶ οὐδεὶς οὐδὲν ἐνεκάλεσεν αὐτοῖς οὔτε τῶν ἐν ἄστει

22 ἀχερδογχιος corr. Bywater, al. 22—23 ΠΡΙΝ Η ΠΑΥΣΑΝΙΑΝ ΤΕ
 κτλ. (K¹): πρὶν ἢ Π.—διεπέμποντό <τε> K-W¹; πρὶν <τε> Π.—διεπέμποντο Richards
 Ε Ε

(H-L, K-W^{2,3}, B¹⁻³, K⁴, Th); πρὶν Π. τε B⁴. 23 ΠΙΡΑΙΗ: Πειραιεὶ K, HL; Πειραιῇ
 K-W, B. Πειραιεὶ tituli Attici (Meisterhans, p. 32³) duodecim in locis habent,
 e.g. Dittenberger 337. 9, 14, 36 (B.C. 320) εν vel εμ Πειραιε. 24 ΑΦΙΚΝΟΜΕΝΟΥΣ
 corr. K. συνεσπούδασαν B⁴. 25 Πανσανίας del. H-L; ὁ—βασιλεὺς del. Richards,
 regis nomine iam antea commemorato. 26 'fort. <πεντεκαί> δεκα e Xen. Hell.
 II 4, 38, cf. Keil Hermae XXXII 406, K-W³ (B⁴, Th). 29 'post επιμελειαν, τας ευθ
 scripsisse videtur L², sed inter scribendum delevisse' K⁴. 29 f ἐν δημ. Wyse, edd.;
 ἐν τῇ δημ. conl. B; τῇ δημ. K¹.

TESTIMONIA. 21 Heraclidis epitoma, 611, 6³, τούτων δὲ καταλυθέντων Θρασύβουλος
 καὶ Ῥίνων προειστήκεσαν, δε ἦν ἀνὴρ καλὸς καὶ ἀγαθός.

board of Ten' (*Athenaeum*, 6 May, 1893, p. 570).

συναγωνιζομένων] with the democratical party. τούτων probably refers to the Ten.

Ῥίνων] Isocr. *Callim.* § 6, εἰς τῶν δέκα γεγόμενος, but Isocrates does not clearly distinguish this board of ten from those who were elected immediately after the overthrow of the Thirty: § 5, ἥρχον μὲν γὰρ οἱ δέκα οἱ μετὰ τοὺς τριάκοντα κατασάντες.

Φάυλλος] otherwise unknown.

πρὶν] The removal of ἡ (proposed by Herwerden) is justified not only by its rarity in Attic Greek, but also by the fact that MSS often vary between πρὶν and πρην (Wyse).

§ 4. ἐπὶ πέρας—ἤγαγε] The phrase πέρας ἔχειν = περαινέσθαι is found in Isocr. 42 B, *Lycurg.* 155, 34 (§ 60) and elsewhere; and Polybius uses πέρας λαμβάνειν (v 31, 2) and π. ἐπιθεῖναι τινι (i 41, 2). Ar. *Meteor.* 1, 14, 353 a 18, τὸ ἔργον αὐτῶν ἔχει πέρας, ὁ δὲ χρόνος οὐκ ἔχει. πέρας is a frequent word in Ar., but ἐπὶ πέρας ἄγειν is not recorded in the *Index Ar.*, though ἄγειν

ἐπὶ...occurs in *Pol.* 1313 a 19; 1270 a 6. ἐπὶ τέλος (πέρας) ἄγειν is found before Ar. in the Sophist quoted by Iamblichus, *Protr.* c. 20; and after, in Philo's *Synt. Mech.* iv p. 5, 29, and in Polybius (Kaibel, 39).

Πανσανίας] Xen. *Hell.* ii. 4, 29—39. τῶν δέκα διαλλακτῶν κτλ.] *l.c.* § 38, ἐξέπεμψαν πεντεκαίδεκα ἀνδρας εἰς τὰς Ἀθήνας καὶ ἐπέταξαν ἔξιν Πανσανίᾳ διαλλάξαι ὅπῃ δύναιτο κάλλιστα. (It will be observed that Xenophon mentions 15, not 10, and as the number is exceptional it is more likely to be right than not.) οἱ δὲ διήλλαξαν ἐφ' ὧτε εἰρήνην μὲν ἔχειν ὡς πρὸς ἀλλήλους, ἀπιέναι δὲ ἐπὶ τὰ ἑαυτῶν ἕκαστον πλὴν τῶν τριάκοντα καὶ τῶν ἑνδεκα καὶ τῶν ἐν τῇ Πειραιεὶ ἀρξάντων δέκα. εἰ δὲ τινες φοβοῖντο τῶν ἐξ ἄσπεως, ἔδοξεν αὐτοῖς (αὐτοῦς Hartman) Ἐλευσίνα κατοικεῖν.

οὐδὲς οὐδὲν ἐνεκάλεσεν κτλ.] Isocr. takes to himself similar credit, 15 § 27, μηδὲνα μοι πρόποτε μήτ' ἐν ὀλιγαρχίᾳ μήτ' ἐν δημοκρατίᾳ μήθ' ὕβριν μήτ' ἀδικίαν ἐγκαλέσαι. Cf. *Lys.* 12 § 78, *Andoc. De Myst.* 99 (Kaibel, 196).

μεινάντων οὔτε τῶν ἐκ Πειραιέως κατελθόντων, ἀλλὰ διὰ ταῦτα καὶ στρατηγὸς εὐθὺς ἤρέθη Ῥίνων.

39. ἐγένοντο δ' αἱ διαλύσεις ἐπ' Εὐκλείδου ἄρχοντος κατὰ τὰς συνθήκας τάσδε. τοὺς βουλομένους Ἀθηναίων τῶν ἐν ἄστει μεινάντων ἐξοικεῖν ἔχειν Ἐλευσίνα ἐπιτίμους ὄντας καὶ κυρίου 2 καὶ αὐτοκράτορας ἑαυτῶν καὶ τὰ αὐτῶν καρπουμένους. τὸ δ' ἱερὸν εἶναι κοινὸν ἀμφοτέρων, ἐπιμελεῖσθαι δὲ Κήρυκας καὶ 5 Εὐμολπίδας κατὰ τὰ πάτρια. μὴ ἐξεῖναι δὲ μήτε τοῖς Ἐλευσινίοθεν εἰς τὸ ἄστυ μήτε τοῖς ἐκ τοῦ ἄστεως Ἐλευσινιάδε ἰέναι πλὴν μυστηρίους ἑκατέρους. συντελεῖν δὲ ἀπὸ τῶν προσιόντων εἰς τὸ 3 συμμαχικὸν καθάπερ τοὺς ἄλλους Ἀθηναίους. ἐὰν δὲ τινες τῶν ἀπιόντων οἰκίαν λαμβάνωσιν Ἐλευσίνι, συμπεῖθειν τὸν κεκτη- 10 μένον· ἐὰν δὲ μὴ συμβαίνωσιν ἀλλήλοις, τιμητὰς ἐλέσθαι τρεῖς

6

31 πηραιῶς: Πειραιέως edd.; Πειραιῶς H-L. [Π]ε[ι]ραῶς CIA ii 834 b i 64 (B.C. 329).

XXXIX 2 ΑΘΗΝΑΙΩΝ, supra τῶν additum, retinet κ (post τῶν locat κ¹), cf. c. 27, 15 τῷ βουλομένῳ Λακιάδων et c. 29, 24 οἱ ἐθέλοντες Ἀθηναίων: delent κ-w, H-L, Th; ante τῶν ponunt Blass et κ³. 4 ἐ[αυ]τῶν Jackson, κ-w, κ³, B, Th: ἐ[πὶ πᾶσιν] κ¹; ἀπάντων Poland (H-L). 8 ἑκατέρους fortasse aut defendi aut excusari posse putat Jackson, sed mavult ἑκατέροις, 'mysteriis maioribus minoribusque'; idem mavult Hude.

XXXIX § 1. αἱ διαλύσεις] the διαλύσεις of Lys. 12 § 53 and 13 § 80. ἐπ' Εὐκλείδου] B.C. 403/2. The διαλύσεις took place near the end of the summer of 403. Xen. *L.c.* § 25 speaks of the party of the Peiraeus as foraging for ξύλα καὶ ὀπώραν, and Plut. *Mor.* p. 349 F (*de gloria Ath.*) gives the 12th of Boedromion (September) as the date of the return of the exiles.

ἐξοικεῖν] best taken with βουλομένους.

ἐπιτίμους] in full possession of their rights as citizens; cf. Xen. *Hell.* ii 2, 11 (of an earlier date, when Agis was holding Decelae), τοὺς ἀτίμους ἐπιτίμους ποιήσαντες ἑκατέρουν. Xenophon is referring to the ψήφισμα of Patrocleides, quoted in Andoc. *de Myst.* 77—79; *ib.* 73, ἐπεὶ γὰρ αἱ νῆες διεφθάρησαν καὶ ἡ πολιορκία ἐγένετο, ἐβουλεύσασθε περὶ ὁμονοίας καὶ ἐδοξεν ὑμῖν τοὺς ἀτίμους ἐπιτίμους ποιῆσαι. Then follows the *locus classicus* about ἀτιμία in which, among those who were under partial ἀτιμία, are mentioned: (in § 75) the soldiers who ἐπέμειναν ἐπὶ τῶν τυράννων ἐν τῇ πόλει (τετρακοσίων may be suggested instead of τυράννων; this suggestion is anticipated by Dobree, and approved by Blass; in any case the Four Hundred are meant; and not the Thirty). κυρίους καὶ αὐτοκράτορας] 'possessing full and independent powers of self-government'

(K.).

§ 2. ἱερὸν] The temple of Demeter at Eleusis. Κήρυκας καὶ Εὐμολπίδας] c. 57 § 1.

τοῖς Ἐλευσινίοθεν] *constructio praegnans*, influenced by ἰέναι; similarly below, ἐκ τοῦ ἄστεως.

ἑκατέρους] The constr. changes from the dat. to the acc. with the inf. For a similar change of constr. after ἐξεῖναι, cf. Aeschin. 3 § 2, ἵνα ἐξῇ πρῶτον μὲν τῷ πρεσβυτάτῳ τῶν πολιτῶν... ἐπὶ τὸ βῆμα παρελθόντι τὰ βέλτιστα τῇ πόλει συμβουλευέιν, δεύτερον δ' ἦδη καὶ τῶν ἄλλων πολιτῶν τὸν βουλούμενον γνώμην ἀποφαινεσθαι (Kühner, § 475, 2 c, Anm. 1). ἑκατέρους is possibly preferred to avoid the ambiguity arising from ἑκατέροις, which would naturally agree with μυστηρίους and has actually been proposed in this sense.

συντελεῖν... εἰς] Dem. *Lept.* 28, συντελοῦσιν εἰς τὸν πόλεμον.

τὸ συμμαχικόν] elsewhere of 'the allied forces' (Thuc. iv 77), or of a 'treaty of alliance' (iii 91, v 6): here either 'the fund for the common defence,' or, more probably, 'the fund of the Spartan confederacy.'

§ 3. συμπεῖθειν] 'the assent of the owner.'

ἐκάτερον, καὶ ἦντιν' ἂν οὗτοι τάξωσιν τιμὴν λαμβάνειν. Ἐλευ-
 σινίων δὲ συνοικεῖν οὓς ἂν αὐτοὶ βούλωνται. τὴν δ' ἀπογραφὴν 4
 εἶναι τοῖς βουλομένοις ἐξοικεῖν, τοῖς μὲν ἐπιδημοῦσιν ἀφ' ἧς ἂν
 15 ὁμόσωσιν τοὺς ὄρκους δ[έ]κα ἡμερῶν, τὴν δ' ἐξοίκησιν εἴκοσι, τοῖς
 δ' ἀποδημοῦσιν ἐπειδὰν ἐπιδημήσωσιν κατὰ ταῦτά. μὴ ἐξεῖναι δὲ 5
 ἄρχειν μηδεμίαν ἀρχὴν τῶν ἐν τῷ ἄστει τὸν Ἐλευσῖνι κατοικοῦντα,
 πρὶν ἂν ἀπογραφῇται πάλιν ἐν τῷ ἄστει κατοικεῖν. τὰς δὲ || δίκας [Col. 19
 τοῦ φόνου εἶναι κατὰ τὰ πάτρια, εἴ τις τινα αὐτόχειρ ἔκτεινεν

12 εκατερων (B): ἐκάτερον Bury, Richards, Hude, Papabasilios (K-W, H-L, K³, Th). τάξωσι H-L. 13 ΟΥΤΟΙ (K, K-W, H-L, Th): αὐτοὶ Richards, Herwerden, B qui etiam oī ἂν αὐτοὶ scribendum suspicatur. 15 ὁμόσωσι H-L. δ[έ]κα K-W, cet.: δι' [ἐπ]τ K¹. 16 ἀποδημοῖσι <ν> K, H-L. 18 ΑΠΟΓΡΑΦΗ|ΨΗΤΑΙ: -γράφηται K¹;

Ε Ε ΙΕ

-γράφηται edd.

19 ΑΥΤΟΧΗΡΑΕΚΤΙΣΙΟΤΡΩΣΑΣ (deletis OT): αὐτοχειρ <ἀπέκτο-
 νεν> ἐκτίσει ιερώσας K¹, ταῦτόχειρα ἐκτίσει ιερώσας† K³—(τρώσας Wyse); αὐτοχειρὰ
 ἔκτεινεν ἢ ἔτρωσεν K-W, H-L, B⁴ (ἔτρωσε); αὐτόχειρ ἀπέκτεινεν ἢ ἔτρωσεν B¹⁻³, S¹
 (ἔκτεινεν S²); αὐτοχειρὰ ἐκτέλειται τρώσας Th, Berl. Phil. Woch. 1909, 703.

ἦντιν' ἂν οὗτοι τάξωσιν τιμὴν] 'what-soever price they (z.e. the valuers) shall appoint.'

συνοικεῖν] 'of the inhabitants of Eleusis, those whom the secessionists desired should live in the same community.' Thuc. ii 68, 3, ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικησάντων. In Thuc. vi 64, 3 (the Syracusan horsemen tauntingly ask the Athenians) εἰ ξυνοικῆσοντες σφίσιν αὐτοῖς μᾶλλον ἦκοιεν ἐν τῇ ἀλλοτρίᾳ ἢ Λεοντίνοισι ἐς τὴν οἰκίαν κατοικιοῦντες, *ib.* ii 68, 3. The proceedings have an arbitrary air as against the ordinary inhabitants of Eleusis, but it would appear that Eleusis was, subject to certain conditions, handed over to the secessionists.

§ 4. τὴν ἀπογραφὴν εἶναι] Those who proposed to secede were required to enter their names in a list (cf. 40 § 1). ἀπογραφή, in Attic law, is generally applied to a register of land, property, moneys, rather than of persons. Lys. 25 § 9, εἰσι δὲ οἵτινες τῶν Ἐλευσινιάδων ἀπογραψαμένων, ἐξεθρόνυνθ' ὧμων, ἐπολιόκουντο μετ' αὐτῶν (Westermann, Cobet; μεθ' αὐτῶν MS; ἐπολιόκουν τοὺς μεθ' αὐτῶν Scheibe, Frohberger, Thalheim).

τοὺς ὄρκους] 'the oath of pacification' (Poste). Xen. *Hell.* ii 4, 43 (of a slightly later time, after the commanding officers of the party at Eleusis had been put to death and a reconciliation effected with the remainder), ὁμόσαντες ὄρκους ἢ μὴν μὴ μνησι-κακῆσαι. δέκα ἡμερῶν, II, 5 δέκα ἔτων.

§ 5. πρὶν—ἀπογραφῇται] 'until he shall again register himself in the list with a view to residence in the city.' Lys. 25 § 9 quoted above. ἀπογράφεσθαι, mid. to register oneself (e.g. as a citizen: *Pol.* vi (iv) 13, 1297 a 24, ἐνιαχοῦ δ'

ἔξεσι μὲν πᾶσιν ἀπογραψαμένοις ἐκκλησιάζειν καὶ δικάζειν, ἐὰν δὲ ἀπογραφάμενοι μὴ ἐκκλησιάζωσι ἐπὶ δικάζωσιν, ἐπὶ κείνται μεγάλοι ζημίαι τοῖς τοῖς). Xen. *Hell.* ii 4 § 8, vi 5 § 29. The passive is found in Plat. *Leg.* 914 c, ἂν ἀπογεγραμμένοι ἢ παρὰ τοῖς ἀρχουσι τὸ κτήμα.

τὰς δὲ δίκας τοῦ φόνου—] This passage does not help us to decide the question whether the Areopagus was suspended or not by the Thirty. Lys. i § 30 (delivered after the year of Eleucides) says of this tribunal, ὃ καὶ πάτριον ἐστὶ καὶ ἐφ' ἡμῶν (ὧμων MSS) ἀποδίδεται (ἀποδίδεται the reading of an inferior MS) τοῦ φόνου τὰς δίκας δικάζων. Grote, Rauchenstein (*Philol.* x 604 ff) and Curtius (iv 16 note) hold that it was suspended; Schömann (*Ant.* p. 549 E. T.) that it was not. Practically, however, its authority was obviously superseded by the Reign of Terror. See also Philippi, *Areop.* p. 265, 266, and Frohberger's *Lysias*, vol. ii 180.

αὐτόχειρ ἔκτεινεν] Hdt. i 140 etc. αὐτοχειρὰ κτείνειν. αὐτόχειρ ἔκτεινεν might be regarded as a poetic form of expression, but αὐτόχειρ itself is used in prose, as in Plat. *Leg.* 865 b and 872 b αὐτόχειρ ἀποκτείνει, 866 d, 867 c, 871 a αὐτόχειρ κτείνει, cf. 872 a, ἐὰν δὲ αὐτόχειρ μὲν μὴ, βουλεύσῃ δὲ θανάτῳ τις ἄλλος ἐτέρῳ, and in Dem. p. 321, 18; 549, 5; 552, 18. τρώσας, 'by wounding,' gives less good sense than ἢ ἔτρωσεν, but might be defended by ἐὰν τις φάρμακον δοὺς ἀποκτείνει et similia. 'Unlawful wounding' comes under the cognisance of the courts that try cases of homicide, c. 57 § 3 *fin.* κτείνειν ἢ τρώσαι τινα.

6 ἡ ἔτρωσεν. τῶν δὲ παρεληλυθότων μηδενὶ πρὸς μηδένα μνησικακεῖν 20
ἐξεῖναι πλὴν πρὸς τοὺς τριάκοντα καὶ τοὺς δέκα καὶ τοὺς ἑνδεκα
καὶ τοὺς τοῦ Πειραιεύς ἄρξαντας, μηδὲ πρὸς τούτους, ἐὰν διδῶσιν
εὐθύνας. εὐθύνας δὲ δοῦναι τοὺς μὲν ἐν Πειραιεὶ ἄρξαντας ἐν τοῖς
ἐν Πειραιεὶ, τοὺς δ' ἐν τῷ ἄστει ἐν τοῖς τὰ τιμήματα παρεχομένοις
εἰθ' οὕτως ἐξοικεῖν τοὺς ἐθέλοντας. τὰ δὲ χρήματα, ἃ ἐδανείσαντο 25
εἰς τὸν πόλεμον, ἑκατέρους ἀποδοῦναι χωρὶς.

40. γενομένων δὲ τοιούτων τῶν διαλύσεων, καὶ φοβουμένων
ὅσοι μετὰ τῶν τριάκοντα συνεπολέμησαν, καὶ πολλῶν μὲν ἐπι-
νοούντων ἐξοικεῖν ἀναβαλλομένων δὲ τὴν ἀπογραφὴν εἰς τὰς ἐσχάτας

22 καὶ τοὺς <δέκα τοὺς> τοῦ ? B².

Ε
ΠΙΡΑΙΩΣ: Πειραιῶς H-L.

Ε
23 ΠΙΡΑΙΙ.

ΕΙ

24 ΠΙΡΑΙΙ. Praestaret ἐν τοῖς <ἐν τῷ ἄστει K et Gertz> τιμήματα (=ἀποτιμήματα)
παρεχομένοις, aut τὰ <αὐτὰ Gertz> τιμήματα παρεχομένοις. Cf. c. 2, 12. τὸ

Δ

τίμημα? B⁴. 25 ΤΟΥΣ ΕΘΕΛΟΝΤΑΣ: τοὺς ἀλόντας B¹, qui in archetypo litteras ΘΕ
deletas, et Δ (non Δ) scriptum fuisse putat; τοὺς ἐθέλοντας K-W, B², K⁴, Th; εἰθ'
οὕτως—τοὺς <μῆ> ἐθ. B^{3,4}.

XL 2 μὲν ἐπινοούντων ἐξοικεῖν K, K-W³, B^{3,4}, Th; ἐξ. μὲν ἐπινοούντων? K-W^{1,2};
ἐπινοούντων μὲν ἐξ. B^{1,2} (H-L, S¹). 3 ΑΝΑΓΡΑΦΗΝ (K¹): ἀπογραφὴν Jackson, Blass
al (K-W, H-L, K⁴, Th); ἀνα-γραφὴν fortasse casu ex ἀνα-βαλλομένων ortum.

TESTIMONIA. XXXIX 21—23 Bekk. An. 235-6 (cf. Testim. ad xxxv 5-6).

§ 6. μνησικακεῖν] Xen. *Hell.* ii 4 ult.,
δόμσαντες ὅρκους ἢ μὴν μὴ μνησικακήσειν,
ἔτι καὶ νῦν ὁμοῦ τε πολιτεύονται καὶ τοῖς
ὅρκοις ἐμμένει ὁ δῆμος. Aristoph. *Plut.*
1146, μὴ μνησικακήσης, εἰ σὺ Φυλὴν κατέ-
λαβες, ἀλλὰ ξύνοικον πρὸς θεῶν δέξασθέ
με, with Schol. Andoc. *de Myst.* 90, καὶ
οὐ μνησικακήσω τῶν πολιτῶν οὐδενὶ πλὴν
τῶν τριάκοντα καὶ τῶν ἑνδεκα, οὐδὲ τούτων
ὅς ἂν ἐθέλοι εὐθύνας διδόναι τῆς ἀρχῆς ἧς
ἤρξεν and *ib.* 81, 91. Aeschin. *F. L.* 176,
(Archinus and Thrasylbulus) τὸ μὴ μνησι-
κακεῖν πρὸς ἀλλήλους ἑνορκον ἡμῖν κατα-
στησάντων. Justin, v 10 § 11. Cf. Lueb-
bert, *De Amnestia*, Kiel, 1881, and J. M.
Stahl, in *Rhein. Mus.* xlii 250—286 and
esp. 481-7.

καὶ τοὺς δέκα] Neither in Xenophon
(*Hell.* ii 4, 38) nor in Andocides is this
body of Ten described as excluded from the
amnesty. Xenophon mentions the
'Ten who ruled in Peiraeus' (c. 35 § 1);
Andocides does not mention even these.

ἐν τοῖς ἐν Πειραιεὶ] not 'for all matters
coming within the limits of Peiraeus'
(Kenyon), but 'before the courts held in
the Peiraeus.' 'To the residents in
Peiraeus' is Mr Poste's rendering; but
such a rendering of an account would be

very informal. Some lawfully constituted
body is clearly meant.

ἐν τοῖς τὰ τιμήματα παρεχομένοις]
'before a court consisting of those who
can produce rateable property' i.e. who
have property on which they pay taxes.
This limitation excludes all paupers or
citizens of the lowest class. παρέχασθαι
is 'to have as one's own, to produce as
one's own,' 'to bring forward' (L and S);
τοῖς ὅπλα παρεχομένοις occurs in c. 4, but
I can find no instance of παρέχασθαι being
coupled with τιμήματα.

τιμήματα is here understood of penal-
ties, by Poland, Kaibel and Kiessling,
and Haussoullier (εὐθύναι came under the
class of δίκαια τιμητά, *Att. Proc.* pp. 226,
264 Lips.). Reinach makes *τίμημα* syn-
onymous with ἀποτίμημα, 'a security,'
comparing CIA ii 570, 21, [τιμη]ματι ἢ
ἐγγηγητῇ, and Lys. ap. Harp. s.v. *τίμημα*.
οὕτως] after satisfying all these legal
requirements.

ἀποδοῦναι χωρὶς] *inf.* c. 40 § 3.

XL § 1. ἐπινοούντων ἐξοικεῖν ἀναβαλ-
λομένων δὲ κτλ.] Cf. Plat. *Leg.* 950 c,
τινὰ ἀναβολὴν τῆς ἐξοικήσεως ἀξίων
γίγνεσθαι. l. 4. Ἀρχίνος] mentioned (with
Dion) as an orator in Plat. *Menex.* 234 B,

ἡμέρας, ὅπερ εἰώθασιν ποιεῖν ἅπαντες, Ἀρχίνος συνιδὼν τὸ πλῆθος
 5 καὶ βουλόμενος κατασχεῖν αὐτοὺς ὑφείλε τὰς ὑπολοίπους ἡμέρας
 τῆς ἀπογραφῆς, ὥστε συναναγκασθῆναι μένειν πολλοὺς ἄκουτας
 ἕως ἐθάρρησαν. καὶ δοκεῖ τοῦτό τε πολιτεύσασθαι καλῶς Ἀρχίνος 2
 καὶ μετὰ ταῦτα γραψάμενος τὸ ψήφισμα τὸ Θρασυβούλου παρα-
 νόμων, ἐν ᾧ μετεδίδου τῆς πολιτείας πᾶσι τοῖς ἐκ Πειραιέως συγ-
 10 κατελθούσι, ὧν ἔνιοι φανερώς ἦσαν δούλοι, καὶ τρίτον, ἐπεὶ τις
 ἤρξατο τῶν κατελθλυθότων μνησικακεῖν ἀπαγαγὼν τοῦτον ἐπὶ

ΕΩC

4 εἰώθασιν H-L, B. 5 ὑφείλεν B⁴. 9 ΠΙΡΑΙΟΙC: Πειραιῶς H-L. 11 παρελθλ.
 ut c. 39 § 6? Papageorgios.

and with Cephalus in Dinarchus, i § 76. He was the proposer of a law to prevent *συκοφαντία* after the amnesty (Isocr. c. *Callim.* 18 § 2, ἄν τις δικάζεται παρὰ τοὺς δρκους, ἐξεῖναι τῷ φεύγοντι παραγράφασθαι κτλ.). It was on his motion that the Ionic alphabet was adopted in public documents from the archonship of Euclides onwards (Suidas s. v.). The action recorded in the text is not mentioned elsewhere. He is described as cooperating with Thrasybulus in the restoration of the democracy, Ἀρχίνου καὶ Θρασυβούλου προστάντων τοῦ δήμου, Aeschin. *F. L.* 176. It was Archinus who moved the decree on that occasion: c. *Ctes.* 187, ὁ τὸ ψήφισμα γράψας καὶ νικήσας Ἀρχίνος ὁ ἐκ Κόλης, εἰς τὴν καταγαγόντων τὸν δῆμον. On his opposition to a proposal of Thrasybulus, see below.

συνιδὼν τὸ πλῆθος] 'observing their numbers.'

τὰς ὑπολοίπους ἡμέρας] the remainder of the term of days allowed for the purposes of registration.

§ 2. γραψάμενος τὸ ψήφισμα τὸ Θρασυβούλου] This fact is well known owing to its having affected the position of Lysias, who fully deserved promotion from the position of a *μέτοικος* to that of a citizen for his great services towards the restoration of the democracy, and for the losses he had incurred at the hands of the Thirty, who had even put to death his brother Polemarchus (*Or.* 12).

Aeschines, s. *Ctes.* § 195, describes Archinus as having resisted the proposal to confer the distinction of a crown on some of those who had done good service in the restoration of the democracy. The scholia give us further details: Θρασύβουλος ὁ Στειριεύς μετὰ τὸ κατελθεῖν τὸν δῆμον ἀπὸ Φυλῆς ἔγραψε ψήφισμα δοθῆναι πολιτείαν Λυσίᾳ τῷ Κεφάλῳ (Κεφάλῳ MS, correxit Wyse) τῷ ῥήτορι πολλὰ εὐεργετήσαντι τοὺς εἰς (τὴν MS) Φυλὴν καταφυ-

γόντας καὶ τοῦτο ἀπροβούλευτον εἰσήνεγκεν εἰς τὸν δῆμον. οὐδέπω γὰρ ἦν καθεσταμένη βουλή μετὰ τὴν τῶν Ἰ' κατάλυσιν· τοῦτο τὸ ψήφισμα ἐγράψατο παρανόμων Ἀρχίνος ὁ ἐκ Κόλης καὶ εἶλε καὶ ἐτίμησαν τῷ Θρασυβούλῳ οἱ δικάσαι δραχμῆς μῖας. "Ἄλλως· ἐπίστευον τοῖς δοκούσιν ἀμύνειν τοῖς νόμοις. Ἀρχίνος γὰρ ὁ ἐκ Κόλης ἐγράψατο παρανόμων ὅτε κατήλθεν ὁ δῆμος... Ἀνυσίου τοῦ Συρακοσίου πεντακοσίας μὲν ἀσπίδας δόντος τοῖς μαχесσάμενοις ἐν Φυλῇ, τριακοσίους δὲ (Συρακοσίοις MS, correxit Blass) στρατιώτας μισθωσαμένου ἐξ Αἰγίνης, ἔγραψε ψήφισμα πολίτην αὐτὸν γενέσθαι Θρασύβουλος. παρανόμων δὲ αὐτὸν Ἀρχίνος ὁ ἐκ Κόλης ἐγράψατο, ὅτι οὕτω γενόμενης βουλῆς ψήφισμα ἔγραψεν καὶ (οἱ) δικάσαι κατήνεγκαν αὐτοῦ τὰς ψήφους ὀλιγῶρος πρὸ τοῦ βουλὴν ὑπάρξει (ὀλιγῶρος—ὑπάρξει placed after ἔγραψεν by Schultz). ὁ δὲ ἐν τῇ τιμῇσι παρελθὼν, θανάτου, ἔφη, τιμῶμαι ὅτι ἀχαριστοὺς Ἀθηναίους ὄντας εὐ ἐποίησα. οἱ δὲ δικάσαι αἰδεσθέντες τῷ μὲν ἐτίμησαν τὴν καταδικὴν δραχμῆς, τὸν δὲ Λυσίαν οὐδ' οὕτως ἐποίησαντο πολίτην. Maximus Planudes, Scholia on the *στάσεις* of Hermogenes in Walz, *Rh. Gr.* v 343, παραπλήσιον καὶ τὸ περὶ Θρασυβούλου ιστοροῦμενον, ὅς μετὰ τὴν τῶν τριάκοντα κατάλυσιν ἔγραψε τῷ Λυσίᾳ ψήφισμα περὶ τοῦ δεῖν αὐτὸν γενέσθαι πολίτην καὶ κατηγορηθεὶς ὡς ἀπροβούλευτον ψήφισμα... εἰσενεγκόν, οὐ γὰρ ἦν πω καταστάς ἡ βουλή, κατεδικάσθη χρημάτων· ὁ δὲ, οὐ μὰ Δία, ἔφη, ἀλλὰ θανάτου· τί γὰρ τοιούτους ἐσώζον; Cf. [Plut.] 846 A. The proposal was made μετὰ τὴν κάθοδον ἐπ' ἀναρχίας τῆς πρὸ Εὐκλείδου (*ib.* 835 EF), i.e. between the return from exile and the restoration of the democracy. At that time the βουλή had not yet been constituted. See Blass *Att. Ber.* i 340², 349², and Jebb, *Att. Orators.* i 151; cf. Wyse in *Class. Rev.* v 335.

ἤρξατο—μνησικακεῖν] c. 39 § 6. The action of Archinus is the natural sequel

τὴν βουλὴν καὶ πείσας ἄκριτον ἀποκτείνει, λέγων ὅτι νῦν δείξουσιν εἰ βούλονται τὴν δημοκρατίαν σῶζειν καὶ τοῖς ὅρκοις ἐμμένειν· ἀφέντας μὲν γὰρ τοῦτον προτρέψειν καὶ τοὺς ἄλλους, ἐὰν δ' ἀνέλωσιν, παράδειγμα ποιήσειν ἅπασιν. ὅπερ καὶ συνέπεσεν· 15
 3 ἀποθανόντος γὰρ οὐδεὶς πώποτε ὕστερον ἐμνησικάκησεν. ἀλλὰ δοκοῦσιν κάλλιστα δὴ καὶ πολιτικώτατα ἀπάντων καὶ ἰδίᾳ καὶ κοινῇ χρῆσασθαι ταῖς προγεγενημέναις συμφοραῖς· οὐ γὰρ μόνον τὰς περὶ τῶν προτέρων αἰτίας ἐξήλειψαν, ἀλλὰ καὶ τὰ χρήματα Λακεδαιμονίοις, ἃ οἱ τριάκοντα πρὸς τὸν πόλεμον ἔλαβον, ἀπέδωσαν 20
 κοινῇ, κελειουσῶν τῶν συνθηκῶν ἑκατέρους ἀποδιδόναι χωρὶς τοὺς τ' ἐκ τοῦ ἄστεως καὶ τοὺς ἐκ τοῦ Πειραιῶς, ἡγούμενοι τοῦτο πρῶτον ἄρχειν δεῖν τῆς ὁμονοίας· ἐν δὲ ταῖς ἄλλαις πόλεσιν οὐχ οἶον ἔτι προστιθέασιν τῶν οἰκείων οἱ δῆμοι κρατήσαντες, ἀλλὰ καὶ

12 δείξουσιν B⁴. 13 σωζειν. 15 συνέπεσε B⁴. 16 ἀλλὰ Richards (edd.): ἄμα K¹. 17 δοκοῦσι H-L, B. καὶ ἰδία correctum in καὶ ἰδίαι. 18 προσγεγενημένας (cf. Thuc. ii 87, 3; Xen. Mem. iii 14, 6; Soph. Trach. 1173) Wyse.

E

21 ἀποδοῦναι Papabasilios coll. c. 39 ult. 22 πειραιῶς: Πειραιῶς H-L. 23 ΔΕΝ correctum in ΔΕΙΝ. 23—24 ΟΥΧ ΟΙΟΝ ΕΤΙ (vel εἰς) ΠΡΟΣ: οὐχ οἶον ἔτι προσ. K, H-L, B¹⁻³, K-W³, Th; ἐπιπροσ. Gennadios, K-W^{1,2}; οὐχ ὅτι προστιθέασιν Jos. Mayor, ὅτι in ἔτι corruptum atque οἶον deinde per errorem insertum arbitratus (S¹); οὐχ οἶον τι προσ. B⁴. 24 ΟΙΔΗΜΟΚΡΑΤ: οἱ δημοκρατήσαντες K et B cui 'est δημοκρατήσαντες ut μοναρχήσαντες': οἱ δῆμοι κρατήσαντες van Leeuwen, Hude (H-L, K-W, Th), quod unice verum est,—'alibi cum vicerunt populares, spoliare solent divites, non propria etiam bona in publicum commodum absumere' (Herwerden).

of his law against *συκοφαντία* (Isocr. c. *Callim.* §§ 2, 3). Cf. Curtius, *H. G.* iv 59. But his method of procedure was arbitrary in the extreme. Nevertheless, the author passes no condemnation on it. ἀπαγαγὼν] of summary arrest, 29 § 4.

τοῖς ὅρκοις ἐμμένειν] Xen. *Hell.* ii 4 ult., τοῖς ὅρκοις ἐμμένει ὁ δῆμος.

§ 3. κάλλιστα δὴ] According to Eucken (*De Aristotelis dicendi ratione; de particularum usu*, p. 49), δὴ is nowhere found in the writings of Aristotle after a superlative (*Class. Rev.* v 160 a).

αἰτίας ἐξήλειψαν] Andoc. *de Myst.* 76, ἐξαλείφει πάντα τὰ ψηφίσματα, Lys. i § 48, τοὺς κειμένους νόμους ἐξαλείφει, ἐτέρους δὲ θέσιν, 30 § 5, τὰ μὲν ἐγγράφει τὰ δ' ἐξαλείφει. Here probably metaphorical, as in Dem. *Pant.* 37 § 34, τὸ γινώσκειν καὶ συνιέναι τὰ δίκαια...ἐξαλείφει, ἐξαλείφειν is not found in the *Index Ar.*; ἀπαλείφειν occurs in c. 47 fin. and 48 ini., and προεξαλείφειν in c. 47 ult.

τὰ χρήματα—ὁμονοίας] See note on Dem. *Lept.* p. 460, esp. § 12, τοῦτο πρῶτον ὑπάρξει τῆς ὁμονοίας σημείον, κοινῇ διαλύσαι

τὰ χρήματα, and Isocr. *Areop.* §§ 67, 68 there quoted.

οὐχ οἶον] οὐχ οἶον is not found in Ar. οὐχ ὅτι...ἀλλὰ καὶ occurs in *Pol.* 1331 a 11, *Poet.* 4, 1448 b 35. οὐχ ὅτι...ἀλλὰ in *De Gen. Anim.* iv 1, 765 b 19, *De Anima* ii 7, 419 a 21, *Anal.* i 41, 49 b 22. προστιθέασιν τῶν οἰκείων] 'pay additional sums out of their own property.'

οἱ δῆμοι κρατήσαντες] *Pol.* vi (iv) 8, 1294 a 13, ἐν ὀλιγαρχίᾳ καὶ ἐν ἀριστοκρατίᾳ καὶ ἐν δήμοις. viii (v) 10, 1310 b 21, οἱ δῆμοι (opp. τοῖς ὀλιγαρχίαις). iii 11, 1282 a 28, ἄς (εὐθύνας καὶ ἀρχὰς) ἐν ἐνίαις πολιτείαις...τοῖς δήμοις ἀποδιδάσιν. vii (vi) 4, 1320 a 4, οἱ δὲ νῦν δημαγωγοὶ χαρίζμενοι τοῖς δήμοις πολλὰ δημεύουσι διὰ τῶν δικαστηρίων. 7, 1321 a 19, ταῦτ' ἐπικρατοῦσιν ἐν ταῖς διαστάσεσιν οἱ δῆμοι τῶν εὐπόρων. Thuc. iii 82, 1; viii 65, 1, Xen. *Cyr.* 1, 1, ὅταν ὀλιγαρχίαι ἀνῆρηνται ὑπὸ δῆμων, Plat. *Leg.* 684 B, 684 C, δῆμοι δῆμοις, 690 E, ἐν πᾶσι δήμοις, Plut. *Phoc.* 2, οἱ δῆμοι. Cf. Isocr. 7 § 70, τὰς δημοκρατίας...προεχούσας τῷ δικαιοτέρας εἶναι κτλ.

25 τὴν || χώραν ἀνάδαστον ποιοῦσιν. διελύθησαν δὲ καὶ πρὸς τοὺς 4[Col. ἐν Ἐλευσίνι [κατοί]κῃσαντας ἔτει τρίτῳ μετὰ τὴν ἐξοίκῃσιν, ἐπὶ Ξε[λαι]νέτου ἄρχοντος.

41. ταῦτα μὲν οὖν ἐν τοῖς ὕστερον συνέβη γενέσθαι καιροῖς, τότε δὲ κύριος ὁ δῆμος γενόμενος τῶν πραγμάτων ἐνεστήσατο τὴν [νῦν] οὖσαν πολιτείαν, ἐπὶ Πυθοδώρου μὲν ἄρχοντος, δοκοῦντος δὲ δικαίως τοῦ δήμου λαβεῖν τὴν πολιτείαν διὰ τὸ ποιήσασθαι τὴν 5 κάθοδον δι' αὐτοῦ τὸν δῆμον. ἦν δὲ τῶν μεταβολῶν ἐνδεκάτη τὸν 2

26 EN supra scriptum melius abesset (κ, coll. Cobet, *Var. Lect.*, pp. 30, 201); retinent K-W, B, delent H-L, S¹. Cf. Meisterhans, p. 208³. [ἐξοί]κῃσαντας K, K-W^{1,2}, H-L: [μετοί]κῃσαντας propter hiatum conicit J W Headlam; [κατοί]κῃσαντας B (K-W³, K⁴, Th), qui ἐξοικ. 'et propter hiatum et propter spatium vestigiaque' condemnat.

XLI 3 Πυθοδώρου: Εὐκλείδου expectaret B (habet B⁴) coll. c. 39, l. 1. Post ἄρχοντος lacunam indicant K-W, 'hiat sententia; damnatae Pythodori memoriae facta erat mentio'; <καταλυθέντες>, δοκοῦντες δὲ δικαίως τότε ἀναλαβεῖν τὴν? Th, *Berl. Phil. Woch.* 1908, 928.

4—5 δῆμου—δῆμον: an Θρασυβούλου—δὲ αὐτὸν τὸν δῆμον? K. 4 π[ο]λιτεία B²⁻⁴, Wilcken, K-W³, K⁴, Th; [ἐξουσί]αν K, K-W^{1,2}, B¹, S¹; [προστασ]ίαν? Y

K et Kontos (H-L). 5 ΔΙΑΥΤΟΝ? δι' αὐτὸν K (an ἐφ' αὐτοῦ? H-L): δι' αὐτοῦ B, Th; idem, seclusis τὸν δῆμον, K-W.

τὴν χώραν ἀνάδαστον ποιοῦσιν] *Pol.* viii (v) 5, 1305 a 2, ὅτε μὲν γάρ, ἵνα χαρίζωνται, ἀδικοῦντες τοὺς γνωρίμους συνιστᾶσιν, ἢ τὰς οὐσίας ἀναδάστους ποιοῦντες ἢ τὰς προσόδους ταῖς λειτουργίαις, ὅτε δὲ διαβάλλοντες, ἢ ἔχουσι δημεύειν τὰ κτήματα τῶν πλουσίων. 7, 1307 a 1 (of the Lacedaemonians about the time of the second Messenian war), θλιβόμενοι γάρ τινες διὰ τὸν πῦλον ἤξιον ἀνάδαστον ποιεῖν τὴν χώραν. 8, 1309 a 14, δεῖ δ' ἐν μὲν ταῖς δημοκρατίαις τῶν εὐπόρων φείδεσθαι, μὴ μόνον τῷ τὰς κτήσεις μὴ ποιεῖν ἀναδάστους, ἀλλὰ μηδὲ τοὺς καρπούς.

§ 4. διελύθησαν] *Xen. Hell.* ii 4, 43, ὅστ' ἐρῳ δὲ χρόνῳ ἀκούσαντες ξένους μισθοῦσθαι τοὺς Ἐλευσίνοι, στρατευσάμενοι πανδημεῖ ἐπ' αὐτοὺς τοὺς μὲν στρατηγούς αὐτῶν εἰς λόγους ἐλθόντας ἀπέκτειναν, τοῖς δὲ ἄλλοις εἰσπένναντες τοὺς φίλους καὶ ἀναγκαίους ἐπεισαν συναλλαγῆναι· καὶ ὁμώσαντες ὅρκους ἢ μὴν μὴ μνησικακῆσειν, ἔτι καὶ νῦν ὁμοῦ τε πολιτεύονται, καὶ τοῖς ὅρκοις ἐμμένει ὁ δῆμος.

ἔτει τρίτῳ—ἐπὶ Ξεναίνετου] B.C. 401/0. The final reconciliation is thus placed later than has generally been inferred from Xenophon's phrase ὅστ' ἐρῳ χρόνῳ (corresponding to ἐν τοῖς ὕστερον καιροῖς of c. 41 § 1). Grote c. 65 end, v 598-9. 'Diod. xiv 32 f relates under the year of Ξεναίνετος (c. 19) events at Athens from the occupation of Phyle to the reconciliation effected by Pausanias and

the permission to migrate to Eleusis. The origin of this confusion is now clear' (Wyse).

XLI. Recapitulation.

§ 1. ἐνεστήσατο] *Probl.* 951 a 28, ἐνεστήσασθαι τὸ πρᾶγμα. Intrans. 5 § 2, *ib. ult.*, 17 § 4, 27 § 2, 37 § 1. The intrans. parts are those generally used in Ar. On the other hand συνιστάναι (συστῆσαι, συστήσασθαι) πῶς, πολιτεία, is found in *Pol.* 1266 a 23, 1284 b 18, 1288 a 40, 1319 b 33, also in *Oecon.* 1343 a 7.

ἐπὶ Πυθοδώρου] B.C. 404/3. In c. 39 § 1 the formal convention for the restoration of the democracy is placed in the archonship of Euclides (403/2). But the return of Thrasylbulus and the other exiles of the democratical party, and the occupation of the Peiraeus, took place about January 403, in the archonship of Pythodorus.

The text implies 'that the subsequent extension of the democracy... was justified by the fact of its having secured its own re-establishment, without the open help of any other nation, and in the face of the opposition of a powerful party at Sparta' (Kenyon). But it is difficult to resist Mr Kenyon's suggestion that the passage is corrupt, and that the position of Thrasylbulus as leader of the restored democracy was recognised in the latter part of this sentence.

δικαίως] ὁρθῶς (l. 28). Cf. Kaibel, 5.

ἀριθμὸν αὐτῇ. πρώτη μὲν γὰρ ἐγένετο μετὰστασις τῶν ἐξ ἀρχῆς, Ἴωνος καὶ τῶν μετ' αὐτοῦ συνοικησάντων· τότε γὰρ πρῶτον εἰς τὰς τέτταρας συνενεμήθησαν φυλὰς καὶ τοὺς φυλοβασιλέας κατέστησαν. δευτέρα δὲ καὶ πρώτη μετὰ ταύτην ἔχουσα πολιτείας τάξιν, ἥ ἐπὶ Θησέως γενομένη, μικρὸν παρεγκλίνουσα τῆς βασιλικῆς. μετὰ δὲ ταύτην ἡ ἐπὶ Δράκοντος, ἐν ᾗ καὶ νόμους ἀνέγραψαν πρῶτον. τρίτη δ' ἡ μετὰ τὴν στάσιν ἡ ἐπὶ Σόλωνος, ἀφ' ἧς ἀρχὴ δημοκρατίας ἐγένετο. τετάρτη δ' ἡ ἐπὶ Πεισιστράτου τυραννίς. πέμπτη δ' ἡ μετὰ (τὴν) τῶν τυράννων κατάλυσιν ἡ Κλεισθένης, δημοτικωτέρα τῆς Σόλωνος. ἕκτη δ' ἡ μετὰ τὰ

6 ΠΡΩΤΗ: πρῶτον B⁴. ΜΕΤΑΤΑCIC sec. Wilcken et K⁴, μετὰστασις K-W³, B³, K⁴, Th; [ἡ] κατάστασις K¹, K-W^{1,2}, B⁴; [κα]τάστασις B^{1,2}, S¹; [τῶν] κατα[τάσεων] H-L. 7 συνοικησάντων Blass coll. frag. 381³, K-W, H-L, K⁴: συνοικισάντων defendebat K² coll. c. 15, 7 et Thuc. i 24, vi 5. 8 ΤΕCΤΑΡΑC. φυλοβασιλέας K-W, H-L, B, K⁴, HN

Th: -εις K¹ (S¹). 9 ΜΕΤΑ ΤΑΥΤΑ ΕΧΟΥCΑΙ (delete i) ΠΟΛΙΤΕΙΑΝ ΤΑΞΙΝ: μετὰ ταῦτα [ἐξ]έχουσα πολιτείας τάξις K¹, —[μετ]έχουσα Jos. Mayor, —ὑπάρχουσα Richards; [παρ]έχουσα aut πολιτείαν τάξις (Rutherford) aut πολιτείας τάξιν (Wyse), νέαν ἔχουσα πολιτείας τάξιν Gertz. μετρίαν τιν' ἔχουσα πολιτείας τάξιν H-L; μετὰ ταῦτα . . ἔχουσα πολιτείας τάξιν K-W^{1,2}; μετὰ ταύτην ἔχουσα τι πολιτείας τάξις K-W³ coll. Pol. 1272 b 9 ἔχει τι πολιτείας ἡ τάξις ἀλλ' οὐ πολιτεία ἐστίν; μετὰ ταύτην ἔχουσα πολιτείας τάξιν K³, B^{1,2}, K⁴, Th; μετὰ ταῦτα <μεταβολὴν> ἔχουσα πολιτείας τάξις B³; μετὰστασιν ἔχουσα π. τ. B⁴. τάξιν <ἤν> Papageorgios. 10 παρεκκλ. Bart. 11—12 μετὰ δὲ—πρῶτον del. Dufour, Wilcken (Th). 14 <τὴν> add. K (edd.).

§ 2. πρώτη goes with τῶν ἐξ ἀρχῆς. μετὰστασις... Ἴωνος] The constitution under Ion (which is, of course, prehistoric) was doubtless described in the early chapters of the treatise. Cf. fragm. 343² = 381³.

συνοικησάντων] Heraclides *init.*, συνοικησαντος δὲ Ἴωνος αὐτοῖς.

εἰς τὰς τέτταρας—φυλὰς] c. 8 § 3. συνενεμήθησαν] cf. 21 § 2, συνένεμε (al. διένεμε).

φυλοβασιλέας] c. 8 § 3; c. 57 *ult.*

δευτέρα... καὶ πρώτη] τῇ μὲν τάξει δευτέρα, πρώτη δὲ πολιτεία οὖσα (Kaibel, 202, who understands with all these eleven items, not μεταβολή, but πολιτεία or κατάστασις πολιτείας).

πολιτείας τάξιν] c. 3 § 1, ἡ τάξις τῆς ἀρχαίας πολιτείας.

μικρὸν παρεγκλίνουσα τῆς βασιλικῆς] The prehistoric 'constitution of Theseus' was treated in an early chapter that is now lost. The lost passage is referred to in Plut. *Thes.* 25, ὅτι δὲ πρῶτος ἀπέκλινε πρὸς τὸν ὄχλον, ὡς Ἀριστοτέλης φησί, καὶ ἀφῆκε τὸ μὲν ἀρκεῖν, εἴκοι μαρτυρεῖν καὶ Ὀμηρος ἐν νεῶν καταλόγῳ μόνους Ἀθηναίους δῆμον προσαγορεύσας. παρεγκλίνειν intr. is found in *Hist. Anim.* 498 a 16, σκέλη μικρὸν εἰς τὸ πλάγιον

παρεγκλίνοντα. ἐγκλίνειν intr. in *Pol.* 1307 a 21, ἐφ' ὁπότερον ἂν ἐγκλίνη ἡ πολιτεία, and 1266 a 7, ἡ τῶν Λακεδαιμονίων πολιτεία μᾶλλον ἐγκλίνειν βούλεται πρὸς τὴν ὀλιγαρχίαν. ἐκκλίνειν intr. in *Pol.* ii 11, 1273 a 5, τὰ μὲν εἰς δῆμον ἐκκλίνει μᾶλλον τὰ δ' εἰς ὀλιγαρχίαν.

ἐν ᾗ καὶ νόμους ἀνέγραψαν πρῶτον] The summary does not strictly correspond to the original account in c. 4. Nothing was there stated on the important fact that under Dracon the laws were first reduced to a written code, though it was partly implied in the words: τοὺς θεσμοὺς ἔθηκεν. On the other hand, the remarkable 'Dracontic constitution,' which has justly aroused considerable suspicion, finds no recognition in the summary. This supports the view that the description of that constitution is an interpolation. Besides, in c. 3 § 4, the Thesmothetae were instituted after 683 B.C., ὅπως ἀναγράψαντες τὰ θέσμα κτλ., whereas here it was under Dracon (621 B.C.) that νόμους ἀνέγραψαν πρῶτον.

Σόλωνος] 5—12. ἀρχὴ δημοκρατίας] 9 § 1. Πεισιστράτου] 14—19. Κλεισθένης] 22. δημοτικωτέρα] 22 *init.* τῆς ἐξ Ἀρείου πάγου βουλῆς] 23.

Μηδικά, τῆς ἐξ Ἀρείου πάγου βουλῆς ἐπιστατούσης. ἐβδόμη δ' ἡ μετὰ ταύτην, ἣν Ἀριστείδης μὲν ὑπέδειξεν, Ἐφιάλτης δ' ἐπετέλεσεν καταλύσας τὴν Ἀρεοπαγίτιν βουλήν. ἐν ἡ πλείστα συνέβη τὴν πόλιν διὰ τοὺς δημαγωγοὺς ἀμαρτάνειν διὰ τὴν τῆς
20 θαλάττης ἀρχήν. ὀγδόη δ' ἡ τῶν τετρακοσίων κατάστασις, καὶ μετὰ ταύτην, ἐνάτη δέ, δημοκρατία πάλιν. δεκάτη δ' ἡ τῶν τριάκοντα καὶ ἡ τῶν δέκα τυραννίς. ἐνδεκάτη δ' ἡ μετὰ τὴν ἀπὸ Φυλῆς καὶ ἐκ Πειραιέως κάθοδον, ἀφ' ἧς διαγεγνήνται μέχρι τῆς νῦν αἰὲ προσεπιλαμβάνουσα τῷ πλήθει τὴν ἐξουσίαν. ἀπάντων

16 ΔΕ ΚΑΙ (K, B¹ coll. vv. 9 et 20—21 : δὲ [[καὶ]] B^{2,3}; δὲ [[καὶ μετὰ ταύτην]] B⁴; δ' ἡ Jos. Mayor, K-W, H-L, Th. 17 ἐπετέλεσε H-L. 18 [Ἀρεοπαγίτιν] B⁴.

19 τὴν πόλιν hinc incipit scriba tertius. διὰ <τε> τοὺς (Papageorgios)—<καὶ> διὰ τὴν H-L. Post ἀμαρτάνειν 'deest fere θαρρήσαν' K-W coll. *Pol.* 1274 a 12

(cf. 27, 6), vel ἐπαρθείσαν Heitland. 20 ΟΥΔΟΗΝΔ—ΚΑΤΑΣΤΑΤΑCΙΝ. δὲ ἡ del. K-W. 20—21 [[καὶ μετὰ ταύτην]] B⁴. 21 δὲ secl. Jos. Mayor (K-W, H-L, B^{2,3}, S⁴), retinent K, B¹, B⁴, Th. ἡ ante δημ. legit Wilcken, 'quod potest verum esse' K⁴. 22 καὶ [[ἡ]] K-W, B⁴. 23 ΠΕΙΡΑΙΩC (H-L): ΤΗC: τοῦ H-L.

24 προσεπιλάμβανον τὸ πλῆθος τῆς ἐξουσίας Kontos; προσεπαυξάνουσα Th, *Berl. Phil. Woch.* 1908, 978; προσεπιβάλλουσα Papageorgios. 'corrupta' K-W^{1,2}; μέχρι τῆς νῦν αἰὲ προσεπιλάμβανον τὸ πλῆθος τῆς ἐξουσίας Kontos.

'Αριστείδης] Aristides is here described as having traced the outline which was completed by his successor Ephialtes. The former admitted the lower classes to a larger share in public life. Though he did not actually throw the archonship open to all the citizens of Athens (as asserted in *Plut. Arist.* 22), he encouraged the rural population to resort to Athens (c. 24 § 1) and thus prompted them to take an interest in political affairs. Ephialtes carried this democratical movement still further by abolishing the supremacy of the Areopagus.

There is no justification for the criticism of Rühl (*Rhein. Mus.* 46, 432) that Aristides is here represented as cooperating with Ephialtes. The absence of the name of Themistocles is, however, worthy of note. As a constitutional reformer he is eclipsed by Aristides. It may even be doubted whether he really has any claim to have acted with Ephialtes in overthrowing the Areopagus, as narrated in c. 25 § 3.

ὑπέδειξεν] with πρῶτος in *Rhet.* iii 2, 1404 b 25; and *Post.* 4, 1448 b 37. Cf. *Hdt.* i 189, *Xen. Oecon.* xi 18. The metaphor is probably derived 'from the tracing of lines underneath by a writing-master, for the pupil to follow or write over,' *Protag.* 326 D (*Cope's Introd.* to *Ar. Rhet.* p. 284).

Ἐφιάλτης] From the tenour of the

earlier part of the work we are prepared to find a prominent place assigned in the summary to Ephialtes, as compared with Pericles. The reforms in the Areopagus due to the latter were of minor importance. But it is singular that so notable a name should find no mention in the present passage. He is here regarded as one of the demagogues whose influence was detrimental to Athens. The slight notice of his policy in 28 § 1 is indeed not unfavourable; but it is certainly far from enthusiastic.

διὰ τὴν τῆς θαλάττης ἀρχήν] *Isocr. de Pace*, 79.

τῶν τετρακοσίων] 29—32. δημοκρατία] 34.

ἡ τῶν τριάκοντα—τυραννίς] more accurately described as an oligarchy in 53 *init.*

τῶν δέκα] 38 § 1. ἀφ' ἧς (καθόδου) διαγεγνήνται μέχρι τῆς νῦν (πολιτείας).

προσεπιλαμβάνουσα τῷ πλήθει τὴν ἐξουσίαν] 'always adding power to the masses.' Schömann, *Ant.* p. 386 E. T.: 'The demagogues found it their interest to extend the activity of the popular assemblies as far as possible, and to establish the principle that the people was, in the most comprehensive sense of the term, lord over everything, and could do what it pleased (*in Naeer.* p. 1375; *Xen. Hell.* i 7, 12). On the other hand,

γὰρ αὐτὸς αὐτὸν πεποιήκεν ὁ δῆμος κύριον, καὶ πάντα διοικεῖται²⁵
ψηφίσμασιν καὶ δικαστηρίοις, ἐν οἷς ὁ δῆμός ἐστιν ὁ κρατῶν. καὶ
γὰρ αἱ τῆς βουλῆς κρίσεις εἰς τὸν δῆμον ἐληλύθασιν. καὶ τοῦτο
δοκοῦσι ποιεῖν ὀρθῶς· εὐδιαφθορώτεροι γὰρ (οἱ) ὀλίγοι τῶν πολλῶν
3 εἰσιν καὶ κέρδει καὶ χάρισιν. μισθοφόρον δ' ἐκκλησίαν τὸ μὲν
πρῶτον ἀπέγνωσαν ποιεῖν· οὐ συλλεγομένων δ' εἰς τὴν ἐκκλησίαν,³⁰
ἀλλὰ πολλὰ σοφισομένων τῶν πρυτάνεων, ὅπως προσιστῆται τὸ
[Col. 21.] πλῆθος πρὸς τὴν ἐπικύρωσιν τῆς χειροτονίας, πρῶτον μὲν
'Αγύρριος ὀβολὸν ἐπόρισε, μετὰ δὲ τοῦτον Ἡρακλείδης ὁ Κλαζο-

26 ψηφίσμασι H-L. 27 ἀνεληλύθασιν Hude. 28 ὀλιγον: ὀλίγοι K, B⁴, Th: <οἱ> ὀλίγοι Gennadios, Kontos, K-W, H-L, B¹⁻³, K⁴. 29 εἰσὶ H-L. δ': δὲ <τῶν> K-W, δὲ B. 31 CO(?)ΦΙΖΟΜΕΝΩΝ Blass, Gomperz, K-W, K³, Th: ψηφισμένων K¹, ψηφισομένων <μόνων> H-L.

TESTIMONIA. XLI 33—34 Hesych. Κλαζομένιος οὗτος· Ἡρακλείδης ὁ Κλαζομένιος (τε καὶ ὁ cod.) ὁ καὶ βασιλεὺς (βαῦς cod., ex hoc loco correx. Houtsma, Blass) καλούμενος.

men of keener insight complained that the State was administered by Psephismata—that is, according to the pleasure at any moment of the sovereign people—rather than according to the laws, and that there was only too often a contradiction between the laws and these Psephismata.' *Pol. vi* (iv) 4, 1292 a 4—37, ἕτερον εἶδος δημοκρατίας τὰλλα μὲν εἶναι ταῦτά, κύριον δ' εἶναι τὸ πλῆθος καὶ μὴ τὸν νόμον. τοῦτο δὲ γίνεται ὅταν τὰ ψηφίσματα κύρια ᾖ ἀλλὰ μὴ ὁ νόμος. συμβαίνει δὲ τοῦτο διὰ τοὺς δημογῶγους κτλ. Dem. *Lept.* § 92.

In an inscription of 333 B.C. (CIG *Sepr.* no. 3499) the Ecclesia enjoins the Council to submit a *προβούλευμα* on a certain subject, and thus assumes to itself the right of initiative, which, under Solon's constitution, belonged to the Council alone (P. Foucart, in *Rev. des études grecques*, 1893, I—7).

πάντα διοικεῖται ψηφίσμασιν] *Pol.* 1292 a 34, ἕτερον ἐστὶ δημοκρατία μία τῶν πολιτειῶν, φανερόν ὡς ἡ τοιαύτη καταστάσις ἐν τῇ ψηφίσμασι πάντα διοικεῖται, οὐδὲ δημοκρατία κυρίως.

εἰς τὸν δῆμον ἐληλύθασιν] In the department of judicature indictments or informations concerning breaches of the law, which could not be dealt with in the ordinary course, were in the first instance brought before the Council. If the offence was too important for the competency of that body, they passed to the popular assembly. The Council could not inflict any fine beyond 500 *drachmae*. Schömann, *Ant.* 394—5 E. T. Cf. 45 and 49 § 3; *Pol.* 1299 ὁ 38 ff. 'Is not the meaning

rather' (asks Mr Macan) 'that cases, in which the Council had once exercised jurisdiction, have been transferred to the *Dikasteria*?' (*Oxf. Mag.* 1893, p. 301).

καὶ τοῦτο κτλ.] This is understood by Fr. Cauer (p. 48 f) as a general eulogy of the fully developed democracy and as inconsistent with the views expressed in the *Politics*. But the eulogy is really limited to one particular point, the transfer of judicial functions from the βουλή to the ἐκκλησία, and both of these bodies are distinctly democratic. The text is in fact in perfect accord with a passage in the *Politics*, iii 15, 1286 a 30, διὰ τοῦτο καὶ κρίνει ἁμεινὸν ὄχλος πολλὰ ἢ εἰς ὅστισιν. ἐτι μᾶλλον ἀδιαφθορόν τὸ πολὺ, καθάπερ ὕδωρ τὸ πλεῖον, ὅτω καὶ τὸ πλῆθος τῶν ὀλίγων ἀδιαφθορώτερον. Cf. O. Crusius, *Philol.* I, p. 175, Bursian's *Jahresbericht*, lxxxi 207.

§ 3. μισθοφόρον κτλ.] The whole § is of the nature of a note.

τὸ μὲν πρῶτον] on the restoration of the democracy.

οὐ συλλεγομένων δ' εἰς τὴν ἐκκλησίαν κτλ.] The six *ληξιαρχοι* and thirty others τοὺς μὴ ἐκκλησιάζοντας ἐξημουν καὶ τοὺς ἐκκλησιάζοντας ἐξήταον, καὶ σχοινίον μιλτώσαντες διὰ τῶν τοξοτῶν συνήλανον τοὺς ἐκ τῆς ἀγορᾶς εἰς τὴν ἐκκλησίαν, Pollux, viii 104.

'Αγύρριος] a statesman belonging to the deme of Collytus, prominent as a financier in the early part of the fourth century. In 400 B.C. he had a dispute with Andocides about the lease of a tax (*Andoc. De Myst.* 133, with Marchant's note).

μένιος ὁ βασιλεὺς ἐπικαλούμενος διώβολον, πάλιν δ' Ἀγύρριος τριώβολον.

42. ἔχει δ' ἡ νῦν κατάστασις τῆς πολιτείας τόνδε τὸν τρόπον. μετέχουσιν μὲν τῆς πολιτείας οἱ ἐξ ἀμφοτέρων γεγονότες ἀστῶν, ἐγγράφονται δ' εἰς τοὺς δημότας ὀκτωκαίδεκα ἔτη γεγο-

XLII 2 μετέχουσι H-L.

3 ἐνγραφ.

TESTIMONIA. XLII 3—4 *Schol. Arist. *Vesp.* 578 παίδων τοίνυν δοκιμαζομένων πρὸς τὸ ἔθος. Ἄρ. δὲ φησιν ὅτι ψήφω οἱ ἐγγραφόμενοι δοκιμάζονται, μὴ νεώτεροι (οἱ νεώτεροι μὴ codd., correx. K-W) ἢ ἑτῶν εἰεν (Frag. 427², 467³). Ἰσως δ' ἂν περὶ τῶν μὴ κρινόμενων παίδων εἰς τοὺς γυμνικοὺς ἀγῶνας λέγει (sc. ὁ Ἀριστοφάνης): οὐχ ὡς ἐν δικάστηρίῳ κρινόμενων ἀλλ' ὑπὸ τῶν πρεσβυτέρων. Cf. Wilamowitz, i 190 n. 6.

Schol. on Arist. *Eccl.* (B.C. 392) 102—5 ('Ἀγύρριος...πράττει τὰ μέγιστ' ἐν τῇ πόλει): ὁ Ἄ. στρατηγὸς θηλυδριώδης, ἀρξας ἐν Λέσβῳ. καὶ τὸν μισθὸν δὲ τῶν ποιητῶν συνέτεμε (cf. Schol. on *Ran.* 367 and *Plat. Com. frag.* 133 Kock) καὶ πρῶτος ἐκκλησιαστικὸν δέδωκε. In *Eccl.* 300—310 the poet refers to the time when only one obol was allowed instead of three: ἥνικ' ἔδει λαβεῖν ἐλθόντ' ὀβολὸν μόνον, whereas now τριώβολον ζητοῦσι λαβεῖν, *ib.* 380, 392, *Plut.* (ed. 2, B.C. 389) 329 and 171 with the Schol. where, however, the μισθὸς ἐκκλησιαστικὸς is confounded with the μ. δικαστικός. The text shews that the Schol. on *Eccl.* 102 was right in making Agyrrhius the originator of the fee. Boeckh (ii xiv p. 316 Lamb) inferred from the mention of Myronides in *Eccl.* 305 that the fee was introduced some time after the beginning of the influence of Pericles. He was further led to ascribe its origin to one Callistratus, *Append. Vatic. Proverb.* iii, ὀβολὸν εὔρε Παρνύτης. Καλλίστρατος Ἀθήνησι πολιτευσάμενος, ἐπικαλούμενος δὲ Παρνύτης, μισθὸν ἔταξε τοῖς δικασταῖς καὶ τοῖς ἐκκλησιασταῖς. Possibly Callicrates, who added an obol to the διώβολον of the θεωρικόν, is really meant (28 § 3). The text also proves that for a short time the fee for the public assembly was two obols, though this was denied by Boeckh, *l. c.*

Agyrrhius also restored the θεωρικόν (Philochorus ap. Harpocr. s.v.). On the death of Thrasybulus (early in 389) he was elected στρατηγός (Xen. *Hell.* iv 8, 31; Diod. xiv 99). *Plat. Com. frag.* 185 Kock, λαβοῦ λαβοῦ τῆς χειρὸς ὡς τάχιστα μου· μέλλω στρατηγὸν χειροτονεῖν Ἀγύρριον. It was probably after 387 that he was long in prison as a debtor to the State (*Dem.* 24 § 134).

Ἡρακλείδης ὁ Κλαζομένιος] mentioned in *Plat. Ion.* 541 D (with Phanosthenes

of Andros), οὗς ἦδε ἡ πόλις ξένους ὄντας, ἐνδεξαμένους ὅτι ἀξιοὶ λόγου εἰσὶ, καὶ εἰς στρατηγίας καὶ εἰς τὰς ἄλλας ἀρχὰς ἄγει. Favorinus ap. Athen. 506 A; Aelian, *Var. Hist.* xiv 5. The name βασιλεὺς is perhaps due to his belonging to some royal family in Asia Minor (cf. Strabo, p. 632; *CIG* 2881, 2069, 2157, 2189). Peisistratus was called βασιλεὺς in the *Dēmos* of Eupolis (frag. 123 p. 291 Kock). O. Crusius in *Philol.* 1, p. 177. Heraclides is identified by Köhler (*Hermes*, xxvii 68 ff) with the person of that name mentioned in an inscr. in *Bull. Corr. Hell.* xii (1888) 163 f. Cf. Wilamowitz, i 188 n. 4; 294 n. 11.

Part II, c. XLII—LXIII. *The Existing Constitution.*

XLII § 1. *Enrolment on the list of citizens.*

§ 1. ἡ νῦν κατάστασις τῆς πολιτείας] *Plat. Leg.* 832 D, ἡ τοιαύτη κατάστασις πολιτείας.

μετέχουσιν τῆς πολιτείας] *Pol.* 1268 a 24, 27; 1275 b 31; 1290 a 4.

ἐξ ἀμφοτέρων—ἀστῶν] *Pol.* 1278 a 34, τέλος δὲ μόνον τοὺς ἐξ ἀμφοῖν ἀστῶν πολίτας ποιοῦσιν. 1275 b 21, ὀρίζονται δὲ πρὸς τὴν χρῆσιν πολιτὴν τὸν ἐξ ἀμφοτέρων πολιτῶν καὶ μὴ θατέρου μόνον, οἷον πατρός ἢ μητρός. See note on 26 § 4.

ἐγγράφονται] *Pol.* iii 1, 1275 a 14, παῖδας τοὺς μήπω δι' ἡλικίαν ἐγγεγραμμένους. *Dem. Eubul.* 57 § 61, ἥνικ' ἐνεγράφην ἐγὼ καὶ ὁμόσαντες οἱ δημόται δικαίως πάντες περὶ ἐμοῦ τὴν ψῆφον ἔφερον, οὔτε κατηγορήσεν οὐτ' ἐναντίαν τὴν ψῆφον ἤνεγκεν. *Isaeus* 7 § 28, ὁμόσαντες καθ' ἱερῶν ἐνεγράψαν με (sc. εἰς τὸ ληξιαρχικὸν γραμματεῖον). *Lycurg. Leocr.* 76, ἐπειδὴν εἰς τὸ ληξιαρχικὸν γραμματεῖον ἐγγραφῶσι καὶ ἐφηβοὶ γένωνται. The earliest ephebic inscr. (B.C. 334—3) mentions οἱ ἐφηβοὶ οἱ ἐπὶ τοῦ Κτησικλέους ἀρχοντος

νοτες. ὅταν δ' ἐγγράφονται, διαψηφίζονται περὶ αὐτῶν ὁμόσαντες οἱ δημόται, πρῶτον μὲν εἰ δοκοῦσι γεγόνεαι τὴν ἡλικίαν τὴν ἐκ 5 τοῦ νόμου, κὰν μὴ δόξωσι, ἀπέρχονται πάλιν εἰς παῖδας, δεύτερον δ' εἰ ἐλεύθερός ἐστι καὶ γέγονε κατὰ τοὺς νόμους. ἔπειτ' ἂν μὲν ἀποψηφίσονται μὴ εἶναι ἐλεύθερον, ὁ μὲν ἐφήσιν εἰς τὸ δικαστήριον, οἱ δὲ δημόται κατηγοροὺς αἰροῦνται πέντε ἄνδρας ἐξ αὐτῶν,

4 ΔΕΓΡΑΦ: δ' ἐγγράφ. Wyse, Blass (edd.). 6 δόξωσιν H-L. 7 γέγονεν B⁴. εἰ μὲν H-L. μὲν secl. Papageorgios (B²⁻⁴ coll. 48 § 5). 8 ΕΠΙΨΗΦ (K¹): ἀποψηφ. Wyse, Blass (edd.); cf. Phot. l.c.

TEST. 8 Phot. (et Etym. M.) ἔφεσις: ... ἐγένετο δὲ Ἀθήνησιν ἐπὶ τῶν ἐν τοῖς δήμοις ἀποψηφισθέντων, ἐφείσθαι γὰρ αὐτοῖς εἰς δικαστήριον περὶ τῆς πολιτείας· καὶ εἰ μὲν ἄλλωσαν, ἐπωλοῦντο ὡς ξένοι· εἰ δὲ μή, ἐπανάησαν εἰς τοὺς ἐξ ὧν ἀπεψηφίσθησαν δήμους.

ἐγγραφέντες. By this registration the youthful citizen entered on the duties of civil life at the same time as he was enrolled on the list of *erhebi*. This was the only list of *erhebi* kept by the demes, and such a phrase as ἐγγράφεσθαι εἰς ἐφήβους (Pseudo-Plat. *Acioch.* 366 E) is an inaccurate equivalent for ἐγγ. εἰς τοὺς δημότας (P. Girard, in Daremberg and Saglio, iii 624).

ὀκτωκαίδεκα ἔτη] Schol. Aeschin. c. Ctes. 122, ἀπὸ ὀκτωκαίδεκα ἐτῶν ἐνεγράφοτο εἰς τὸ ληξιαρχικόν, and 1 § 19. ἐπὶ διετές ἡβῆσαι (Aeschin. l. c.) denoted the close of the two years intervening between the ages of 16 and 18 (A. Schäfer, *Dem.* iii 2, 19—38; Lipsius in *N. Jahrb. f. Philol.*, no. 117, p. 299 ff.; Thumser, *Gr. Ant.* 458 f).

In Aristoph. *Vesp.* 578 it is regarded as a privilege of the *δικασταί* to take part in ascertaining the physical maturity of Athenian youths on the occasion of the *δοκιμασία*. In the present passage the preliminary enrolling belongs to the *δημόται*, while the subsequent *δοκιμασία* is now for the first time assigned to the *βουλῇ*, to which it was perhaps transferred after the time of Aristophanes. According to the text, the *δικασταί* are only concerned in the event of an appeal on the question whether the person enrolled was of citizen birth or not. (Cf. Meier and Schömann, *Att. Process.* p. 253-4 Lipsius. The doubt there suggested as to the accuracy of the Schol. on *Vesp.* 578 is now withdrawn by Lipsius, in the *Verhandlungen der k. Sächsischen Gesellschaft der Wissenschaften*, Leipzig, 1891, p. 63.) Possibly, in the event of a dispute on the question of age, the matter was similarly referred to a court, but this is not stated in the text.

διαψηφίζονται] The ordinary διαψη-

φισις here described might be followed by an appeal to a *δικαστήριον*. The procedure was the same as in the special διαψηφίσις described in Dem. 57 § 60, ἔπεισε διαψηφίσασθαι τοὺς Ἀλιμουσίους περὶ αὐτῶν καὶ κατηγορῶν δέκα τῶν δημοτῶν ἐξέβαλεν, οὓς ἀπαντας πλὴν ἑνὸς κατέδεξάτο τὸ δικαστήριον.

ἐλεύθερος] here means more than 'of free birth'; it is equivalent to 'of citizen birth.' Cf. *Pol.* 1291 b 26, τὸ μὴ ἐξ ἀμφοτέρων πολιτῶν ἐλεύθερον, and 1290 b, where οἱ ἐλεύθεροι are explained to be οἱ διαφέροντες κατ' εὐγένειαν (Newman, i 248 n). If ἐλεύθερος had here meant 'of free birth,' the text would have been incomplete. The sons of Pericles and Aspasia were of free birth, they were not *slaves*, but they could only become citizens by a special grant. So, in the fourth century, the offspring of an Athenian citizen and a *free* foreign woman only entered the deme by fraud (Wyse).

ἀποψηφίσονται] used absolutely in Dem. 57 §§ 11, 56, 58, 59, 62; followed by μὴ in *F. L.* 174, ἀπεψηφίσαντο μὴ πέμπειν. ἐπιψηφίσθαι is found c. acc. in Dion. H., *Ant.* vi 71, and Diod. xix 61; but these passages do not justify the retention of ἐπιψηφίσονται.

ἐφήσιν κτλ.] Dem. 57 § 6, ἀξιῶ... μὴ δέπω τὴν τῶν δημοτῶν ἀποψηφισιν ποιῆσθαι τεκμήριον ὑμᾶς, ὡς ἄρ' οὐχὶ προσήκει μοι τῆς πόλεως. εἰ γὰρ ἐνομίζετε τὰ δίκαια δυνῆσθαι τοὺς δημότας διακρίναι, οὐκ ἂν ἐδώκατε τὴν εἰς ὑμᾶς ἔφεσιν. Cf. *Etym. M.* and Photius s. v. ἔφεσις, quoted in *Testim.*

πέντε ἄνδρας] We find a similar procedure in the decree of the φράτρες recorded in the Decelean inscr., CIA ii 2, p. 534-6, no. 841 b, ll. 30-34, εἰ μὲν δέ τις βούληται ἐφείναι εἰς Δημοτιωνίδας, ὧν ἂν ἀποψηφίσωνται, ἐξείναι αὐτῷ, ἐλίσσθαι δὲ ἐπ' αὐτοῖς συνηγούρους τὸν Δεκελεικῶν

10 *κἂν μὲν μὴ δόξῃ δικαίως ἐγγράφεσθαι, πωλεῖ τούτου ἢ πόλις·*
ἐὰν δὲ νικήσῃ, τοῖς δημόταις ἐπάναγκες ἐγγράφειν. μετὰ δὲ 2
ταῦτα δοκιμάζει τοὺς ἐγγραφέντας ἢ βουλή, κἂν τις δόξῃ νεώτε-
ρος ὀκτωκαίδεκ' ἐτῶν εἶναι, ζημιοῖ τοὺς δημότας τοὺς ἐγγράφαν-
τας. ἐπὶ δὲ δοκιμασθῶσιν οἱ ἔφηβοι, συλλεγέντες οἱ πατέρες
 15 *αὐτῶν κατὰ φυλάς, ὁμόσαντες αἰροῦνται τρεῖς ἐκ τῶν φυλετῶν τῶν*
ὑπὲρ τετταράκοντα ἔτη γεγονότων, οὓς ἂν ἡγῶνται βελτίστους
εἶναι καὶ ἐπιτηδειοτάτους ἐπιμελεῖσθαι τῶν ἐφήβων, ἐκ δὲ τούτων
ὁ δῆμος ἓνα τῆς φυλῆς ἐκάστης χειροτονεῖ σωφρονιστὴν, καὶ

N

11 Versus in fine ΕΝΓΡΑΦΕΙ ἐγγράφειν (sc. ἐπάναγκες ἐστὺν αὐτὸν ἐγγράφειν) recte

ΔΙ

van Leeuwen (H-L, B, K-W³, K⁴, Th): ΕΝΓΡΑΦΕΙ ἐγγράφεται K¹, K-W^{1,2}; constructio quidem utraque recte se habet; ἐπάναγκες ἐγγράφειν defendunt c. 29, 21, *Pol.* 1266 a 10, 17, 18 et 1301 b 23; ἐπάναγκες ἐγγράφεται *Pol.* 1266 a 15; sed manus tertia nunquam aut ΤΑΙ contrahit aut ΔΙ supra verbi finem scribit, N autem septies eodem in

loco ponit, c. 41, 30 ἐκκλησία, c. 42, 34 λαμβανουσι, c. 43, 4 χειροτονουσι, 7 πρυτανεῦει,

15 βουλή, 17 χειροτονεῖ, 29 κελευουσι; quorum exemplorum sex in fine versus inventa sunt. 13 ὀκτωκαίδεκ' K-W, B, K⁴, Th: -δεκα K¹, H-L. 14 ΕΠΑΝ: ἐπειδὴν H-L. 15 κατὰ Kontos (edd.): [εἰς] τὰς olim K.

TESTIMONIA. 18—25 Bekk. *Anecd.* 301 (infra exscriptum).

οἶκον πέντε ἄνδρας ὑπὲρ τριάκοντα ἔτη γεγονότας. Cf. *Class. Rev.* v 221 a.

πωλεῖ] Dionys. on Isaeus, 16 p. 617, ἐγρᾶφῃ δὴ τις ὑπὸ τῶν Ἀθηναίων νόμος· ἐξέτασιν γενέσθαι τῶν πολιτῶν κατὰ δήμους, τὸν δὲ ἀποψηφισθέντα ὑπὸ τῶν δημοτῶν τῆς πολιτείας μὴ μετέχειν, τοῖς δὲ ἀδικῶς ἀποψηφισθεῖσιν ἔφεσιν εἰς τὸ δικαστήριον εἶναι, προσκαλεσαμένους τοὺς δημότας, καὶ ἐὰν τὸ δεύτερον ἐξελεγχθῶσι, πεπράσθαι καὶ τὰ χρήματα εἶναι δημόσια (cf. Wyse's *Isaeus*, p. 714 f). Bekker, *Anecd.* (and Suidas) s. v. ἀποψηφισθέντα· εἰ τις ξένος ἔδοξεν εἶναι καὶ οὐ πολίτης, τοῦτον ἐν ταῖς διαψηφίσεσι τῶν δήμων ἀπεψηφίζοντο οἱ δημόται, καὶ ἐλέγετο ἀπεψηφισμένος. εἰτα εἰσήγετο εἰς τὸ δικαστήριον καὶ ἐκρίνετο ξενίας, καὶ εἰ μὲν ἔδλω, ἐπιπράσκετο ὡς ξένος· εἰ δὲ ἐκράτει, ἀνελαμβάνετο εἰς τὴν πολιτείαν. οὕτω Δημοσθένης (*de Cor.* 132). Cf. Meier and Schömann, p. 440 Lips., n. 705.

§§ 2—5. On the military training of the *Ephebi*. On the *Ephebi*, see Dittenberger, *De Ephebis Atticis*, 1863; Dumont, *Essai sur l'Éphebée Attique*, 1875—6; Grasberger, *Erziehung und Unterricht im Klass. Alterthum*, iii, 1881. Also Capes, *University Life in Ancient Athens*, 1877; Wayte on *Ephebus* in Smith, *Dict. Ant.*; P. Girard, *l'Éducation athénienne*, 1889,

pp. 271—327; and (since the discovery of this treatise) the same scholar's article in Daremberg and Saglio, 1891, iii 621—636, P. Østbye, *Die Schrift vom Staat der Athener und die attische Ephebie*, Christiania, 1893, and Wilamowitz, i 189—194.

§ 2. δοκιμάζει] This δοκιμασία (like that of adopted sons) probably took place at the time of the ἀρχαιεστία (Isaeus 7 § 28; Dem. c. *Leoch.* 44 § 39) at the beginning of the official year (Lys. 21 § 1). Cf. Thumser, *Gr. Ant.* p. 458 n. 7.

ὑπὲρ τετταράκοντα ἔτη] Similarly any χορηγός who had boys under his superintendence had to have attained the age of 40 (56 § 3).

χειροτονεῖ] one of the few exceptions to the general rule by which appointments at Athens were made by lot. Cf. 43 § 1 and Headlam, *On the Lot*, p. 104. σωφρονιστὴν] [Plat.] *Axiach.* 367 A, πᾶς ὁ τοῦ μειρακίσκου χρόνος (v. l. πόνος) ἐστὶν ὑπὸ σωφρονιστάς. Deinarchus, *adv. Philocl.* 15, ὁ μὲν δῆμος ἅπας οὐτ' ἀσφαλὲς οὐτε δίκαιον νομίζων εἶναι παρακαταθέσθαι τοῖς ἑαυτοῦ παῖδας, ἀπεχειροτόνησεν αὐτὸν ἀπὸ τῆς τῶν ἐφήβων ἐπιμελείας. Philocles, the στρατηγός here referred to, was a σωφρονιστής, not a κοσμητής (Gilbert, i 297; Dumont, *Essai sur l'Éphebée*

3 κοσμητήν ἐκ τῶν ἄλλων Ἀθηναίων ἐπὶ πάντας. συλλαβόντες δ' οὗτοι τοὺς ἐφήβους, πρῶτον μὲν τὰ ἱερά περιήλθον, εἴτ' εἰς 20

19 κοσμητήν Paton (edd.): [ἐπι]ελητήν K¹. ΠΑΝΤΑ vel ΠΑΝΤΑΣ ante CΥΛΛ: πάντα. συλλ. K¹; πάντας. συλλ. K-W, B, K⁴, Th; πάντας. παραλ. H-L, cf. 49 § 2.

Attique, 1876, p. 169 f). In Bekker *Anecd.* 301 the σωφρονισταί are defined as ἄρχοντες τινες χειροτονητοί, δέκα τὸν ἀριθμὸν, ἐκάστης φυλῆς εἰς. ἔπεμελόντο δὲ τῆς σωφροσύνης τῶν ἐφήβων, μισθὸν παρὰ τῆς πώλεως λαμβάνοντες ἕκαστος καθ' ἡμέραν δραχμὴν (similarly in Photius and Etym. M. s. v.).

They are mentioned in the earliest ephebic inscr. now extant, B.C. 334-3 (Bull. Corr. Hell. xiii 253, τῷ σωφρο[ν]ιστῇ] μὲν πειθ[αρχοῦ]σι τῷ χειροτονηθέντι ὑπὸ τοῦ δήμου; in B.C. 333-331 (CIA iv (2) p. 262, Michel no. 1033, ... στεφανώθεις ὑπὸ τῶν ἐφήβων καὶ τῶν σωφρονιστῶν καὶ τῶν κοσμητῶν); also in B.C. 320/19 (CIA ii 581); and in B.C. 305/4. This last inscr., as restored, includes the words: [τοῦ κοσμητοῦ καὶ τῶν σωφρο[νιστῶν καὶ τῶν δι]δασκάλων. The κοσμητής also appears to be named near the beginning: [ἐπειδὴ οἱ ἐφηβοὶ ... ἐπι]μελόνται ἐ[... καὶ ... φιλοτ]ιμοῦν[ται ...] ιτωσι εὐτάκτως ... τε κοσμη[τ....] ἄλλα τὰ περὶ τῆς ... τοῖς διδ[α]σκάλοις κτλ. In the same inscr. the ἐφηβοὶ are described as ἐγγραφέντες (Köhler, *Mittheilungen*, 1879, iv 324-7). The latest inscr. belongs to B.C. 303/2, ... σωφρονιστῆς ὑπὸ τοῦ δήμου χειροτονηθεὶς [τῶν] ἐφήβων τῶν ἐγγραφέντων [τῆς] Πανδιονίδος φυλῆς ἐπὶ Λεωστράτου ἀρχοντος (B.C. 303) καλῶς καὶ σωφρόνως καὶ εὐτάκτως ἐπιμελεῖται αὐτῶν καὶ ἀποφ[αίν]ουσιν αὐτὸν εἰς τὴν φυλὴν [οἱ π]ατέρες τῶν ἐφήβων ἐπιμεμ[ε]λῆσθαι κατὰ τοὺς νόμους τῶν ἐφήβων κτλ. (Bull. Corr. Hell. 1888, xii 149). A relief published in *Rev. Arch.* 1876, ii 185, copied in Daremberg and Saglio, iii 628, represents three σωφρονισταί in their robes holding their wands of office in the presence of a divinity who cannot be identified. The office was apparently suppressed early in the third century B.C. to be restored in imperial times. See Dittenberger, *De Ephebis Atticis*, pp. 29, 44; Dumont, *Sur l'Éphebée*, p. 200; Smith, *Dict. Ant.* i 998 δ; Gilbert, i 348²; esp. Girard in Daremberg and Saglio, iii 626. κοσμητήν] Erotianus, *Lex. Hipp.* s. v. κόσμος: κοσμηταὶ οἱ τῶν ἐφήβων εὐταξίας προνοοῦντες. The word is found in [Plat.] *Atioch.* 363 E (as quoted by Stobaeus), ἐπειδὴ δ' εἰς τοὺς ἐφήβους ἐγγραφῇ, κοσμητῆς καὶ φόβος χεῖρων, and in a general sense in Plat. *Leg.* 372 A. The usual formula for the election of this officer is χειροτονή-

θεις κοσμητῆς ἐπὶ τοὺς ἐφήβους εἰς τὸν ἐπὶ (τοῦ δέινος) ἀρχοντος ἐνιαυτόν, CIA ii 465, 467, 469: in 471 l. 56 the people κοσμη[τ]ήν καθίστασ[ιν ἐκ] τῶν ἀρίστα βε[β]ιωκότων. Hardly any of the inscriptions in which this officer is mentioned are earlier than the second century. The earliest belongs to B.C. 305/4 (quoted in last n); the next to about B.C. 282 (CIA ii 316, 10=Dittenberger, *Inscr.* no. 346). It is suggested by Dittenberger (*De Ephebis*, p. 31) that the office was created soon after the time of Alexander. The inscr. of B.C. 305 (already quoted) shews that the κοσμητής and the σωφρονισταί existed together. This is confirmed by the text. The κοσμητής is also mentioned in CIA ii 316 (282/1 B.C.). Cf. Dumont, *Éphebée Attique*, p. 166 ff; Gilbert, i 348, 351²; and Girard in Daremberg and Saglio, iii 626-7.

In literature, one of the earliest passages on the κοσμητής is in Teles (fl. end of 3rd cent.), ap. Stob. 98, 72, ἐφηβος γέγονεν· ἐμπαιὼν τὸν κοσμητὴν φοβεῖται, τὸν παιδοτρίβην, τὸν ὀπλομάχον, τὸν γυμνασιάρχον, ὑπὸ πάντων τούτων μαστιγούται, παρατηρεῖται, τραχηλίζεται. ἐξ ἐφήβων ἐστὶ καὶ ἡδὴ εἰκὼς ἐτῶν· ἐτι φοβεῖται καὶ παρατηρεῖ καὶ ταξίαρχον καὶ στρατηγόν.

A passage in Deinarchus, 3 § 15, καὶ ὁ μὲν δῆμος ἀπεχειροτόνησεν αὐτὸν ἀπὸ τῆς τῶν ἐφήβων ἐπιμελείας, led Boeckh to suppose that some of the officials in charge of the ἐφηβοὶ were known as ἐπιμεληταί. The above passage refers to Philocles, who was στρατηγὸς ἐπὶ Μουνιχίαν (Wilamowitz, i 193 n. 11). See also the last note on p. 162.

ἐπὶ πάντας] For ἐπὶ, of persons set over others, cf. Xen. *Cyr.* iv 5, 58, ἐπὶ τοὺς πεζοὺς καθίσταται ἀρχοντα, and *Hell.* iii 4, 20. In this sense it is more common *c. gen.* or *dat.*

§ 3. τὰ ἱερά περιήλθον] It was probably at this stage that the ἐφηβοὶ took the oath in the cave of Aglauros (Dem. *F. L.* 303; Lycurgus, *Leocr.* 76; Stobaeus, *Flor.* 43, 49; Pollux viii 105; another clause is quoted in Plut. *Alc.* 15). Cobet, *N. L.* 223, regards the formula in Stobaeus and Pollux as a figment of the grammarians; but it can hardly be doubted that some such oath was taken, although it is not mentioned in the text.

Πειραιέα πορεύονται, καὶ φρουροῦσιν οἱ μὲν τὴν Μουνιχίαν, οἱ δὲ τὴν Ἀκτὴν. χειροτονεῖ δὲ καὶ παιδοτρίβας αὐτοῖς δύο, καὶ διδασκάλους, οἵτινες ὅπλομαχεῖν καὶ τοξεύειν καὶ ἀκοντίζειν
24 καὶ καταπάλτην ἀφιέναι διδάξουσιν. δίδωσι δὲ καὶ εἰς τροφήν

21 Πειραιᾷ H-L.

ΜΟΥΝΥΧΙΑΝ. Cf. c. 19, 5.

23 [οἱ]τες K, H-L, B, K-W³:

ΑΠΕΛΤΗΝ

ἡ[έτ]η[α]ρας <οἱ> K-W^{1,2}.

24 ΚΑΤΗΝ καταπέλτην (K¹, K-W²): -πάλτην K-W^{1,3}, H-L, K³, B, Th, cf. Meisterhans, p. 14³ (καταπαλτῶν annis A.C. 330—323). διδάξουσιν Rutherford (H-L, K-W³, Kaibel 204): ΔΙΔΑΣΚΟΥCIN K, B, K-W^{1,2}, s¹, Th.

(Cf. Schömann, *Anl.* p. 359 E. T.; Gilbert, i 348 n. 1.) The taking of the oath is exhibited on a vase in the Hermitage Museum, which shews us an ἐφηβος, armed with shield and spear, holding his right hand over an altar; the oath is being administered by an aged man (probably representing the βουλή) beyond it: behind the ἐφηβος we have a Νίκη holding a helmet (Daremberg and Saglio, iii 624). One of the temples visited was probably that of Nemesis at Brauron (Paus. i 33, 2).

For the aor. περιήλθον we should have expected the present περιέρχονται.

Μουνιχίαν] 19 § 2. Even in Roman times, B.C. 100, the ἐφεβὶ περιέπλευσαν ...εἰς Μουνιχίαν (CIA ii 467, 22).

Ἀκτὴν] the name given to the southern peninsula of the Peiraeus, the highest point of which is about 180 feet above the sea. Harpocr. s. v. ἐπιβαλτιτιδῶς τις μοῖρα τῆς Ἀττικῆς. Lycurg. *Leocr.* §§ 17, 55; Diod. xx 45; *inf.* 61 § 1. Wachsmuth, *Stadt Athen*, ii 46.

παιδοτρίβας] officials employed to train the ἐφεβὶ in gymnastic exercises. In B.C. 305/4 their number was reduced to one (Köhler, *Mittheilungen*, iv 327, cf. Teles ap. Stob. *Flor.* 98, 72). In the inscriptions this officer generally takes precedence over the other instructors. Dumont, pp. 177—185; Daremberg and Saglio, iii 627 b.

διδασκάλους] Down to about B.C. 136 this term is regularly applied to the instructors of the ἐφεβὶ, including the παιδοτρίβης, the ὅπλομαχος and the rest (CIA ii 341, 465, 467, 469): after that date they are usually called παιδευταί. Dumont, p. 176; Daremberg and Saglio, iii 627; Grasberger, iii 167.

The four following verbs describe the functions of the several instructors. The corresponding official titles have hitherto been known to us from the ephobic inscriptions of the 3rd century. The literary evidence of the text is earlier than the

earliest inscriptions mentioning these instructors.

ὅπλομαχέιν] Xen. *Anab.* ii 1, 7; Plat. *Gorg.* 456 E, τοὺς παιδοτρίβας καὶ τοὺς ἐν ὅπλοις διδάσκοντας μάχεσθαι, *Euthyd.* 271 D, *Laches* 179 E, 182 B, *Leg.* 804 D, 813 D, 833 E; Teles ap. Stob. *Flor.* 98, 72; Theophr. *περὶ μικροφιλισμίας* (with Jebb's note on p. 65). In the ephobic inscriptions the ὅπλομαχος, or 'drill-serjeant,' ranks next to the κοσμητής and the παιδοτρίβης (Dumont, pp. 185—9). CIA ii 467 (= Ditt. no. 347) l. 52, B.C. 100, ἐπαινέσαι δὲ καὶ τοὺς διδασκάλους, τὸν τε παιδοτρίβην—καὶ τὸν ὅπλομαχον—καὶ τὸν ἀκοντιστήν—καὶ τὸν ἀφέτην. In an inscr. of Teos, the ὅπλομαχος precedes τὸν διδάξοντα τοξεύειν καὶ ἀκοντίζειν and receives a stipend of 300 dr., as against 250 (Ditt. no. 349, 22—27). In the Attic inscriptions the usual order of precedence is ὅπλομαχος, ἀκοντιστής, τοξότης, καταπαλταφέτης, and after these the γραμματεὺς and ὑπηρέτης (CIA ii 316, 465, 467, 469—471, 482). The drill was held in the Lyceum (Grasberger, iii 139).

τοξεύειν] On the τοξότης, see Dumont, p. 152; Daremberg and Saglio, iii 628. He was not necessarily an Athenian (CIA ii 316, ll. 29, 72). Cf. Plat. *Leg.* 813 D.

ἀκοντίζειν] On the ἀκοντιστής, see Dumont, p. 190; Daremberg and Saglio, *l.c.* The same person is repeatedly mentioned in the inscriptions as holding this office for several years (CIA ii 465, 471).

καταπάλτην ἀφιέναι] *Eth.* iii 2, 17, p. 1111 a 11, ὁ δὲ πράττει ἀγνοήσκειν ἂν τις, οἷον...δεῖξαι βουλόμενος ἀφιέναι, ὡς ὁ τὸν καταπέλτην. The instructor in charge of this department was called the ἀφέτης or the καταπαλταφέτης (*le maître de balistique*). The former title is found in B.C. 100; the latter in B.C. 282, CIA ii 316 (= Ditt. 346), 28, ἐπαινέσαι δὲ καὶ τὸν παιδοτρίβην—καὶ τὸν ἀκοντιστήν—[καὶ τὸν καταπ]αλ[τα]φέτην—καὶ τὸν γραμματέα—καὶ τὸν τοξότην (mentioned last in this case because he was not an Athenian, but

τοῖς μὲν σωφρονισταῖς δραχμὴν μίαν ἐκάστω, τοῖς δ' ἐφήβοις 25
 τέτταρας ὀβολοὺς ἐκάστω· τὰ δὲ τῶν φυλετῶν τῶν αὐτοῦ λαμ-
 βάνων, ὁ σωφρονιστὴς ἕκαστος ἀγοράζει τὰ ἐπιτήδεια πᾶσιν εἰς τὸ
 κοινὸν (συσσιτοῦσι γὰρ κατὰ φυλάς), καὶ τῶν ἄλλων ἐπιμελεῖται
 4 πάντων. καὶ τὸν μὲν πρῶτον ἐνιαυτὸν οὕτως διάγουσι· τὸν δ'
 ὕστερον, ἐκκλησίας ἐν τῷ θεάτρῳ γενομένης, ἀποδειξάμενοι τῷ 30

25 δραχμὴν μίαν per compendium scriptum <δ>.

26 παρὰ δὲ τῶν Kontos.

28 συσσιτοῦσιν B.

29 οὕτω H-L.

29—30 ΛΥΣΤΕΡΟΝ; δ' ὕστερον K, H-L, B:

ΓΓ

δεύτερον K-W, coll. Harpocr. τὸν δεύτερον ἐνιαυτὸν.

30 ΓΕΝ? γενομένης Hude,

Blass (edd.). ΑΠΟΔΕΙΞ. K, K-W, B, Th; ἐπιδειξ. H-L.

TEST. § 4 *Harp. περίπολος: 'Ἀρ. ἐν Ἀθ. πολ. περὶ τῶν ἐφήβων λέγων φησὶν οὕτως· τὸν δεύτερον ἐνιαυτὸν ἐκκλησίας ἐν τῷ θεάτρῳ γενομένης (γιν. Epit. et G) ἀποδειξάμενοι (ἀποδειξάμενοι Dittenberger) τῷ δήμῳ περὶ τὰς τάξεις καὶ λαβόντες ἀσπίδα καὶ δόρυ παρὰ τοῦ δήμου περιπολοῦσι τὴν χώραν καὶ διατρίβουσιν ἐν τοῖς φυλακτηρίοις. παρατηρητέον οὖν ὅτι ὁ μὲν Ἀριστοτέλης ἕνα φησὶν ἐνιαυτὸν ἐν τοῖς περιπόλοις γίγνεσθαι τοὺς ἐφήβους, ὁ δὲ Ἀλσχίνης δύο. Frag. 428², 468³. Schol. Aeschin. 2, 167 (infra excerptum).

a Cretan). καταπαλταφῆτης, καταπαλτα-
 φesia and καταπάτης occur in an inscr.
 of Ceos, Ditt. no. 348, 25, 30, 27. Cf.
 CIA ii 413 (= Ditt. 196), 15 (after B.C. 200),
 εἰς τοὺς καταπάτας νευρὰς ἐπέδωκεν. The
 engine used in this exercise is termed in
 the inscriptions καταπάτης, ὄργανον or
 λιθοβόλος. καταπαλτῶν is the spelling
 found in B.C. 356—348 (CIA ii 61); B.C.
 330 (CIA ii 807 b 129, 131, 132); in B.C.
 325 (ib. 809 e 10, 12, 13); and in B.C. 323
 (ib. 811 b 196, 200). Cf. Dumont, p. 191;
 Daremberg and Saglio, iii 628 a; Gras-
 berger, iii 166.

διδάξουσιν] c. 29 § 1 οἵτινες συγγράψουσιν,
 and § 5 οἵτινες καταλέξουσιν (both after
 ἐλέσθαι).

δραχμὴν μίαν κτλ.] Bekker, *Anecd.* 301,
 quoted on σωφρονιστὴν p. 152 a. Boeckh,
 II xvi p. 332 Lamb.

§ 4. τὸν μὲν πρῶτον ἐνιαυτὸν κτλ.
 Aeschines says of himself, *F. L.*, 2 § 167,
 περίπολος τῆς χώρας ταύτης ἐγενόμην δὴ
 ἔτη. Hence it has been supposed that
 the ἐφηβοὶ served as περίπολοι for two
 years (Schömann, *Ant.* p. 360 E. T.;
 Philippi in *Rhein. Mus.* 34, 613). The
 text describes the first year as spent in
 military exercises, and the second as de-
 voted to the duties of περίπολοι (this was
 the view already held by Dittenberger,
De Ephebis, and Gilbert, i 297¹, cf. 349²).
 The discrepancy is noticed in Harpocr.
 s. v. περίπολοι... παρατηρητέον οὖν ὅτι ὁ
 μὲν Ἀριστοτέλης ἕνα φησὶν ἐνιαυτὸν ἐν τοῖς
 περιπόλοις γίγνεσθαι τοὺς ἐφήβους, ὁ δὲ
 Ἀλσχίνης δύο (cf. Dumont, p. 28 ff.). The
 purport of the text is quoted by the Schol.
 on Aeschin. l. c., οἱ γὰρ ἐφηβοὶ τὸν δεύ-
 τερον ἐνιαυτὸν, ἐκκλησίας ἐν τῷ θεάτρῳ

γενομένης, λαβόντες ἀσπίδα καὶ δόρυ παρὰ
 τοῦ δήμου, περιεπόλουν τούτῳ περιτρί-
 χοντο τὴν χώραν καὶ διέτριβον ἐν τοῖς
 φυλακτηρίοις ἢ ἐν τοῖς φρουρίοις ἐνίοτε
 ἔτος μόνον, ἐνίοτε δύο. The context of
 the present passage shews that they acted
 as φρουροὶ for both years (§ 5), while it is
 implied that they served as περίπολοι for
 the second year alone. Girard endeavours
 to remove the discrepancy by observing
 that the author 'ne dit pas expressé-
 ment, en effet, que les éphèbes n'étaient
 astreints au service de περίπολοι que la
 seconde année. Il se borne à constater
 que la première année était remplie par
 une sorte d'apprentissage du métier de
 soldat, mais cet apprentissage, qui se
 faisait au Pirée et à Munychie, avait
 déjà le caractère de ce que devait être,
 l'année suivante, la vie éphébique' (Darem-
 berg and Saglio, iii 629, note 174). It seems
 simpler to suppose that Aeschines was
 using a popular and only approximately
 accurate phrase in describing himself as
 περίπολος for two years.

ἐκκλησίας ἐν τῷ θεάτρῳ] Cf. A. Müller,
Bühnenalterthümer, p. 74; and Jebb in
 Smith's *Dict. Ant.* ii 820 a. 'Juv. x 128;
 Plut. *Timol.* 34, 3; 38, 3; Nepos, *Timol.*
 4, 2. Athenian decree in Joseph. *Ant.*
 xiv 8, 5. The inscriptions bearing on
 this point are collected by Adam Reusch,
*de diebus contionum ordinariis ap. Atheni-
 enses*, diss. phil. Argentor. sel. iii 4'
 (John Mayor).

ἀποδειξάμενοι κτλ.] i.e. 'having given
 public proof of proficiency in military
 exercises.' Harpocr. has ἀποδειξάμενοι,
 corrected by Dittenberger, *De Ephebis*,
 p. 12, n. 10. The ἐφηβοὶ of B.C. 100

δήμῳ || τὰ περὶ τὰς τάξεις, καὶ λαβόντες ἀσπίδα καὶ δόρυ παρὰ [Col. 22.]
τῆς πόλεως, περιπολοῦσι τὴν χώραν καὶ διατρίβουσιν ἐν τοῖς
φυλακτηρίοις. φρουροῦσι δὲ τὰ δύο ἔτη, χλαμύδας ἔχοντες, καὶ 5
ἀτελεῖς εἰσι πάντων· καὶ δίκην οὔτε διδῶσιν οὔτε λαμβάνουσιν,
35 ἵνα μὴ πρόφασις ᾖ τοῦ ἀπιέναι, πλὴν περὶ κλήρου καὶ ἐπικλή-
ρου, καὶν τινι κατὰ τὸ γένος ἱερωσύνη γένηται. διεξελθόντων δὲ
τῶν δυεῖν ἐτῶν, ἤδη μετὰ τῶν ἄλλων εἰσίν. τὰ μὲν οὖν περὶ τὴν
τῶν πολιτῶν ἐγγραφὴν καὶ τοὺς ἐφήβους τοῦτον ἔχει τὸν τρόπον.

31 τὰ om. Harp.

32 τῆς πόλεως: τοῦ δήμου Harp. et Schol. Aeschin.
35 π[ρ]ό[φ]ασις ἢ τ[ρ]οῦ ἀπιέναι et in ectypo et in charta feliciter agnovit Blass (K³, K-W³,
Th); legebatur πράγμασι συμμιγμένῃ τι? K¹; π[ρ]ά[γμ]ασι συμμιγνύονται Jos. Mayor,
Hude (H-L); π[ρ]ά[γμ]ασι συγγίνονται Rutherford (K-W). 36 ΚΑΤΑΤΟΓΕΝΟΣ?, κατὰ
τὸ γένος K, H-L, B, Th; κατὰ γένος K-W. ΙΕΡΩΣΥΝΗ; ἱερωσύνη K, H-L, B, K-W³, Th;
ἱερωσύνη K-W^{1,2} (cf. Meisterhans, p. 463). ΔΙΕΞΕΛΘΟΙΝΤΩΝ: διελθόντων. H-L.
37 ΛΥΕΙΝ W³ etc): δοῦν K-W^{1,2}.

similarly appeared in public, at the end of their period of service, ἐποίησαντο δὲ καὶ ἐπ' ἐξόδῳ τῆς ἐφηβείας τὴν ἀπόδειξιν τῇ βουλῇ, CIA ii 467 (= Ditt. 347, 43); cf. ii 468, 26.

ἀσπίδα καὶ δόρυ] These are exhibited on the vase representing the *ephebus* taking the oath, mentioned in note on § 3, τὰ ἱερὰ περιήλθον.

§ 5. ΦΡΟΥΡΟΥΣΙ] Xen. *Cyrop.* i 2, 12, χρώνται δὲ καὶ τοῖς μένουσι τῶν ἐφήβων αἱ ἀρχαί, ἣν τι ἡ φρουρήσαι δεῖσις κτλ. Plat. *Leg.* 760 C, δύο δ' ἔτη τὴν...φρουρὰν γίγνεσθαι, and *Rep.* 537 B, τὴν γυμνάσιον end at 20. The Schol. on Aeschin. *F. L.* 167 quotes the two following lines from Eupolis, οὗτος ἐν τοῖς φρουρίοις κοιτάζεται, and τοὺς περιπόλους ἀπιέναι εἰς τὰ φρούρια. The ἐφηβοὶ of B.C. 334-3 (*Bull. Corr. Hell.* xiii 253, l. 21) καλῶς καὶ φιλοτιμῶς ἐπιμελοῦνται τῆς φυλακῆς Ἐλευσίνος οἱ ταχθέντες ἐφηβοὶ καὶ ὁ σωφρονιστὴς αὐτῶν, and those of B.C. 100 (CIA ii 467, 22 and 87) ἐξῆλθον ἐπὶ τὰ φρούρια καὶ τὰ ὅρια τῆς Ἀττικῆς πλεονάκεις ἐν ὅλοις. Among the φρούρια were Anaphlytus, Thoricus, Sunium, Rhamnus, Eleusis, Phyle, Aphidna (Gilbert i 349²).

χλαμύδας] 'short gowns or mantles.' Pollux, x 164, τὸ δὲ τῶν ἐφήβων φόρημα πέτασος καὶ χλαμύς. Φιλήμων ἐν Θυρωρῷ

ἐγὼ γὰρ ἐς τὴν χλαμύδα κατεβέβην ποτὶ καὶ τὸν πέτασον.

Cf. Antidotus, ap. Athen. 240 B, ἐγγραφήναι καὶ λαβεῖν τὸ χλαμύδιον. Meleager, in *Anth. P.* vii 468, has an epitaph on a youth whom his mother ὀκτωκαίδεκέταν ἐστόλυσεν χλαμύδι. ἐκ χλαμύδος=ἐξ ἐφήβου in Plut. ii 752 E, cf. 754 F. It appears on vases as the characteristic dress

of young men (L and S), e.g. Tischbein, *Vases*, i 14; Hamilton, *Vases*, i 2 (in Smith, *Dict. Ant.* i 416); and esp. on a *lecythus* from Eretria (Studniczka, *Jahrb. des kais. deutsch. arch. Inst.* ii 163; Daremberg and Saglio, iii 630, fig. 2680). The garb of the ἐφηβοὶ is sometimes supposed to have been 'yellow or saffron-coloured' (*Dict. Ant.* l.c.), but it was black according to Philostratus, *Vit. Soph.* ii 1, 5, μελαίνας χλαμύδας ἐνήμενοι τὰς ἐκκλησίας περιεκάθητο καὶ τὰς πομπὰς ἔπεμπον. Herodes Atticus altered it into white and himself defrayed the cost of the change (CIA iii 1132; Capes, *Univ. Life*, p. 9).

ἀτελεῖς—πάντων] This general exemption did not include the *τριηραρχία*, which was incumbent on all Athenians of a certain *census* from the time of their enrolment on the *ληξιαρχικὸν γραμματεῖον* (Dem. *Mid.* 154). Even this *λητουργία* was remitted for one year in the case of orphans, *Lys.* 32 § 24, οὗς ἡ πόλις οὐ μόνον παῖδας ὄντας ἀτελεῖς ἐποίησεν, ἀλλὰ καὶ ἐπειδὰν δοκιμασθῶν ἐνιαυτὸν ἀφῆκεν ἀπασῶν τῶν *λητουργιῶν*.

περὶ κλήρου] Thus Demosthenes sued his guardians as soon as he came of age, *Onei.* i 15, 17; *Mid.* 78. ἐπικλήρου] At the age of 18, the young Athenian became κύριος τῆς ἐπικλήρου, *Isaeus* 8 § 31, 10 § 12, *frag.* 90, *Hyperid. frag.* 223 = 194; *Suidas*, s. v. *ληξιαρχικὸν γραμματεῖον*, B; A. Schäfer, *Dem.* III 2, p. 24 f.

The list of lawsuits in the text is possibly not exhaustive. In *Lys.* 10 § 4 the speaker, who was 13 at the time when his father was put to death by the Thirty, instituted a prosecution against them before the Areopagus as soon as he

43. τὰς δ' ἀρχὰς τὰς περὶ τὴν ἐγκύκλιον διοίκησιν ἀπάσας ποιοῦσι κληρωτάς, πλὴν ταμίου στρατιωτικῶν καὶ τῶν ἐπὶ τὸ θεωρικὸν καὶ τοῦ τῶν κρηνῶν ἐπιμελητοῦ. ταύτας δὲ χειροτονοῦ-3

K

XLIII 2 πληρωτάς (6 πληροῦνται). <τοῦ> ταμίον <τῶν> στρατιωτικῶν
Richards. 3 κρηνῶν: κοινῶν J W Headlam (H-L). χειροτονοῦσι <v> B⁴.

came of age, ἐπειδὴ τάχιστα ἐδοκιμάσθην (§ 31, in B.C. 399). The other alternative is to assume that the statement applies only to the time of the writer (Hager in Smith, *Dict. Ant.* ii 1066 a).

XLIII § 1. On officials elected by show of hands.

§ 1. τὴν ἐγκύκλιον διοίκησιν] *Pol.* 1255 b 25, ἐγκύκλια διακονήματα, 1263 a 21, ἐγκύκλιοι διακονίαι (every-day duties). 1269 b 35 (of courage), χρήσιμος πρὸς οὐδὲν τῶν ἐγκυκλίων ἀλλ' εἰπερ εἰς τὸν πόλεμον. *Oecon.* 2, 1346 a 8, πρόσδος ἀπὸ τῶν ἐγκυκλίων.

ποιοῦσι κληρωτάς] *Pol.* 1303 a 15, ἐξ αἰρετῶν ἐποίησαν κληρωτάς, *Isocr. Panath.* 15, 4, τὰς ἀρχὰς οὐ κληρωτάς ἀλλ' αἰρετάς ποιήσαντος (τοῦ Λυκούργου).

ταμίον—στρατιωτικῶν] The management of military finances, which, in the fifth century, had been entrusted to the ἑλληνοταμίαι, was entrusted in B.C. 338 to a new officer called the ταμίης τῶν στρατιωτικῶν. The first to hold this office was Callias, the brother-in-law of Lycurgus ([*Plut.*] *Vit. Lyc.* § 27). It was supposed by Boeckh (II vii) that it was immediately after the archonship of Euclides that the ἑλληνοταμίαι were superseded by the ταμίης τῶν στρ. and the superintendents of the theoric fund. But as late as 347 B.C. we find the ἀποδέκται described as making payments ἐκ τῶν στρατιωτικῶν χρημάτων (*Ἀθήναιον*, vi 152), which implies that the ταμίης τῶν στρ. was not yet in existence (A. Schaefer in *Rhein. Mus.* xxxiii 431, quoted by Gilbert i 274² n. 3, and *Dem. u. s. Zeit* 11² 307 n. 2). In Boeckh, n. 317, Fränkel assigns 347 as the date when this office was instituted; but he is opposed by Hartel, *Studien*, p. 132 (Dürbach, *Lycurgue*, p. 32). It is at present therefore impossible to assume any earlier date than 338 for its institution. In 334 (CIA ii 739) he makes payments to the treasurers of Athens and to the Commissioners for restoring the figures of Νίκη and the articles of plate used in processions (see further in Hartel, *Studien über att. Staatsrecht*, pp. 135–6; Gilbert, i 274²; and cf. Wilamowitz, i 196 n. 19. —The same official took part in farming

out the taxes (47 § 2) and in superintending the Panathenaic games (49 § 3).

τῶν ἐπὶ τὸ θεωρικόν] probably instituted under the administration of Eubulus (between B.C. 354 and 339). It has been a moot point whether there was only one official ἐπὶ τὸ θεωρικόν or more (Gilbert i 273²). The text implies that there were several. In B.C. 343/2, CIA ii 114 c 5, a single individual is mentioned ἐπὶ τὸ θεωρικόν, immediately after the γραμματεὺς κατὰ πρυτανείαν and ἐπὶ τὰ ψηφίσματα, and immediately before the βουλῆς ταμίαι; thus he is possibly only a βουλευτὴς charged with looking after that department of business and is not necessarily to be identified with the management of the fund. Aeschines, *c. Ctes.* § 24, mentions the archon of the year in which Dem. was elected treasurer of the θεωρικόν; hence it was inferred by Boeckh (II vii p. 248 Lamb) that the office was annual. The text shews that it was held for four years, from one Panathenaic festival to the next. Cf. 47 § 2.

κρηνῶν ἐπιμελητοῦ] κρηνῶν ἐπιμεληταὶ are mentioned in *Pol.* 1321 b 26, where Athens is doubtless in Aristotle's mind, though not expressly named. Plato, *Leg.* 758 E, refers to κρηνῶν ἐπιμελητάς. An inscr. published in the *Ἐφημερίς Ἀρχαιολογική*, 1889, pp. 13–16, no. 28 (Michel's *Recueil*, no. 105), describes the work done by one Pytheas as ἐπιμελητὴς τῶν κρηνῶν in B.C. 333. ἐπειδὴ Πυθέας αἰρεθεὶς ἐπὶ τὰς κρήνας τῶν τε ἄλλων ἐν τῇ ἀρχῇ ἐπιμελεῖται καλῶς καὶ φιλοτιμῶς κτλ. ἐπαινέσται Πυθέαν...ἀρετῆς ἔνεκα καὶ δικαιοσύνης τῆς περὶ τὴν ἐπιμελείαν τῶν κρηνῶν, ὅπως ἂν οἱ ἄλλοι οἱ δὲ χειροτονούμενοι ἐπὶ τὰς κρήνας φιλοτιμῶνται ἑκαστοὶ εἰς τὸν δῆμον κτλ.

Cf. Hesych. s. v. κρηναγῆγ (sic)· ἀρχὴ ἐπὶ τῆς ἐπιμελείας ὕδατος, and Pollux viii 113, ἐπιμελητὴς δὲ τις...ἐγένετο, ὃς καὶ ἐκαλεῖτο ἐφ' ὕδαρ, ἦν...καὶ κρηνοφυλάκιον ἀρχή: also Photius, κρηνοφύλαξ· ἦν δὲ καὶ ἀρχὴ τις Ἀθήνησιν. It is uncertain whether κρηνοφύλαξ was another name for this officer or the title of a subordinate official. The importance of this officer is indicated by his being elected and not

σιν, καὶ οἱ χειροτονηθέντες ἄρχουσιν ἐκ Παναθηναίων εἰς Παναθη-
5 ναία. χειροτονοῦσι δὲ καὶ τὰς πρὸς τὸν πόλεμον ἀπάσας.

Βουλὴ δὲ κληροῦται πεντακόσιοι, πεντήκοντα ἀπὸ φυλῆς 2
ἐκάστης. πρυτανεῦει δ' ἐν μέρει τῶν φυλῶν ἐκάστη καθ' ὅτι ἂν
λάχωσιν, αἱ μὲν πρῶται τέτταρες ἕξ καὶ τριάκοντα ἡμέρας ἐκάστη,

6 Φ ᾤ (K, K-W, B, Th); πεντακόσιοι, πεντήκοντα H-L. <τῆς> φυλῆς B (s¹, Th).

TESTIMONIA. XLIII § 2 *Harp. πρυτανεῖας... ἐστὶ δὲ ἀριθμὸς ἡμερῶν ἡ πρυτανεῖα
ἥτοι λς ἢ λε, καὶ (ds Sauppe) ἐκάστη φυλὴ πρυτανεῖει. διελκταὶ δὲ περὶ τούτων 'Αρ.
ἐν τῇ 'Αθ. πολ. Harp. (= Bekk. An. 291, 4, Lex. Dem. Patm., Schol. Plat. p. 459)
πρυτάνεις... ἐπρυτάνεον δὲ... ἐκ διαδοχῆς ἀλλήλαις αἱ δέκα φυλαὶ κλήρω λαχοῦσαι.
Schol. Plat. Leg. 953 C: πρυτανεῖα δὲ ἐστὶν ἀριθμὸς τις ἡμερῶν ἥτοι λς ἢ λε, αἱ ἐκάστη
φυλὴ πρυτανεῖν λέγεται... καὶ διήρηνται εἰς ταύτας αἱ ἡμέραι τοῦ ἐνιαυτοῦ' κατὰ γὰρ
σελήνην ἀγροῦσι τοῦτον, ὡς ἐκάστη φυλὴ τῶν δέκα ἐπιβάλλειν λε ἡμέρας, πλεονάζειν δὲ
ὀλίγας. διδὲ καὶ τὰς λοιπὰς ἀπέδωκαν οἱ 'Αθηναῖοι ταῖς πρῶταις λαχοῦσαις τέσσαρσι
φυλαῖς, ἵνα ἐκείνων μὲν ἐκάστη τὰς λς ἡμέρας πρυτανεῖη, αἱ δὲ λοιπαὶ ἕξ ἀνὰ λε. Fere
eadem Photius, πρυτανεῖα, inter alia ἐνιαυτὸν δὲ οἱ 'Αθηναῖοι τὸν σεληνιακὸν ἦγον (Frag.
393², 433³). Schol. Maximi Planudis ad Hermog. in Rhet. Gr. v p. 509, 20 Walz:
ῥωσιμῆναι ἥσαν ἐκκλησίαι κατὰ πρυτανεῖαν ἐκάστην τέσσαρες· δέκα δὲ οὐσῶν 'Αθήνησι
φυλῶν ἐπρυτάνεον αἱ μὲν πρῶται λαχοῦσαι φυλαὶ τέσσαρες ἀνὰ τριάκοντα ἕξ ἡμέρας, αἱ
δὲ λοιπαὶ ἕξ ἀνὰ τριάκοντα πέντε κτλ.

appointed by lot. The office of ὑδάτων
ἐπιστάτης was held by Themistocles (Plut.
Them. 31 § 1). Cf. Daremberg and
Saglio, s.v. *Epimeletes*, ii p. 668 b.

As two of the officials mentioned in the
text are connected with finance, some
surprise has been felt that no notice is
taken of the important financial officer
called the ταμίης τῆς κοινῆς προσόδου or
ὁ ἐπὶ τῇ διοικήσει. The silence of
Aristotle shews that this official known
as ὁ ἐπὶ τῇ διοικήσει had not yet come
into existence between 329 and 322 B.C.
He belongs to the end of the fourth
century (Gilbert, i 276²; Wilamowitz, i
208).

ἐκ Παναθηναίων εἰς Παναθηναία] i.e.
for four years. The phrase (with εἰς for
eis) occurs in CIA i 32 A 28, B 27 (Hicks,
no. 37); 117, 3; 121; 125; 129; 133;
141, etc; 170; 273 (Hicks, no. 46).
The greater Panathenaea were held in
every third Olympic year, in the same
year as the Pythian games. The *loci
classici* are collected in Michaelis, *Par-
thenon*, Anhang II, 318—333.

The fact that the κρηνῶν ἐπιμελητῆς
was elected at the Panathenaea (about
23—28 Hecatombaeon, before the middle
of August) is confirmed by the above
decree in honour of Pytheas, which is
dated 9 Metageitnion, eleven days after
the close of the Panathenaea.

τὰς πρὸς τὸν πόλεμον] The offices of
στρατηγοὶ and their subordinates, the
ἑπαρχοι, φύλαρχοι and ταξίαρχοι. Cf.
Gilbert, i 256² ff., and Headlam, *On the*

Lot, p. 102; *inf.* 61 § 1.

§§ 2, 3. *The Council*. On the subject
in general, see Hermann, *Staatsalt.* §§
125—127; Schömann, *Ant.*, p. 371-9,
E. T.; Gilbert, i 295—314²; Smith, *Dict.*
Ant. i 309.

§ 2. κληροῦται] It was appointment
by lot that made the Council consistent
with the democratical constitution of
Athens and prevented its becoming an
oligarchical body of higher authority than
the public assembly. The power of the
old aristocracy had centred in a Council,
and this power was broken down by the
introduction of the lot. The Council of
400 under the 'Draconic constitution'
is described as appointed by lot (4 § 3).
The earliest documentary evidence bear-
ing on this subject is an inscr. of Erythrae,
the constitution of which was modelled
on that of Athens in B.C. 455—450. It
is there ordained for Erythrae (as for
Athens) ἀπὸ κνύμων βουλὴν εἶναι (CIA i 9
= Hicks, no. 23). Cf. Headlam, *On the
Lot*, pp. 41—56, 86.

πρυτανεῖαι] 'presides,' i.e. sits as a
superintending sub-committee of the Coun-
cil. Cf. Harpocr. s.v. πρυτάνεις, Schol.
Aeschin. 3 § 3; also Schömann, p. 376,
and Gilbert, i 255. Even the order in
which the πρυτάνεις held office is deter-
mined by lot (cf. Headlam, *l.c.*, p. 51).
This fact had already been ascertained by
Clinton, *Fasti*, ii 344-6 = 415-8.

αἱ μὲν πρῶται κτλ.] The normal Attic
year consisting of 354 days, the tenth
part would be 35 days, and 4 over. It

αἱ δὲ ἕξ αἱ ὕστεραι πέντε καὶ τριάκοντα ἡμέρας ἐκάστη· κατὰ
3 σελήνην γὰρ ἄγουσιν τὸν ἐνιαυτόν. οἱ δὲ πρυτανεύοντες αὐτῶν 10
πρώτον μὲν συσσιτοῦσιν ἐν τῇ θόλῳ, λαμβάνοντες ἀργύριον παρὰ

9—10 κατὰ σελήνην—ἐνιαυτόν del. Lipsius, Herwerden: agn. Schol. in Platonem, et Photius. 10 ἄγουσι H-L.

TEST. §§ 3, 4, 6 Pollux viii 95, πρυτάνεις: οὗτοι τὴν βουλὴν συνάγουσιν ὁσημέραι, πλὴν ἂν τις ἀφετος ᾗ, "τὸν δὲ δῆμον τετράκις" ἐκάστης πρυτανείας· καὶ προγράφουσι πρὸ τῆς βουλῆς καὶ πρὸ τῆς ἐκκλησίας ὑπὲρ ὧν "δεῖ χρηματίζειν." τῶν δ' ἐκκλησιῶν ἡ μὲν κυρία, ἐν ᾗ τὰς ἀρχὰς ἐπιχειροτονοῦσιν, εἴπερ καλῶς ἄρχουσιν, ἢ ἀποχειροτονοῦσιν· ἐν ᾗ καὶ τὰς εἰσαγγελίας ὁ βουλομένος εἰσαγγέλλει, "καὶ τὰς ἀπογραφὰς τῶν δημομένων" ἀναγιγνώσκουσιν οἱ πρὸς ταῖς δίκαις, "καὶ τὰς λήξεις τῶν κλήρων." 96, ἡ δὲ δευτέρα ἐκκλησία ἀνέεται τοῖς βουλομένοις ἐκ τε τῆριαν θεμένους λέγειν ἀδεῶς περὶ τε τῶν ιδίων καὶ τῶν δημοσίων· ἡ δὲ τρίτη "κῆρυξ καὶ πρεσβείας" ἀξιοὶ χρηματίζειν, οὓς δεῖ πρότερον τοῖς πρυτάνεσιν ἀποδοῦναι τὰ γράμματα, ἡ δὲ τετάρτη περὶ ἱερῶν καὶ δόσιων (Frag. 394², 434³). Cf. Schol. in Aeschin. I § 104.

§§ 3, 4. *Harp. κυρία ἐκκλησία: ... τινες δὲ αἱ κύριαι ἐκκλησίαι· Ἀρ. δεδήλωκεν ἐν τῇ Ἀθ. πολ. λέγων τοὺς πρυτάνεις συνάγειν "τὴν βουλὴν καὶ τὸν δῆμον," ἢ τὴν (leg. "τὴν μὲν" vel καὶ "τὴν μὲν") "βουλὴν" ὁσημέραι, "πλὴν—ἐκάστης." προγράφουσι δὲ φησι καὶ κυρίαν ἐκκλησίαν, ἐν ᾗ δεῖ τὰς ἀρχὰς ἀποχειροτονεῖν οἱ δοκοῦσι μὴ καλῶς ἄρχειν· "καὶ περὶ φυλακῆς τῆς χώρας." "καὶ τὰς εἰσαγγελίας—ποιεῖσθαι" φησι καὶ τὰ ἐξῆς (Frag. 395², 435³).

has been supposed by Gilbert, i 255¹, that these four days were assigned to the several prytanies by lot. The text states that they were assigned to the first four prytanies, which thus lasted for 36 days, the remaining six lasting for 35 only. This fact was already known to us through Photius, Suidas and the Schol. in Hermogenem, v p. 509; but their authority was set aside on the evidence of the Choiseul Marble, CIA i 188 (Ditt. no. 44), ll. 25—50, B.C. 410/9, where we have express mention of the 36th day of the 8th, 9th, and 10th prytanies. Hence it was inferred by Clinton, *Fasti*, ii 346—418, that the four supernumerary days were assigned to the last tribes and not to the first. While this was clearly the case in B.C. 410, the text shews that, in the writer's time, the latter plan was adopted instead.

The duration of the πρυτανείαι is discussed by Unger, *Philol.* 38 p. 425 ff., Usener, *Rhein. Mus.* 34 p. 392 ff., and A. Schmidt, *Gr. Chronologie*, pp. 241, 423 etc.

In the imaginary constitution of Plat. *Leg.* 758 D one twelfth of the βουλὴ is in full office for one twelfth of the year.

κατὰ σελήνην—ἐνιαυτόν] This explanation is introduced quite as naturally as that in the corresponding passage of Schömann's *Ant.*, p. 376 E. T., where, immediately after defining the duration of a prytany, the writer continues: 'The Athenians, it may be explained, had a legal lunar year consisting of 12 months of 29 and 30 days alternately, and therefore of 354 days altogether.' The phrase re-

minds one of Arist. *Nub.* 616, κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας, and Diog. Laert. i 59 (of Solon), ἥξιώσε τε Ἀθηναίων τὰς ἡμέρας κατὰ σελήνην ἄγειν. The explanation (like many others in this treatise) would not be needed by Athenian readers; but it does not necessarily follow that it is an interpolation, as suggested by Lipsius, *Leipzig Verhandl.*, 1891, p. 47 n. It is also found in the Schol. Plat. *Leg.* quoted in the *Testimonia*.

So far as we are aware, the lunar year alone was recognised in Greece. Hence the above clause is not intended as a statement of a noteworthy fact. It is rather the writer's own apology for referring to so erroneous a year as one of 354 days, the true length of the year having long been known. Eudoxus had endeavoured to bring into public use the solar year of the Egyptians; but the lunar year alone was recognised in the laws of Solon (cf. Wilamowitz, i 4).

§ 3. συσσιτοῦσιν ἐν τῇ θόλῳ] Dem. *F. L.* § 190, οἱ πρυτάνεις θύουσιν ἐκάστοτε κοινῇ καὶ συνδειπνοῦσιν ἀλλήλοις καὶ συσπένδουσιν. Ammonius ap. Harpocr. s. v. θόλος,—ὁ δὲ τόπος ὅπου ἐστὶν οἱ πρυτάνεις καλεῖται θόλος. Cf. Pollux viii 155; Bekker, *Anecd.* 264. On a special emergency the βουλὴ even passed the night there, Andoc. *de Myst.* 45. It was also called the σκιάς (Gilbert, i 256, n. 4). It was near the βουλευτήριον (Paus. i 5, 1), to the north of the east end of the Areopagus (Curtius, *Stadtgeschichte*, p. xciii and 171). Thus the πρυτάνεις could readily leave the θόλος to attend the

τῆς πόλεως, ἔπειτα συνάγουσιν καὶ τὴν βουλὴν καὶ τὸν δῆμον· τὴν μὲν [οὖν] βουλὴν ὅσαι ἡμέραι, πλὴν ἑάν τις ἀφέσιμος ᾖ, τὸν δὲ δῆμον τετράκις τῆς πρυτανείας ἐκάστης. καὶ ὅσα δεῖ χρηματίζ-
 15 ζειν τὴν βουλὴν καὶ ὃ τι ἐν ἐκάστῃ τῇ ἡμέρᾳ καὶ ὅπου καθίζειν, οὗτοι προγράφουσι. προγράφουσι δὲ καὶ τὰς ἐκκλησίας οὗτοι· 4 μίαν μὲν κυρίαν, ἐν ᾗ δεῖ τὰς ἀρχὰς ἐπιχειροτονεῖν εἰ δοκοῦσι καλῶς ἄρχειν, καὶ περὶ σίτου καὶ περὶ φυλακῆς τῆς χώρας χρημα-

12 καὶ (vel ei?): καὶ τὴν κ³, κ-W, B, Th: eis τὴν κ¹, τὴν H-L. 13 οὖν om. Harp. (κ-W, H-L, B, Th): retinet κ coll. Ar. Poet. 1458 a 25 etc (Ind. Ar. p. 540 b 42, μὲν οὖν saepe usurpatur, ubi notio modo pronunciata amplius explicatur). ΠΛΗΝΕΝΑΝ corr. K. 14 ΧΡΗΜΑΤΙΖΕΙ corr. K. 15 ΚΑΙΟΤΙ (corr. E CAITOY) secl. B¹ (s) ; defendit Kaibel 205. ΟΤΙΟΥΚΑΘ...ΕΙ: ὃ τι οὐ καθήκει? κ¹; ΟΤΙΟΥΚΑΘΕΙΖΕΙ? ὅπου καθίζειν egregie κ-W (edd.); etiam Herwerden verbum καθίζει hic latere suspicabatur.

TEST. § 4 *Lex. rhet. Cantab. κυρία ἐκκλησία...ἀμεινον οὖν Ἀριστοτέλει <πελθεσθαι>· τὰς γὰρ ἀρχὰς ἐν ταῖς κυρίαις ἐκκλησίαις ἔφησε χειροτονεῖσθαι καὶ τὰς εἰσαγγελίας <τὸν βουλόμενον εἰσαγγέλλειν addidit Meier> καὶ τὰ ἄλλα (τὰς ἄλλας cod., corr. Meier) τῶν ἀναγκαίων χρηματίζειν “καὶ περὶ σίτου <καὶ περὶ add. Meier> φυλακῆς τῆς χώρας, καὶ τὰς ἀπογραφὰς—κλήρων.”

meetings of the whole body of the Council in the neighbouring βουλευτήριον. Cf. Wachsmuth, *Stadt Athen*, ii 315.

συνάγουσιν κτλ.] CIA ii 417, 459 and elsewhere (of the πρυτάνεις), ἐπεμελήθησαν δὲ καὶ τῆς συλλογῆς τῆς τε βουλῆς καὶ τοῦ δήμου καὶ τῶν ἄλλων ὧν αὐτοῖς προσέταττον οἱ νόμοι.

ὅσαι ἡμέραι] The manuscript reading has been retained, ‘as it facilitates the following τις’ (Jos. Mayor). Hitherto our earliest authority for this equivalent to δσημέραι has been Themistius (A.D. 355), who also has ὅσαι ὥραι in p. 192 D. ὅσοι μῆνες occurs in Dem. 744, 25 (L and S).

ἀφέσιμος] Aristides, i 344 Jebb. The large number of such holidays is noticed in [Xen.] *de Rep. Ath.* 3, 2. Among them were the *Apaturia* (Athen. 171 E), the *Thesmophoria* (Arist. *Thesm.* 79), the *Kronia* (Dem. 24 § 26), and the ἀπογραφῆς ἡμέραι (Plut. *Alc.* 34). Gilbert, i 307², n. 1.

τετράκις] Elsewhere (Photius, s. v. κυρία ἐκκλησία, Schol. Arist. *Ach.* 19 and Schol. Dem. 24 § 20) we are told of three meetings in each month, all of them termed κυρίαι ἐκκλησίαι. But the text shews that there was only one κυρία ἐκκλησία in each month (§ 4), as already held by Gilbert, i 269, n. 1 (318², n. 3).

ὅπου καθίζειν] The sessions of the βουλή, though ordinarily held in the βουλευτήριον, were occasionally transferred to the Eleusinion, the Theseum or the Panathenaic Stadium, or even to the Acropolis (Gilbert, i 307², n. 2).

προγράφουσι] CIA ii 61, ἐπειδὴν δὲ ταῦτα παρασκευασθῇ, τοὺς πρυτάνεις προγράψαι περὶ τούτων ἐν βουλευτηρίῳ ὅταν οἶόν τε ᾖ.

§§ 4—6. *The Public Assembly.*

§ 4. προγράφουσι—ἐκκλησίας] Five days notice was given; Bekker, *Anecd.* 296, 8, πρόπεμπτα (Gilbert, i 320² n. 3).

μίαν μὲν κυρίαν] see note on τετράκις, § 3. The agenda for the κυρία ἐκκλησία were already known through citations of this passage in Harpocr. and Pollux, viii 25 (Gilbert, i 318² f). The κυρία ἐκκλησία was not necessarily the earliest of the four. In B.C. 332 and 330 it was held on the 32nd day of the prytany (CIA ii 177, 183).

ἐπιχειροτονεῖν] ‘confirm the election of.’ Harpocr. s. v. καταχειροτονία· ἔθος ἦν Ἀθηναίῃσι κατὰ τῶν ἀρχόντων καὶ κατὰ τῶν συκοφαντῶν προβολὰς ἐν τῷ δήμῳ τίθεσθαι· εἰ δὲ τις καταχειροτονηθεῖ, οὗτος εἰσάγγοτο εἰς τὸ δικαστήριον. For this καταχειροτονία he refers to Theophrastus, ἐν δ’ Νόμων. Cf. Schömann, *De Comitibus*, p. 231; *Ant.* 391 E. T. The term προβολή is inaccurately applied to the ἐπιχειροτονία (Meier and Schömann, note 389 Lips.; and Smith, *Dict. Ant.* ii 492 δ).

περὶ σίτου] Xen. *Mem.* iii 6, 13, πόσον χρόνον ἱκανὸς ἐστὶν ὁ ἐκ τῆς χώρας γιγνόμενος σίτος διατρέφειν τὴν πόλιν, καὶ πόσον εἰς τὸν ἐνιαυτὸν προσδέεται.

περὶ φυλακῆς] *ib.* § 10, περὶ γε φυλακῆς τῆς χώρας οἷδ’ ὅτι ἤδη σοι μεμέληκε, καὶ οἶσθα, ὅπως τε φυλακαὶ ἐπὶ καιροὶ εἰσι καὶ ὅπως μὴ, καὶ ὅπως τε φρουροὶ ἱκανοὶ εἰσι κτλ. This topic of deliberation is

τίζειν, καὶ τὰς εἰσαγγελίας ἐν ταύτῃ τῇ ἡμέρᾳ τοὺς βουλευομένους ποιεῖσθαι, καὶ τὰς ἀπογραφὰς τῶν δημευομένων ἀναγινώσκειν καὶ τὰς λήξεις τῶν κλήρων καὶ τῶν ἐπικλήρων [[ἀναγινώσκειν]], ὅπως 5 μηδὲνα λάθῃ μηδὲν ἔρημον γενόμενον. ἐπὶ δὲ τῆς ἑκτῆς πρυτανείας πρὸς τοῖς εἰρημένοις καὶ περὶ τῆς ὄστρακοφορίας ἐπιχειροτονίαν διδῶσιν, εἰ δοκεῖ ποιεῖν ἢ μή, καὶ συκοφαντῶν προβολὰς τῶν

20, 21 ἀναγινώσκειν (*bis*) K³, H-L (Meisterhans, n. 1479³): ἀναγιν (K¹, K-W); verbum in v. 21 secl. K-W, B, K⁴, Th.

23 ἡρημενοῖς. ἐπιχειροτονίαν; idem habet lexici rhet. Cantabrig. codex a Dobreo exscriptus (K, H-L, B): προχειροτονίαν K-W quod ibidem a Meiero ex coniectura scriptum est. 24 ΔΙΔΟΑΣΙ. προβολὰς <παρα>δίδοασι Papageorgios. τῶν secl. Thalheim; Ἀθηναίων caret articulo in sermone publico.

TEST. § 5 *ib.* “ἐπὶ δὲ τῆς ἑκτῆς—ἐπιχειροτονίαν” (προχειροτονίαν edd.) δίδοσθαι εἰ δοκεῖ ἢ μή (Frag. 396², 436³). Hesych. κυρία ἐκκλ.: μία κυρία ἐκκλησία ἦγετο Ἀθήνησιν, ἐν ᾗ τὰς ἀρχὰς ἐπιχειροτονεῖν ἔδει.

mentioned in Ar. *Rhet.* i 4 § 10, περὶ φυλακῆς τῆς χώρας μὴ λανθάνειν πῶς φυλάττεται κτλ.: in *Pol.* 1298 a 3 it is omitted. Cf. CIA ii 225 and 334, *els* φυλακῆς τῆς χώρας (Gilbert i 319² n. 1).

τὰς εἰσαγγελίας] Such information might either be brought before the βουλή, through the πρυτάνεις; or (as here) before the ἐκκλησία, through the θεσμοθέται (c. 59). Cf. Hager in Smith, *Dict. Ant.* i 709, ii 1067.

τὰς ἀπογραφὰς τῶν δημευομένων] ‘inventories of confiscated property.’ *Pol.* 1298 a 3, περὶ...δημεύσεως. On ἀπογραφῇ see Meier and Schömann, pp. 304–6 Lips., and *Dict. Ant.* s. v.

τὰς λήξεις τῶν κλήρων καὶ τῶν ἐπικλήρων] i.e. the legal claims (or ‘lists of suits’) for the right of succession to inheritances, and for that of marrying the daughter of a citizen who has left no son to inherit his estate (56 § 6, κλήρων καὶ ἐπικλήρων ἐπιδικασίαι). [Dem.] 46 § 22, *lex*, κληροῦν δὲ τὸν ἀρχοντα κλήρων καὶ ἐπικλήρων. Meier and Schömann, pp. 791–4, 606–8, 616 Lips.; *Dict. Ant.* s. v. *Heres*, i 947 a, and *Epiclesus*, p. 747 a.

ὅπως—ἔρημον γενόμενον] ‘that all may have cognisance of any vacancy in an estate.’ This clause refers only to the suits concerning κλήροι and ἐπικλήροι. ἔρημος is a specially appropriate epithet for an estate deprived of its owner, or for children bereft of their father: Plat. *Leg.* 925 c, ἐξηρημωμένον οἶκον, 927 c, τοῖς *els* ὀρφανὰ καὶ ἔρημα ὕβριζονσι. The object of this public recital was partly to draw attention to any claims on the estate; partly to give due notice to all who were interested in establishing a right of succession.

§ 5. ἑκτῆς πρυτανείας] In B.C. 410/9, when the Attic year began on July 14, the sixth πρυτανεία began on Jan. 5, B.C. 409 (Clinton, *Fasti*, ii 347=418). Philochorus, ap. *Lex. Cant.* s. v. ὄστρακισμός, says that the preliminary vote was taken before the eighth πρυτανεία.

ὄστρακοφορίας] On this occasion the point to be determined was whether there was a case for having recourse to ostracism; if so, a day was fixed for the final voting in the eighth πρυτανεία (*Lex. Cant.* s. v. ὄστρακισμός; Schol. Arist. *Eq.* 851, and *fragm. Lex. Dem. Aristocr.*; cf. Blass in *Hermes*, 1882, p. 152; Kaibel, 206; Wilamowitz, ii 256).

“A. Schmidt, *Gr. Chronologie*, p. 259, seeks to reconcile Aristotle and Philochorus. The date of the ὄστρακοφορία is explained by the desire to settle a dangerous political struggle before the opening of spring, i.e. before the end of Anthesterion. The 6th prytany in an ordinary year is equivalent in general to Gamelion 1—Anthesterion 5. But Philochorus wished to embrace the case of an intercalary year in which the 7th prytany is equivalent in general to Gamelion 22—end of Anthesterion: ‘before the eighth prytany’ means either in the 6th or 7th, for if the principle was that the ostracism was to be proposed in Gamelion or Anthesterion, it might fall in the 7th prytany of an intercalary year. The hypothesis is absurd, for absolutely no reason is suggested why the Athenians should have ostracised men later in the year if it chanced to be intercalary,—to say nothing of other obvious objections” (Wyse).

συκοφαντῶν προβολὰς] A προβολή was a preliminary criminal information brought before the public assembly; if the people

25 Ἀθηναίων καὶ τῶν μετοίκων μέχρι τριῶν ἑκατέρων, ἅν τις ὑποσχόμενός τι μὴ ποιήσῃ τῷ δήμῳ. ἐτέραν δὲ ταῖς ἰκετηρίαις, ὅ ἐν ᾗ θεὸς ὁ βουλούμενος ἰκετηρίαν, [ὑπὲρ] ὧν ἂν βούληται || καὶ ἰδίῳν [Col. 23.] καὶ δημοσίων διαλέξεται πρὸς τὸν δῆμον. αἱ δὲ δύο περὶ τῶν ἄλλων

25 ΕΚΑΤΕΡΑΝ? ἅν τις B¹⁻³ (H-L, K³, K-W³, Th), καὶ ἂν τις B⁴; ἔάν τις K¹; καὶ ἔάν τις K-W^{1,2}. 26 ἐτέραν δὲ K, K-W, B, Th; ἐτέρα δ' ἐστὶ H-L, quod 'spatium non capit,' K³. 27 ΟΥΒΟΥΛΟ corr. K. ΩΝ K¹: περὶ ὧν Kontos, Lipsius, Gertz, K-W, sed spatium vix duarum litterarum capax vacuum relictum; ὑπὲρ (Υ) ὧν H-L (B, K⁴, Th). 28 ΔΙΔΕΞΕΤΑΙ: διαλέξεται K (K-W, B, Th); διαλέγεται H-L. αἱ δὲ: ἔτεραι δὲ maluit Foucart.

approved, a trial before an ordinary law-court ensued. This procedure was applied in the case of those who had accused the generals concerned in the battle of Arginussae (Xen. *Hell.* i 7 § 34). The case against Midias began with a *προβολή*. Cf. Schömann, *De Comitiis*, p. 321 ff., Meier and Schömann, p. 335 Lips., *Dict. Ant.* ii 492 a, 732 a.

For its application in the case of *συκοφανταί*, cf. Isocr. *Antid.* 314, κατὰ δὲ τούτων (sc. τῶν συκοφαντῶν ἐποίησαν) γραφὰς μὲν πρὸς τοὺς θεσμοθέτας, εἰσαγγελλας δ' εἰς τὴν βουλὴν, *προβολὰς* δ' ἐν τῷ δήμῳ, and Aeschin. *F. L.* 145, τῶν συκοφαντῶν ὡς κακούργων δημοσίᾳ *προβολὰς* ποιούμεθα, also Pollux viii 46, *προβολαὶ* δὲ ἦσαν καὶ αἱ τῆς συκοφαντίας γραφαί.

The parallel passages (Dem. 50 § 57, Plat. *Ion* 541 E, Ar. *Thesm.* 344) shew that these *προβολαὶ* must be separated from the *εἰσαγγελλία* which forms the subject of the next sentence (Kaibel, 206).

τῶν μετοίκων] This implies that a *μέτοικος* could be charged with *συκοφαντία*. Hence it follows that he was entitled to give information against public offenders. Ordinarily this right was confined to citizens (Plut. *Sol.* 18, ἐξὴν τῷ δυναμένῳ καὶ βουλομένῳ κτλ.). A foreigner, who desired to accuse a person of any offence against the people, was required to obtain special permission for that purpose, *ἀδεια*, Andoc. *De Myst.* § 15. Cf. Meier and Schömann, p. 330 Lips.

μέχρι τριῶν] Plat. *Leg.* 756 B, μέχρι δυοῖν.

ἅν τις ὑποσχόμενος κτλ.] Dem. *Lept.* 100, ἔστι δὲ δῆπον νόμος ὑμῖν, ἔάν τις ὑποσχόμενός τι τὸν δῆμον ἢ βουλὴν ἢ δικαστήριον ἐξαπατήσῃ, τὰ ἔσχατα πάσχει, and *id.* 135 (where it is called a νόμος ἀρχαῖος and death is named as the penalty). For the antiquity of the law, cf. the case of Miltiades in Hdt. vi 136. The procedure began either with a *προ-*

βολή (as in Xen. *Hell.* i 7 § 35) or an *εἰσαγγελλία*, [Dem.] c. *Timoth.* 49 § 67.

§ 6. ἐτέραν δὲ] *προγράφουσιν ἐκκλησίαν. ἰκετηρίαις* 'supplications,' 'formal petitions.' For *θεῖς...ἰκετηρίαν* cf. Dem. *de Cor.* 107, οὐχ ἰκετηρίαν ἔθηκε τριήραρχος οὐδεὶς πώποθ' ὡς ἀδικούμενος παρ' ὑμῖν, c. *Timocr.* 12, ἔθεσαν τὴν ἰκ. ὧν ἦσαν τὰ χρήματα ἄνθρωποι, *id.* 53; Aeschin. *F. L.* 15, ἰκ. θέντες οἱ οἰκέοι ἐδέοντο ὑμῶν; Dittenberger, *Sylloge*, no. 393, ὑπὲρ ὧν ὁ ἱερεὺς τῆς Ἰσιδος ἔθετο τὴν ἰκετηρίαν ἐν τῇ βουλῇ. The *ἰκετηρία* (ράβδος) was an olive-branch bound with wool (Aesch. *Suppl.* 22, 192), which the 'suppliant,' or petitioner, held in his hand before depositing it on the altar in the place of public assembly. Such an application for the right of petition might also be laid before the βουλῇ, Aeschin. c. *Timarch.* 104. In Andoc. *De Myst.* 110—116, it is laid before the βουλῇ on the occasion of its session in the Ἐλευσίνιον, although presenting a petition in that place was forbidden, *id.* 116. Such petitions might include applications for the recovery of civil rights, or for the remission of sentences; and, in general, for exemption from legal penalties. Cf. Dem. c. *Timocr.* 46, τῆς ἀδείας δοθείσης, and see Schömann, *Ant.* p. 397 E. T.; Gilbert, i 344² f; *Dict. Ant.* i 24 b, 702 a.

Cf. Pollux, viii 96, τοῖς βουλομένοις ἰκετηρίαν θεμένοις λέγειν ἀδεύει περὶ τε τῶν ἰδίων καὶ τῶν δημοσίων.

αἱ δὲ δύο κτλ.] Pollux, who gives in viii 96 a paraphrase of the present passage and its context, describes the hearing of heralds and embassies as the business of the third ἐκκλησία, while that of the fourth is περὶ ἰερῶν καὶ ὁσίων. This distinction is not in accordance with the text. The latter is confirmed by Aeschines i § 23, πῶς δὲ κελεύει τοὺς προέδρους χρηματίζειν;—προχειροτονεῖν—περὶ ἱερῶν τῶν πατρῶν καὶ κήρυξι καὶ πρεσβείαις καὶ ὁσίων, and by CIA ii 50 and Add. 52 c, where

εἰσὶν, ἐν αἷς κελεύουσιν οἱ νόμοι τρία μὲν ἱερῶν χρηματίζειν, τρία δὲ κήρυξιν καὶ πρεσβείαις, τρία δὲ ὁσίων· χρηματίζουνσιν δ' ἐνίοτε 30

29 <προχειροτονία> τρία μὲν Parageorgios. χρηματίζειν : προχειροτονεῖν ?
coll. Aeschin. i, 23, Th. 30 κήρυξι H-L (B⁴). ΤΡΙΑΔΟCΙΩΝ suprascripto
CΥΡΑΚΟCΙΩΝ 'corruptum ex CΑΡΑ Δ ΟCΙΩΝ ut Ar. τέτταρα δ' ὁσίων scripserit?'
K-W. <χρηματίζουσι δ' οἱ πρυτάνεις περὶ τούτων προχειροτονίαν διδόντες> χρηματί-
ζουσιν δ' Sakellarios. χρηματίζουσι H-L.

embassies form part of the business of two ἐκκλησίαι during the same prytany. The statement in Pollux may have originated in some confused and fragmentary reminiscence of the constitution in c. 30 § 5, where, in the order of business before the βουλή, the third place is assigned πρεσβείαις, after which they deliberate περὶ τῶν ἄλλων (=ὁσίων).

τρία] This implies that only three questions under each of the several headings were allowed to be discussed in each πρυτανεία. Similarly in § 5 only three συκοφαντῶν προβολαὶ could be brought against Athenians, and three against resident aliens. These limitations have been hitherto unknown.

Hartel, *Studien über Urkundenwesen*, cites, as examples of business connected with ritual etc, being brought before the people ἐν ἱεροῖς, CIA ii 325, 352 b, 373 b, and (a decree of the Κήρυκες and Εὐμολπίδαι) 605. On p. 173 ff. he cites the following inscriptions: Ἀθήναιον vi 152 (=Ditt. no. 101, Hicks no. 111) l. 55 (B.C. 347/6 on the πρέσβεις from the sons of Leucon), χρηματῖσαι τοὺς προέδρους οἱ ἀν' ἀρχῶσι προεδρεύειν ἐν τῷ δήμῳ τῇ ὁγδόῃ ἐπὶ δέκα πρῶτον μετὰ τὰ ἱερά. The privilege of access to the βουλή (and in most cases to the δῆμος) μετὰ τὰ ἱερά was granted to Aretus of Colophon (CIA i 36), to the Νεοπολίται (*ib.* 51 *Suppl.* p. 17), to the communities of Mytilene, Colophon and Cythnus (CIA ii 52 c, 164, 233), and to certain individuals named in i b, 34, 206, 209, 289, 316. Cf. Dem. 24 § 25 ff. ἱερῶν...ὁσίων] 'things sacred and profane.' ὅσια, when contrasted with ἱερά, includes all that is untouched by divine law. Thus, in things concrete, ἱερά would include temples and their treasures; ὅσια, civic buildings and money belonging to the state. Dem. 24 § 9, τῶν ἱερῶν μὲν χρημάτων τοὺς θεοὺς, τῶν ὁσίων δὲ τὴν πόλιν ἀποστρεφεῖ. The same terms are used to contrast religious and civil privileges, Dem. 23 § 65; 39 § 35; as well as the corresponding legal enactments, as in Lys. 30 § 25, τῶν ὁσίων καὶ τῶν ἱερῶν ἀντιγραφεὺς (see Frohberger's *Lysias*, iii p. 172, and Ruhnken, *Timaetus*, s.v. ὅσια·

τὰ ἰδιωτικά, καὶ μὴ ἱερά).

κήρυξιν καὶ πρεσβείαις] The construction changes from gen. to dat., as in Aeschin. i § 23, where the order in which the four kinds of business are mentioned is the same as in the text. Foreign envoys were usually introduced to the ἐκκλησία by the βουλή (Aeschin. *F. L.* § 58). Dem. 24 § 150, καὶ κήρυκος καὶ πρεσβείας, *F. L.* 185 ὅταν ᾗ κήρυξι καὶ πρεσβείαις προγεγραμμένον. Cf. c. 30 § 5.

χρηματίζουσιν—ἀνευ προχειροτονίας] 'Sometimes the members of the ἐκκλησία take the initiative in bringing forward public business, without a preliminary vote (on the question whether it will discuss a proposal on the part of the βουλή, or accept it without discussion).' Cf. Harpocr. s.v. προχειροτονία: ...ὅπότεν τῆς βουλῆς προβουλευσάσης εἰσφέρειται εἰς τὸν δῆμον ἢ γνώμη· πρότερον γίνεται χειροτονία ἐν τῇ ἐκκλησίᾳ πότερον δοκεῖ περὶ τῶν προβουλευθέντων σκέπασθαι τὸν δῆμον, ἢ ἀρκεῖ τὸ προβούλευμα. In Dem. 24 § 12 (after a προβούλευμα) γενομένης ἐκκλησίας προῦχειροτόνησεν ὁ δῆμος. Cf. Aeschin. i § 23, and see Gilbert, i 327² n. 4.

The course described in the text would involve a departure from the principle laid down by Solon, μηδὲν ἔαν ἀπροβούλευτον εἰς ἐκκλησίαν εἰσφέρεισθαι (Plut. *Sol.* 19). This principle was also virtually set aside when the βουλή, without arriving at any conclusion on its own part, referred a question to the ἐκκλησία direct. Thus, on the memorable evening when the messenger arrived with news of Philip's capture of Elateia, the ἐκκλησία had already begun to assemble before the βουλή had had time to draw up a preliminary decree; and, the business being urgent, the πρυτάνεις brought it immediately before the assembly (Dem. *de Cor.* 170). It was also open to any member of the ἐκκλησία to take the initiative by moving to refer any question to the βουλή with a view to a προβούλευμα being drawn up by the latter (Gilbert, i 330² n. 1).

On προχειροτονία cf. Wilamowitz, ii 254-6.

καὶ ἄνευ προχειροτονίας. προσέρχονται δὲ καὶ οἱ κήρυκες καὶ οἱ πρέσβεις τοῖς πρυτάνεσιν πρῶτον, καὶ οἱ τὰς ἐπιστολὰς φέροντες
33 τούτοις ἀποδιδάσκει.

44. ἔστι δ' ἐπιστάτης τῶν πρυτάνεων εἰς ὁ λαχῶν· οὗτος δ' ἐπιστατεῖ νύκτα καὶ ἡμέραν, καὶ οὐκ ἔστιν οὔτε πλείων χρόνον οὔτε δις τὸν αὐτὸν γενέσθαι. τηρεῖ δ' οὗτος τὰς τε κλείς

32 πρυτάνεσι H-L, B.

33 ἀποδιδάσκει H-L.

K

XLIV 3 f ΠΛΕΙΣΤΑC; κλείς τὰς K-W, K³, B, Th (cf. Meisterhans, p. 36³): κλῆς K¹, H-L.

TESTIMONIA. XLIV §§ 1, 2 *Harp. ἐπιστάτης: ... δύο εἰσιν οἱ καθιστάμενοι ἐπιστάται, ὁ μὲν ἐκ πρυτάνεων κληρούμενος, ὁ δὲ ἐκ τῶν προέδρων, ὃν ἑκάτερος τίνα διοίκησιν διοικεῖ δεδήλωκεν Ἀρ. ἐν Ἀθ. πολ. Lex. Dem. Patm. p. 13 Sakkellion, ἐπιστάτης: οὗτος ἐκ τῶν πρυτάνεων ἐκληροῦτο καὶ ἐπιστατεῖ "νύκτα καὶ ἡμέραν" μόνον, καὶ οὐκ ἔξην δεύτερον (leg. dis) τὸν αὐτὸν γίνεσθαι (leg. γενέσθαι). τὰς δὲ κλείς τῶν "ιερώων ἐν οἷς" ἀπέκειτο τὰ χρήματα καὶ τὰ γράμματα τῆς πόλεως... Suidas (c lexico Photiano) ἐπιστάτης: "τῶν πρυτάνεων εἰς ὁ λαχῶν" ἐπιστάτης ἐλέγετο. δις δὲ τὸν αὐτὸν ἐπιστατῆσαι οὐκ ἔξην. φυλάσσει δὲ τοῦ ἱεροῦ τὰς κλείς ἐν ᾧ τὰ δημόσια χρήματα, ἔτι μὴν καὶ τὴν δημοσίαν σφραγίδα (φυλάσσει—σφραγίδα Etym. M. p. 364, 41). ἐπεὶ δ' ἂν δὲ οἱ πρυτάνεις "συναγάγῃσι τὴν βουλὴν ἢ τὸν δῆμον," ὁ ἐπιστάτης "κληροῖ προέδρους ἐννέα," ἀπὸ "φυλῆς ἐκάστης" ἕνα "πλὴν τῆς πρυτανειούσης. καὶ πάλιν" ἐκ τῶν ἐννέα τούτων ἐπιστάτην ἕνα καὶ τὸ πρᾶγμα (sic) παραδίδωσιν. Telephus ap. Eustath. in Od. p. 455... γίνεται γὰρ φησὶν Ἀθήνησιν ἐκ τῶν πρυτάνεων εἰς δς "ἐπιστατεῖ νύκτα καὶ ἡμέραν" μίαν, καὶ πλείων χρόνον οὐκ ἔξεστιν οὐδὲ "δις τὸν αὐτὸν γενέσθαι, τὰς τε κλείς <τῶν ἱερῶν> ἐν οἷς τὰ χρήματά εἰσι φυλάττει καὶ τὰ γράμματα τῆς πόλεως καὶ τὴν δημοσίαν σφραγίδα. κληροῖ δὲ καὶ προέδρους ἐξ ἐκάστης φυλῆς ἕνα "πλὴν τῆς πρυτανειούσης καὶ πάλιν ἐκ τούτων ἐπιστάτην ἕνα" (Frag. 397², 437³). Pollux viii 96: ὁ δ' ἐπιστάτης καλούμενος ἐστὶν εἰς τῶν πρυτάνεων, ὁ κληρῶ λαχῶν, δις δ' οὐκ ἔξεστι γενέσθαι τὸν αὐτὸν ἐπιστάτην. ἔχει δὲ οὗτος τὰς κλείς τῶν ἱερῶν, ἐν οἷς τὰ χρήματα καὶ τὰ γράμματα. καὶ ὅταν οἱ πρυτάνεις τὸν δῆμον ἢ τὴν βουλὴν συναγάγῃσιν, οὗτος ἐξ ἐκάστης φυλῆς πρόεδρον ἕνα κληροῖ, μόνην τὴν πρυτανειούσαν ἀφίει (Frag. 394², 434³).

προσέρχονται—τοῖς πρυτάνεσιν πρῶτον] Aeschin. F. L. 58, (the βουλῇ) ταῖς ξενικαῖς πρεσβείαις τὰς εἰς τὸν δῆμον προσδόντας προβουλεύει. On the capture of Elateia, the messenger brought the news ὡς τοὺς πρυτάνεις (de Cor. 169). Cf. Arist. Thesm. 654, ταῦτα τοῖς πρυτάνεσιν ἀγγελεῖ.

XLIV. The Public Assembly, continued.

§ 1. ἐπιστάτης τῶν πρυτάνεων] In the fifth century the ἐπιστάτης τῶν πρυτάνεων actually presided at the meetings of the βουλὴ and ἐκκλησία, and took the sense of the meeting. Thus, in 415 B.C., we find Nicias addressing the President at the Assembly in the words καὶ σὺ, ὦ πρύτανι, ταῦτα... ἐπιμήψιζε (Thuc. vi 14). Again, in 406, on the memorable occasion when Socrates refused to put the illegal proposal that the generals concerned with the battle of Arginusae should have judgment passed upon them collectively, his own tribe was the φυλὴ πρυτανεύουσα (Plat. Apol. 32 B), and he

was ἐπιστάτης for the day (Xen. Mem. i 1, 18, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος). Cf. Gilbert, i 302-6².

In the fourth century, on the institution of πρόεδροι with an ἐπιστάτης of their own, the duty of presiding in public was transferred to the ἐπ. τῶν προέδρων (Gilbert i 305²), while the ἐπ. τῶν πρυτάνεων discharged the duties stated in the text. As the latter remained in the θέλος for the day and night during which he was in office, he was necessarily precluded from presiding over the ἐκκλησία or the βουλὴ. On the institution of the πρόεδροι, see § 2.

τὰς τε κλείς κτλ.] The keys of the public treasure kept in the δημοσὸς on the Acropolis (Boeckh, III xx). The custody of the keys did not involve any responsibility for the actual management of the fund. The Arg. to Dem. Androt. p. 590 applies to the ἐπιστάτης language of less precision than that in the text: αὐτὸς τὰς κλείς τῆς ἀκροπόλεως ἐπιστεύετο καὶ πάντα τὰ χρήματα τῆς πόλεως. It

τὰς τῶν ἱερῶν, ἐν οἷς τὰ χρήματ' ἔστιν καὶ (τὰ) γράμματα τῇ πόλει, καὶ τὴν δημοσίαν σφραγίδα, καὶ μένειν ἀναγκαῖον ἐν τῇ 5 θόλῳ τοῦτόν (τ') ἔστιν καὶ τριττὴν τῶν πρυτάνεων ἢ ἂν οὗτος 2 κελεύῃ. καὶ ἐπειδὰν συναγάγῃσιν οἱ πρυτάνεις τὴν βουλὴν ἢ τὸν δῆμον, οὗτος κληροὶ προέδρους ἐννέα, ἕνα ἐκ τῆς φυλῆς ἐκάστης

4 γράμματα K¹: <τὰ> γράμματα e gramm. K-W (edd.). 4f τῇ πόλει del. Rutherford. 6 τοῦτόν <τ'> K-W; <καὶ> τοῦτον Papageorgios.

TEST. §§ 2, 3 *Harp. πρόεδροι ἐκκληροῦντο τῶν πρυτάνεων καθ' ἐκάστην πρυτανεῖαν εἰς ἕξ ἐκάστης φυλῆς πλὴν τῆς πρυτανευούσης, οἵτινες τὰ περὶ τὴν ἐκκλησίαν (τὰς ἐκκλησίας Epit.) διέκουν... ὅτι δ' ὁ καλούμενος ἐπιστάτης κληροὶ αὐτοῦς, εἰρηκεν Ἄρ. ἐν Ἀθ. πολ. (=Suid. s.v.). Photius (Bekk. An. 290) πρόεδροι: οἱ τὰ περὶ τὰς ἐκκλησίας Ἀθήνησι διοικοῦντες <καὶ τῆς εὐταξίας ἐπιμελοῦμενοι add. Lex. Dem. Patm. p. 12>. εἰς ἐκκληροῦτο ὑπὸ τῶν πρυτάνεων καθ' ἐκάστην ἐκκλησίαν ἕξ ἐκάστης φυλῆς. Cf. Schol. Aeschin. iii 4.

adds: ὃν οὖν μὴ ἐρασθῇ τυραννίδος, διὰ τοῦτο μίαν ἡμέραν ἐποιοῦν αὐτὸν ἄρχει.

τῶν ἱερῶν does not necessarily imply that the public treasure was kept in more than one temple. Hence the pl. throws no light on the obscure question whether the *οπισθόδομος* of the 'old temple' of Athens between the Erechtheum and Parthenon was at this time still in use, as well as the Parthenon (see Miss Harrison's *Mythology &c of Athens*, p. 505-8). The 'old temple' was burnt in 406 B.C. (Xen. *Hell.* i 6), and the burning of the *οπισθόδομος* mentioned in Dem. 24 § 136 may refer to the same event. In B.C. 353 the priestess transferred to the *ἐπιστάται* (probably the *ἐπ. δημοσίων ἔργων*) in the archonship of Thudemus certain 'gold ornaments' which were removed from the 'old temple' to the Parthenon (CIA ii 758 II 7). The public records (*γράμματα*) were preserved in the Μητρώον near the βουλευτήριον (Aeschin. 3 § 187; Paus. i 3, 5; Lycurg. *Leocr.* 66). Cf. Curtius, *das Metroon*, Gotha, 1868.

δημοσίαν σφραγίδα [Xen.] *de Vect.* 4, 21, ἀνδράποδα σεσημασμένα τῷ δημοσίῳ σημάντρῳ. The seal probably represented an owl or a Gorgon's head. Cf. Curtius, *Abh. d. Berlin. Akad.* 1874, p. 88 (Gilbert, i 303² n. 2 ult.). Both the badges above mentioned may be seen on the extant examples of *δικαστῶν πινάκια* (c. 63 § 4).

§ 2. *πρόεδροι*] In the fifth century it was the πρυτάνεις who presided over the βουλὴ and ἐκκλησία in the person of one of their own body who was the *ἐπιστάτης τῶν πρυτάνεων* and was necessarily a member of the *πρυτανεύουσα φυλὴ*. Thus, in CIA ii I δ, we have two decrees of the year of Euclides, B.C. 403-2. (1) was passed in the prytany of the tribe Pandionis, and the *ἐπιστάτης* was of the deme of

Ἦα, which belonged to that tribe; (2) in the prytany of the tribe Erechtheis, and the *ἐπιστάτης* was of the deme of Κηδαί belonging to that tribe. As a general rule the deme of the *ἐπ. τῶν πρυτάνεων* is not specified; it necessarily belongs to the presiding tribe.

In the fourth century the πρόεδροι came into existence. The *ἐπιστάτης τῶν πρυτάνεων* was deprived of his preeminence and obtained in its place the privilege of appointing by lot nine πρόεδροι, one from each of the tribes except his own, and of drawing lots among those nine for one of them to act as the *ἐπιστάτης τῶν προέδρων*. Under this system, the *ἐπ. τῶν προέδρων* was necessarily a member of some other than the *πρυτανεύουσα φυλὴ*. In CIA ii 17 δ (Ditt. no. 64), in the archonship of Nausinicus, B.C. 378/7, though the πρόεδροι are mentioned, the deme of the *ἐπιστάτης* is uncertain; but in CIA ii 17 (Ditt. no. 63), in the same year, in the prytany of the tribe Hippothontis, the *ἐπιστάτης* is of the deme Ἀθμονον which belongs to a different tribe, Cecropis. In ii 50 (Ditt. 75), B.C. 368/7, in the prytany of the tribe Aeantis, the *ἐπιστάτης* belongs to a deme of the tribe Aegeis. In ii 116 (Ditt. 107), B.C. 341/0, in the prytany of the tribe Pandionis, the *ἐπιστάτης* belongs to another tribe. Between the years 378 and 320 we have in all 24 decrees giving the name of the prytany and the president, and in no case does the deme of the president belong to the φυλὴ πρυτανεύουσα. For the years between Euclides and Nausinicus (403-378) there is at present no evidence; but it is probable that the change came into force in the latter year, a date of special importance in the financial history of Athens. The aim of the change was

πλὴν τῆς πρυτανευούσης, καὶ πάλιν ἐκ τούτων ἐπιστάτην ἓνα, καὶ
 10 παραδίδωσι τὸ πρόγραμμα αὐτοῖς· οἱ δὲ παραλαβόντες τῆς τ' 3
 εὐκοσμίας ἐπιμελοῦνται, καὶ ὑπὲρ ὧν δεῖ χρηματίζειν προτιθέασιν,

10 πρόγραμμα corrupte mutatum in πρᾶγμα habet Suidas s. v. ἐπιστάτης. ol K-W,
 ΔΕΙΚ(ΔΙ).

B: ol K, H-L, Th.
 τῶν δὲ K-W.

11 ΔΕΙΧΡΗΜΑΤΙΖΕΙΝ: δεῖ χρηματίζειν K, H-L, B, Th: χρημα-

clearly to give all the tribes a concurrent share in the superintendence of the βουλὴ and ἐκκλησία, instead of each tribe having in turn the sole superintendence for the duration of its own prytany. (See esp. Prof. W. W. Goodwin's paper in *Trans. of the American Philol. Association*, 1885, vol. xvi 165—175.)

In the fifth century the formula for describing the president was ὁ δεῖνα ἐπιστάται. From 378 to 347 the same formula is used to denote the ἐπιστάτης τῶν προέδρων, side by side with a new formula, τῶν προέδρων ἐπεψήφισεν ὁ δεῖνα. From 347 onwards the last alone is found (Gilbert, i 305² n. 4).

It was once supposed that the 50 πρυτάνεις were divided into five groups of ten πρόεδροι holding office for one-fifth of a prytany (generally for seven days) and appointing one of their number to serve as ἐπιστάτης for each day. This supposition rested on the Scholia to Aeschin. c. *Ctes.* 39 and Dem. p. 594, 5, and on the 2nd Arg. to Dem. *Androt.* p. 590. It was accepted in an early work of Schömann (*De Comitibus Ath.*, 1819), where, in the endeavour to reconcile the conflict of evidence, it was suggested that there were two sets of πρόεδροι in existence at the same time, (1) the *proedri contribules*, belonging to the same tribe as the πρυτάνεις, and forming a subdivision of that body; and (2) the *proedri non-contribules*, belonging to a different tribe to that of the πρυτάνεις.

Nearly three centuries earlier it was held by Sigonius (1529—1584) in his *De Atheniensium Republica*, that, wherever the πρόεδροι were mentioned, they were the nine who were not of the same tribe. This opinion was accepted by K. F. Hermann (1843), who noticed further that the πρόεδροι are never mentioned until after the time when one of the πρυτάνεις used to preside in the Assembly. Hence the πρόεδροι (*non-contribules*) were a later institution, and the *proedri contribules* were a merely imaginary body. Schömann's earlier view survived in Grote, c. 31, iii 118, but it had meanwhile been abandoned by Schömann himself, in favour of Hermann's

view which is conclusively confirmed by the text. See Schömann, *Ant.* p. 377 E.T.

Some confusion has arisen from the fact that Harpocration, s. v. πρόεδροι, implies that the πρόεδροι held office during the whole of each prytany, whereas the text, which he professes to follow, really describes them as appointed by lot for each meeting of the βουλὴ or ἐκκλησία. The most accurate citation of the text is that preserved by Telephus ap. Eustath. on *Od.* 17. 455, and by Suidas, s. v. ἐπιστάτης, art. 2. On the general question see Goodwin *l. c.*, and Gilbert, i 305² (with the authorities there quoted); also Caillemet on *Boule* in Daremberg and Saglio, i 740—1, and Chavannes on *Epistates*, *ib.* iii 700; and Wayte in Smith's *Dict. Ant.* i 320—1, and on Dem. *Timocr.* § 21.

ἐπιστάτην] sc. τῶν προέδρων. He is mentioned as presiding (1) at the βουλὴ in Aeschin. c. *Timarch.* 104, βουλευτῆς ὧν καὶ προεδρεύων, and in CIA ii 168 (B.C. 333) τῶν προέδρων ἐπεψήφισεν, and similarly in ii 179 (B.C. 325) about the time when this treatise was written; (2) at the ἐκκλησία, *id. c. Ctes.* 39, τὸν δ' ἐπιστάτην τῶν προέδρων διαχειροτονίαν δίδοναι τῷ δήμῳ, *F. L.* 82, (Demosthenes) λαγχάνει προεδρεύειν and (84) ἀναστὰς ἐκ τῶν προέδρων οὐκ ἔφη τὸ ψήφισμ' ἐπιψηφιεῖν, cf. *ib.* 68.

τὸ πρόγραμμα] 43 § 3, προγράφοις.

§ 3. εὐκοσμίας ἐπιμελοῦνται] In the previous century the same duties had been performed by the πρυτάνεις with the aid of the τοξόται: Arist. *Thesm.* 923, 929—946, and esp. 854, εἰ μὴ κοσμίως ἔξεις ἑὸς ἂν τῶν πρυτάνεων τις φανῇ. The πρόεδροι as well as the πρυτάνεις are named in Aeschin. c. *Ctes.* 4, τῆς τῶν ῥητόρων ἀκοσμίας οὐκέτι κρατεῖν δύνανται οὐθ' οἱ νόμοι οὐθ' οἱ πρυτάνεις οὐθ' οἱ πρόεδροι οὐθ' ἡ προεδρεύουσα φυλὴ.

The phrase ἐπιμελεῖσθαι εὐκοσμίας is found in *Pol.* 1299 b 16 and 19 (cf. 1321 b 14 and 20); also in Isocr. *Areop.* 37.

προτιθέασιν] 48 § 2; Xen. *Mem.* iv 2, 3, τῆς πώλεως λόγον προτιθέσης. In Aeschin. *F. L.* 65 we have the exceptional proposal that, at the first of two ἐκκλησίαι, there should be a debate; and that, at the second, the πρόεδροι should

καὶ τὰς χειροτονίας κρίνουσιν, καὶ τὰ <τ'> ἄλλα πάντα διοικοῦσιν, καὶ τοῦ [τ'] ἀφείναι κύριοί εἰσιν. καὶ ἐπιστατῆσαι μὲν οὐκ ἔξεστιν πλέον ἢ ἅπαξ ἐν τῷ ἐνιαυτῷ, προεδρεύειν δ' ἔξεστιν ἅπαξ ἐπὶ τῆς πρυτανείας ἐκάστης.

15

4 ποιοῦσι δὲ καὶ ἀρχαιρεσίας στρατηγῶν καὶ ἱππάρχων καὶ τῶν ἄλλων τῶν πρὸς τὸν πόλεμον ἀρχῶν ἐν τῇ ἐκκλησίᾳ, καθ' ὃ τι ἂν τῷ δήμῳ δοκῇ· ποιοῦσι δ' οἱ μετὰ τὴν ἕκτην πρυτανεύοντες ἐφ' ὧν

12 τὰ <τ'> K-W. 13 τ' delent Richards, edd.; in δ' mutat Hude, in γ' Piccolomini; τὴν ἐκκλησίαν Rutherford (H-L). τοῦ τ' ἀφείναι <καὶ τοῦ λύσαι> Papegeorgios. 14 ἔξεστι H-L; alterum ἔξεστω delet Gennadios. ΠΛΕΙΟΝ (K-W, B): πλέον H-L, K³, Th, Meisterhans, p. 152³. 16 ΔΕΚ(ΔΙ)ΔΕΚΑΡΧ K¹: delevi ΔΕΚ e ΔΕΚ(ΔΙ) male iterato exortum, idem fecerunt Blass, Fränkel, K-W, H-L, K³; etiam in versu propinquo (18) dittographiae vitium denuo apparet ΜΕΤΑΤΑΤΗΝ (μετὰ τὴν).

put the question to the vote, λόγον δὲ μὴ προτιθέναι. In the fifth century this was the duty of the πρυτάνεις. Thuc. vi 14, ὃ πρύτανι...γνώμας προτίθει αὐθις, iii 36, 4; 42, 1.

χειροτονίας] Aeschin. c. Ctes. 3, ἂν δέ τις τῶν ἄλλων βουλευτῶν ὄντως λαχὼν κληρούμενος προεδρεύειν καὶ τὰς ὑμετέρας χειροτονίας ὁρθῶς ἀναγορεύη κτλ.

ἀφείναι] Arist. Ach. 173, οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν. Dem. Timocr. § 26 (during the Κρόνια), ἀφειμένης τῆς βουλῆς.

ἐπιστατῆσαι] sc. τῶν προέδρων. In Dittenberger, *Inscr.* nos. 98 and 101, we have two decrees in the same prytany of B.C. 347-6, in both of which Θεόφιλος Ἀλμυούσιος ἐπιστάται. It was rightly inferred by A. Schaefer that both were passed at the same meeting of the ἐκκλησία. The text shews that no one could be ἐπιστάτης τῶν προέδρων more than once in each year.

§ 4. στρατηγῶν] 61 § 1. ἱππάρχων, 61 § 4. τῶν ἄλλων, 61 §§ 3, 5. Cf. Aeschin. c. Ctes. 13, (ἀρχάς) ἃς ὁ δῆμος εἰσὶν χειροτονεῖν ἐν ἀρχαιρεσίαις, στρατηγούς καὶ ἱππάρχους καὶ τὰς μετὰ τούτων ἀρχάς, also Xen. *Mem.* iii 4, 1; Dem. 23 § 171; Plut. *Phoc.* 8.

οἱ μετὰ τὴν ἕκτην πρυτανεύοντες] The author of the 2nd Arg. to Dem. *Androt.* p. 590 erroneously states that the ἀρχαιρεσίαι fell on the last four days of the Attic lunar year of 354 days. But, as observed by Schömann, *Ani.* 390 E.T., they could not possibly have been held so late in the year: they must necessarily have taken place much earlier, so as to allow time for the δοκιμασία. It has been inferred by Köhler (*Monatsb. d. Akad. d. W.*, Berlin, 1866, p. 343) that they were held in the first ἐκκλησία

of the ninth prytany. This inference is drawn from an inscription of the time of the 12 tribes (after B.C. 307), CIA ii 416, in which the ἀρχαιρεσίαι are fixed κατὰ τὴν μαντεῖαν for the 22nd day of Munichion (early in May), corresponding (in the time of the 10 tribes) to the beginning of the ninth prytany (see also Gilbert's *Beiträge*, pp. 5-13, and Busolt in Müller's *Handbuch*, iv i 221^r). The text shews that the election might be held in the seventh prytany. This would begin three days before the end of Gamelion (the first six prytanies containing 214 and the first seven months 217 days), and would mainly correspond to the month Anthesterion (middle of February to middle of March).

This statement has a direct bearing on the story of Sophocles being appointed στρατηγός against Samos etc. owing to the success of his *Antigone* (on the authorities for the story, see Jebb's *Introd.* p. xliii). If the play was produced at the Great Dionysia (10-15 Elaphebolion = March-April), i.e. late in March, B.C. 441, the ordinary election of στρατηγοὶ for the ensuing official year had already taken place a month before. We must therefore either infer that the story is false; or that the date of the election was exceptionally delayed in that year owing to inauspicious weather; or that, at that time, the ἀρχαιρεσίαι fell later than was the case in B.C. 325. If the election of Sophocles took place a month before the Great Dionysia, and was prompted by the success of the *Antigone*, the play must have been performed at the Great Dionysia of the previous year, in which case eleven months must have elapsed before the election. But by that time the impression produced by the play would

ἂν εὐσημία γένηται. δεῖ δὲ προβούλευμα γενέσθαι καὶ περὶ
20 τούτων.

45. ἡ δὲ βουλή πρότερον μὲν ἦν κυρία καὶ χρήμασιν ζημιῶσαι
καὶ δῆσαι καὶ ἀποκτείνειαι. — καὶ Λυσίμαχον αὐτῆς ἀγαγούσης
ὡς τὸν δῆμιον, καθήμενον ἤδη μέλλοντα ἀποθνήσκειν, Εὐμη-

19 ΓΕΝΕΣΘΑΙ edd.: γίνεσθαι K-W.

XLV 1 χρήμασι H-L. 2 post ἀποκτείνειαι lacunam indicant K-W. <Λυσίμ. δ' >
deleto καὶ Papageorgios. αὐτῆς <ποτ' ἀπ' > ἀγαγούσης B⁴ appendix. 3 καθήμενον
ἦδη K, K-W, H-L, Th; καθ. ἡδη <καὶ> Jos. Mayor (B); *καὶ αὐθήμερόν* ἦδη S¹, coll.
Aeschin. I § 16 (lex) παραδοθεὶς τοῖς ἑνδεκα τεθνάτω αὐθήμερόν. 3, 5 ΑΠΟΘΝΗΣΚΕΙΝ:
ἀποθνήσκειν edd., cf. Meisterhans, p. 177³, n. 1475.

have become appreciably weaker, and the story would have lost its point. On the bearing of the date of election on the 'deposition of Pericles,' see *Class. Rev.* v 165, viii 78 f; Swoboda in *Hermes* xxviii part 4; Beloch, i 529 n. 1.

εὐσημία] 'on whatsoever days there are signs of fair weather.' εὐσημία is found in Hippocr. 1170; εὐσημος in *Meteor.* p. 363 a 27, γέγραπται τοῦ μάλ-
λον εὐσημῶς ἔχειν ὁ τοῦ ὀρίζοντος κύκλος.

The proviso is one of practical importance in the case of a large meeting on an open hill-side like that of the Pnyx. Even when the ordinary ἐκκλησίαι came to be held in the theatre of Dionysus (e.g. in 290 B.C.), the Pnyx continued to be the scene of the ἀρχαι-
ρεσίαι (Pollux viii 133).

When the δῆμος was desiring to elect Cleon as στρατηγός, there was thunder and lightning, an eclipse of the moon and afterwards one of the sun, Arist. *Nub.* 581-6 (and Schol.). Presumably amid all these portents the election was deferred. In Thuc. v 45 ult. an ἐκκλησία is adjourned because of an earthquake. Even a drop of rain was sufficient to be regarded as a 'sign from heaven,' διοσημία 'στὶ καὶ βάνης βέβληκῇ με' (*Ach.* 171). Cf. Suidas, s.v.

προβούλευμα κτλ.] In accordance with the general principle ordained by Solon, Plut. *Sol.* 19, μηδὲν ἑάν ἀπροβουλευτον εἰς ἐκκλησίαν ἐσφάρεσθαι.

XLV—XLIX. The functions of the Council.

XLV § 1. κυρία—ζημιῶσαι] The βουλή was not competent to inflict a higher fine than 500 dr., Dem. c. *Euerget.* p. 1152 § 43, (after an εἰσαγγελία) ἐν τῷ διαχειροτονεῖν ἢ βουλῇ πότῃ δικαστηρίῳ παραδότη ἢ ζημιώσῃ ταῖς πεντακοσίαις, ὅσον ἦν κυρία κατὰ τὸν νόμον. In a decree drawn up about 446 B.C. any encroachment on the Πελαργικὸν is punished by a

fine of 500 dr., to be inflicted after an εἰσαγγελία has been brought before the βουλή by the archon βασιλεὺς (Ditt. no. 13, 59).

δῆσαι] Arist. *Thesm.* 943, ἔδοξε τῇ βουλῇ σε δεῖν. A limitation to this right is mentioned in the oath taken by the Council in Dem. c. *Timocr.* 144, οὐδὲ δῆσ' Ἀθηναίων οὐδένα, ὅς ἂν ἐγγυητὰς τρεῖς καθιστῇ τὸ αὐτὸ τέλος τελοῦντας: πλὴν ἐάν τις ἐπὶ προδοσίᾳ τῆς πόλεως ἢ ἐπὶ καταλύσει τοῦ δήμου συνῶν ἄλλῳ ἢ τέλους τι πριάμενος ἢ ἐγγυησάμενος ἢ ἐκλέγων μὴ καταβάλλῃ. It is there stated that this oath was in the interest of untried persons to give them every opportunity for preparing for their defence. In § 148 we are told that 'Solon' made the Council ἄκρον τὸν δῆσαι, i.e. did not grant them an absolute right of imprisonment, but a limited right subject to proper bail being found. In certain cases, however, bail was not allowed, and in these the Council's right was not barred. See also 22 § 2 and 48 § 1.

Cleophon was imprisoned by the Council and then handed over to the dicastery (Lys. 30 § 10); he was condemned to death by a court consisting of the Council and a dicastery, *ib.* 11, and 13 § 12 (Newman).

Λυσίμαχον] possibly the person of that name mentioned in Xen. *Hell.* ii 4, 8, (the Thirty) Λυσίμαχον τὸν ἱππαρχὸν ἐκέλευον ἀναγαγόντα παραδοῖναι αὐτοῖς τοῖς ἑνδεκα. On the restoration of the democracy his services to the Thirty may well have been remembered against him.

καθήμενον ἤδη μέλλοντα ἀποθνήσκειν] The culprit is described as seated, ready to receive the fatal blow. The double participle is awkward, but no satisfactory improvement of the text has been suggested. Cf. Kaibel, 208.

One Sosias had a similarly narrow escape: Antiphon 5 § 70, ὁ ἀνὴρ ἀπήχθη (MSS, ἀνήχθη Dobree, ἀπελύθη Kayser,

λίδης ὁ Ἄλωπεκῆθεν ἀφείλετο, οὐ φάσκων δεῖν ἄνευ δικαστηρίου γνώσεως οὐδένα τῶν πολιτῶν ἀποθνήσκειν· καὶ κρίσεως ἐν δικαστηρίῳ γενομένης, ὁ μὲν Λυσίμαχος ἀπέφυγεν, καὶ ἐπωνυμίαν ἔσχευεν ὁ ἀπὸ τοῦ τυπάνου, ὁ δὲ δῆμος ἀφείλετο τῆς βουλῆς τὸ θανατοῦν καὶ δεῖν καὶ χρήμασιν ζημιῶν, καὶ νόμον ἔθετο, ἃν τινος ἀδικεῖν ἢ βουλή καταγνῶ ἢ ζημιώσῃ, τὰς καταγνώσεις καὶ τὰς ἐπιζημιώσεις εἰσάγειν τοὺς θεσμοθέτας εἰς τὸ δικαστήριον, καὶ ὃ τι ἂν οἱ 10 δικασταὶ ψηφίσωνται, τοῦτο κύριον εἶναι.

[Col. 24.] 2 κρίνει δὲ || τὰς ἀρχὰς ἢ βουλή τὰς πλείστας, καὶ μάλισθ' ὅσαι χρήματα διαχειρίζουσιν· οὐ κυρία δ' ἢ κρίσις, ἀλλ' ἐφέσιμος εἰς τὸ δικαστήριον. ἔξεστι δὲ καὶ τοῖς ιδιώταις εἰσαγγέλλειν ἢν ἂν βούλωνται τῶν ἀρχῶν μὴ χρῆσθαι τοῖς νόμοις· ἔφεσις δὲ καὶ 15 τούτοις ἐστὶν εἰς τὸ δικαστήριον, ἐὰν αὐτῶν ἢ βουλή καταγνῶ.

3 ΕΥΜΗΛΕΙΔΗΣ (B¹ coll. Φιλομηλείδης Od. ρ 134): Εὐμηλίδης K-W, H-L, K³, B²⁻⁴, Th. 4 ἈΛΩΠΕΘΗΚΕΝ coll. K. 5 <τῷ> δικαστηρίῳ K-W^{1,2} (τῷ om. K-W³), idem in c. 46, 10 et c. 55, 7 τῷ non inserunt. 6 ἀπέφυγε H-L. ΕΥΧΕΝ (K-W, H-L, K⁴, Th): ἔσχε B, εἶχεν K¹. 8 ἐάν H-L. 9 ἐπιζημιώσεις (nusquam alibi inventum) K, K-W, B, Th: ζημιώσεις Wyse, H-L. 12 καὶ suprascriptum agn. Sakellarios (K⁴, Th). 13 ἐτ' ἐφέσιμος H-L.

ἀπηλλάχθη Baiter; ἀφείλετο, in the text, suggests ἀφῆρέθη) ὑπὸ τοῦ δήμου τοῦ ὑμετέρου παραδεδομένος ἤδη τοῖς ἑνδεκα.

Εὐμηλίδης] The only passage where the name is found, as that of an Athenian, is [Dem.] 49 § 11, τῷ παιδί τοῦ Εὐμηλίδου. The date of the speech is B.C. 362.

ἀφείλετο] here 'rescued him.' It is used below in another sense: 'deprived of the power of.'

δικαστηρίῳ] without the art. in 46 § 2 and 55 § 2; but with the art. in 47 § 3, 49 § 3, 55 § 4 and 56 § 1. The article is omitted only where the court is contrasted with another (Kaibel, 208f). βουλή always has the article.

ὁ ἀπὸ τοῦ τυπάνου] 'the man who escaped the bastinado.' Schol. Arist. *Plut.* 476, τύμπανα...ξύλα, δι' ὧν τοὺς καταδίκους ἐτυπτον, and Photius, *s. v.* τύμπανον. Cf. Lys. 13 § 56, ὡς ἀνδροφόνον ὄντα—τῷ δημῷ παρέδοτε καὶ ἀπετυμπανίσθη, *ib.* 67, 68; and Dem. 9 § 61. This form of punishment was inflicted on κακοῦργοι, including ἀνδροφόνου. This confirms the conjecture that Lysimachus was arraigned for taking part in causing citizens to be put to death under the Thirty (Xen. *l. c.*). The restriction in the powers of the βουλή mentioned in this chapter has already been noticed in more general terms in c. 41, αἱ τῆς βουλῆς κρίσεις εἰς τὸν δῆμον ἐληλύθασιν, a passage referring to the time subsequent to the archonship

of Euclides. Even before that time the βουλή did not necessarily enforce its right of inflicting penalties, but sometimes exercised the option of referring the case to a law-court, cf. CIA i 59, (τὴν βουλὴν) κολάζειν τῶν δωροδοκούντων καταψηφισμένην, καὶ εἰς δικαστήριον αὐτοὺς εἰσάγειν, καθότι ἂν δοκῇ αὐτῇ.

ἐπιζημιώσεις] not found elsewhere. τὰ ἐπιζήμια is used of 'penalties' in Dem. and Plato; ἐπιζημιῶν, in Xen. *Hell.* v 2 § 22; ἐπιζημίωμα, in Pollux viii 149. We also have ἐπιβάλλειν ζημίαν and ἐπιτιμίαν.

θεσμοθέτας] 59.

§ 2. κρίνει τὰς ἀρχὰς] Antiphon, 6 § 49, πυθόμενος αὐτοὺς (the πορισταί, πωληταί, πρακτορες καὶ ὑπογραμματεῖς) δεινὰ καὶ σχέτλια ἐργάζεσθαι, εἰσῆγον εἰς τὴν βουλὴν.

ἐφέσιμος] [Dem.] 7 § 9, ταῦτα δὲ κύρια εἶσεσθαι οὐκ ἐπειδὴν ἐν τῷ δικαστηρίῳ τῷ παρ' ὑμῶν κυρωθῇ...ἀλλ' ἐπειδὴν ὡς ἐαυτὸν ἐπανεχθῇ, ἐφέσιμον τὴν παρ' ὑμῶν γενομένην γνώσιν ὡς ἐαυτὸν ποιούμενος. Lucian, *pro Imaginibus* 15, ἐφέσιμον...δικην Pollux viii 125, (κρίσει) ἐφέσιμον.

εἰσαγγέλλειν] probably here used in the general sense of bringing to the knowledge of the Council, without reference to the special process called εἰσαγγελία. The procedure in the latter case is described by Dr Hager in *Dict. Ant. s. v.*, i 709 a.

δοκιμάζει δὲ καὶ τοὺς βουλευτὰς τοὺς τὸν ὕστερον ἐνιαυτὸν 3
βουλευσοντας καὶ τοὺς ἐννέα ἄρχοντας. καὶ πρότερον μὲν ἦν
ἀποδοκιμάσαι κυρία, νῦν δὲ <καὶ> τούτοις ἔφεσις ἐστὶν εἰς τὸ
20 δικαστήριον.

τούτων μὲν οὖν ἄκνρὸς ἐστὶν ἡ βουλή· προβολεύει δ' εἰς τὸν 4
δῆμον, καὶ οὐκ ἔξεστιν οὐδὲν ἀπροβούλευτον, οὐδ' ὃ τι ἂν μὴ
προγράψωσιν οἱ πρυτάνεις, ψηφίσασθαι τῷ δῆμῳ· κατ' αὐτὰ γὰρ
ταῦτα ἔνοχός ἐστιν ὁ νικήσας γραφῇ παρανόμων.

46. ἐπιμελεῖται δὲ καὶ τῶν πεποιημένων τριήρων καὶ τῶν
σκευῶν καὶ τῶν νεωσοίκων, καὶ ποιεῖται καινὰς [[δὲ]] τριήρεις ἡ

19 <καὶ> τούτοις K-W, B.
Kontos, H-L; v. Dem. 20 § 96.

23 τὸν δῆμον Papageorgios.

κατὰ γὰρ ταῦτα

XLVI 2 δὲ secl. κ (edd.); 'an δέκα?' Th.

§ 3. δοκιμάζει—βουλευτὰς] Dem. Mid.
111, βουλευναι μου λαχόντος δοκιμαζομένου
κατηγόρει, *Neaer.* 3, λαγχάνει βουλευναι
'Απολλόδωρος· δοκιμασθεὶς δὲ καὶ ὁμόσας
τὸν νόμον ὄρκον κτλ. Two of the
speeches of Lysias are concerned with
the δοκιμασία of a βουλευτής: *Or.* 31,
κατὰ Φίλωνος, is a speech for the prose-
cution; *Or.* 16, ὑπὲρ Μαντιθέου, for the
defence. § 9 of the latter speech shews
the wide scope of the scrutiny in such
cases: ἐν δὲ ταῖς δοκιμασίαις δίκαιον εἶναι
παντὸς τοῦ βίου λόγον διδόναι.

ἄρχοντας] Lys. *Or.* 26, κατ' Εὐάνδρον,
is a speech in accusation of one who was
appointed by lot to be First Archon in
reserve. The case was heard on the last
day but one of the preceding official year
(midsummer, B.C. 382). The next day
was a public holiday, and, in the event
of his rejection, an appeal was im-
possible: § 6, δικαστήριον...οὐ δυνατόν
πληρωθῆναι. Dem. *Lept.* 90 asserts that
the junior archons underwent a double
δοκιμασία:—τοὺς θεσμοθέτας δις δοκιμα-
σθέντας ἄρχεν ἐν τε τῇ βουλῇ καὶ παρ' ὧν
ἐν τῷ δικαστηρίῳ. The δοκιμασία before
the βουλή is called an ἀνάκρισις in Dem.
Eubul. 66; it is described as affecting all
the archons (*ib.* 70). Cf. c. 55 § 2,

ἔφεσις] c. 55 § 2.

§ 4. οὐδὲν ἀπροβούλευτον] Plut. *Sol.*
19, quoted on c. 44 *ult.*

προγράψωσιν] 43 § 3 *ult.*

γραφῇ παρανόμων] Here the illegality
turns on a point of form. Among cases
in point are the motion of Androtion to
award a crown to the outgoing βουλή
(Dem. *Androt.* 5); and that of Thra-
sybulus to grant Lysias the citizenship of
Athens (note on 40 § 2).

XLVI § 1. τῶν τριήρων] Gilbert,

i 310² n. 2.

τῶν σκευῶν] esp. of 'naval stores and
engines,' and 'the tackling of ships.'
[Dem.] 47, c. *Euerget.* § 19, σκεύη τρηπικά.
Xen. *Oec.* viii 12, διὰ πολλῶν...ξύλινων
σκευῶν ('oars,' 'rudders,' 'masts,'
'yards') καὶ πλεκτῶν ('cables') ὀρμίζεται
ναῦς καὶ ἀνάγεται, διὰ πολλῶν δὲ τῶν
κρεμαστῶν ('sails' and 'rigging') καλου-
μένων πλεί. The specifications of the
famous σκευοθήκη in the Peiraeus, designed
by the architect Philon under the ad-
ministration of Lycurgus (published by
Fabricius in *Hermes* and by Foucart in
Bull. Corresp. Hell., both in 1882), are
still extant (CIA ii 1054=Ditt. no. 352).
This σκευοθήκη was intended τοῖς κρεμα-
στοῖς σκεύεσιν, and (though not finished)
was probably already in use in B.C. 329,
a few years before the text was written.
Cf. Dürnbach, *Lycurgue*, pp. 64—73.

τῶν νεωσοίκων] Strictly speaking, the
νεώσοικοι are the sheds in which the
ships are laid up, and νεώρια the dock-
yards; but the terms are sometimes inter-
changed (cf. *Dict. Ant.* ii 206 a, and
Dürnbach, *l.c.* p. 65, n. 3). In [Xen.]
de Rep. Ath. iii 2, among the duties of
the βουλή we find νεωρίων ἐπιμεληθῆναι.
From B.C. 347 to 323 an annual property
tax amounting to ten talents was raised
for the building τῶν νεωσοίκων καὶ τῆς
σκευοθήκης (CIA ii 270).

καινὰς τριήρεις] Twenty, according to
Diod. xi 43. In B.C. 356/5 the Council
failed to build the requisite number of
new triremes; Androtion nevertheless
moved that they should receive the cus-
tomary compliment of a golden crown;
and for this he was attacked under a
γραφῇ παρανόμων (Dem. *Androt.* 8).

τετρήρεις, ὅποτέρας ἂν ὁ δῆμος χειροτονήσῃ, καὶ σκεύη ταύταις
καὶ νεωσοίκους· χειροτονεῖ δ' ἀρχιτέκτονας ὁ δῆμος ἐπὶ τὰς ναῦς.
ἂν δὲ μὴ παραδῶσιν ἐξεργασμένα ταῦτα τῇ νέᾳ βουλῇ, τὴν 5
δωρεάν οὐκ ἔστιν αὐτοῖς λαβεῖν· ἐπὶ γὰρ τῆς ὕστερον βουλῆς
[Col. 25.] λαμβάνουσιν. || ποιεῖται δὲ τὰς τριήρεις, δέκα ἄνδρας ἐξ αὐ[τῆς]
2 ἑλομένη τριηροποιούς. ἐξετάζει δὲ καὶ τὰ οἰκοδομήματα τὰ δημό-
σια πάντα, κἄν τις ἀδικεῖν αὐτῇ δόξῃ, τῷ τε δήμῳ τοῦτον ἀποφαίνει
καὶ καταγνοῦσα παραδίδωσι δικαστηρίῳ.

10

5 ἔαν H-L. 7 incipit scriba quartus. αὐ[τῆς] Wilcken (K-W³, B^{3,4}, K⁴, Th),
ἐαυτῆς olim Wayte; α[ὐτῶν] K-W^{1,2}, B^{1,2} coll. 48, 13; ἀ[πάντων] K¹, H-L, S¹.
10 ΚΑΤΑΓΝΟΥΣΑ K¹, H-L, Th: καταγνόντος K-W, B, S¹, K⁴. <τῷ> δικαστηρίῳ
Gennadios, Naber (H-L, idem τῷ non addunt in c. 45, 5); sed cf. Kaibel 208.

ἡ τετρήρεις] In the list of the fleet for
B.C. 330/29 eighteen quadriremes are
mentioned: CIA ii 807 b 76—79, τετ-
ρήρεις δ' ἐμ μὲν τοῖς νεωρίοις παρέδομεν
I III, ἐμ πλῶ δὲ Δ. For the three years
between B.C. 334/3 (ib. 804) and the
above date the lists are missing. The
earliest notice of quinqueremes is in
B.C. 325/4, when seven are mentioned,
ib. 809 d 90, the list for the previous
year (ib. 808 d 36) giving quadriremes,
as well as triremes, but no quinqueremes
(Boeckh, *Seeurkunden*, p. 76). The
archonship of Cephisophon, B.C. 329/8,
is mentioned in c. 54 § 7. Hence the
date of the treatise falls after B.C. 328,
and before 325, the year in which quin-
queremes appear for the first time (C.
Torr in *Athenaeum*, Feb. 7, 1891; and
Lipsius in *Leipzig Verhandlungen*, 1891,
p. 45; also Wilamowitz, i 211 n. 43).

ἀρχιτέκτονας] 'naval architects,' or
'master ship-builders.' These are not
mentioned elsewhere, but the names of
35 such persons are known to us from
inscriptions (Boeckh, *Seeurkunden*, pp.
93—100). The ἀρχιτέκτων of Dem. de
Cor. § 28 is a different kind of official,—
the manager of the Theatre of Dionysus.
παραδῶσιν] oi βουλευταί.

τὴν δωρεάν] Dem. *Androt.* § 8, (νόμου)
οὐκ εἰναι ἐξείναι μὴ ποιησαμένη τῇ βουλῇ
τὰς τριήρεις αἰτῆσαι τὴν δωρεάν (= τὸν
στέφανον, ib. 36). At that time the
βουλή asked for the crown while it was
still in office; but the text shows that,
by a change in the law, the question was
now decided by the next βουλή (Wilamo-
witz, i 211 n. 44).

τριηροποιούς] In Dem. *Androt.* 17 the
treasurer of this body is mentioned: οὐχ
ἡ βουλή γέγονεν αἰτία τοῦ μὴ πεποιῆσθαι
τὰς ναῦς, ἀλλ' ὁ τῶν τριηροποιῶν ταμίς
ἀποδρᾶς ᾤχετο ἔχων πένθ' ἡμιτάλαντα.

The reference to the τριηροποιοὶ in
Aeschin. c. *Ctes.* 30 is concerned with
an exceptional case: οὐς αἱ φυλαὶ καὶ αἱ
τριττύες καὶ οἱ δῆμοι ἐξ ἐαυτῶν αἰροῦνται
τὰ δημόσια χρήματα διαχειρίζειν. In this
case, they were chosen by the tribes out
of candidates nominated by the demes.
The text, in its present revised form,
shews that the βουλή elected them out
of its own body. Among commissioners
elected by the tribes, may be mentioned
the τειχοποιοὶ and the ταφροποιοὶ; the
ἀποστολεῖς were certainly elected ἐξ Ἀθη-
ναίων ἀπάντων (Gilbert, i 294²).

§ 2. οἰκοδομήματα] The inspection of
public buildings has not hitherto been
known to be one of the functions of the
βουλή. But it is naturally connected with
their duty of letting τεμένη καὶ ἱερὰ καὶ
οἰκίας, [Xen.] de *Vect.* iv 19.

ἀποφαίνει] 'formally denounces,' 're-
ports.' Ant. de *Chor.* 9, ἀποφῆναι καὶ
ἐξελέγξασιν, Lys. 20 § 7 (οἱ κατήγοροι)
ἀδικούντας ἀποφαίνουσι, and Dinarch. c.
Dem. 48, κάμου κατέγνω πρότερον ἢ βουλή
(the Areopagus), and ib. 49, ἀπέφηνεν ἡ
βουλή.

καταγνοῦσα] The proposal καταγνόν-
τος is attacked by Foucart on the ground
that we have no precedent for a person
condemned by the Assembly being sent
by the Council for trial by a law-court.
Again, a double reference (1) from the
Council to the Assembly and (2) from
the Assembly to the Council would be
a novelty in the public law of Athens.

In defence of the text καταγνοῦσα, he
suggests that, as the Council had lost the
right of pronouncing a definitive con-
demnation (c. 45 § 1), its sentence was
brought before a law-court for final con-
firmation. Cf. Aeschin. i 111, ἔαν μὲν
ἡ βουλή καταγνοῦσα τοῦτον ἀδικεῖν ..
δικαστηρίῳ παραδῶ. Possibly the

47. συνδιοικεῖ δὲ καὶ ταῖς ἄλλαις ἀρχαῖς τὰ πλείστα. πρῶτον μὲν γὰρ οἱ ταμίαι τῆς Ἀθηνᾶς εἰσὶ μὲν δέκα, κλη[ροῦτα]ι δ' εἰς ἓκ τῆς φυλῆς, ἓκ πεντακοσιομεδίμνων κατὰ τὸν Σόλωνος νόμον (ἔτι γὰρ ὁ νόμος κύριός ἐστιν), ἄρχει δ' ὁ λαχὼν κἂν πάνυ πένης 5 ᾧ. παραλαμβάνουσι δὲ τό τε ἄγαλμα τῆς Ἀθηνᾶς καὶ τὰς Νίκας καὶ τὸν ἄλλον κόσμον καὶ τὰ χρ[ήματ]α ἐναντίον τῆς βουλῆς.

XLVII 2 κληροῦται δ' Gertz (edd.): κληρωτοὶ κ1.
ἐκάστης φυλῆς Wyse coll. 61, 2; —ἐκ τῆς φυλῆς <ἐκάστης> Bury.

2, 7 κληροῦνται δ' εἰς ἐξ

TESTIM. §1 *Harp. ταμίαι: ...ἀρχὴ τίς παρ' Ἀθηναίους ἦν οἱ ταμίαι, δέκα τὸν ἀριθμόν. παραλαμβάνουσι δ' οὗτοι "τό τε ἄγαλμα—βουλῆς," ὡς φησιν Ἀρ. ἐν Ἀθ. πολ. Phot. (Bekk. An. 306, 7): ἄρχοντές εἰσιν Ἀθήνησι κληρωτοὶ ἀπὸ τῶν πεντακοσιομεδίμνων, οἳ τὰ ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς ἐν ἀκροπόλει χρήματα ἱερά τε καὶ δημόσια φυλάττουσιν, ἀλλὰ καὶ αὐτὸ τὸ ἄγαλμα τῆς Ἀθηνᾶς <καὶ τὸν κόσμον add. Bekk. An. l. c.>. Pollux viii 97: ταμίαι τῆς θεοῦ κληρωτοὶ μὲν ἓκ πεντακοσιομεδίμνων ἦσαν, τὰ δὲ χρήματα παρέλάμβανον τῆς βουλῆς παρούσης.

reason why the Assembly reported to the Council was to give the latter the option of taking extraordinary action, if necessary (*Journ. de Philologie*, 1894, 247 f). The text is also defended by Lipsius, *Das Attische Recht*, 197.

παραδίδωσι δικαστηρίῳ CIA i 59 (B.C. 410), [τὴν βουλὴν βουλευσῶν] ἐν τῇ πρώτῃ ἐδ[ρ]ᾳ ἐν τῷ βουλευτηρίῳ καὶ κολλάειν τῶν δωροδוקησάντων καταψήφισμένην, καὶ εἰς δικασ[τ]ήριον αὐτοὺς εἰσάγειν, καθότι ἀν δοκῇ αὐτῇ τῶν δὲ δικαστῶν τοῖς] παρόντας ἀποφαίνειν, κτλ.

XLVII § 1. οἱ ταμίαι τῆς Ἀθηνᾶς] The full title is ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς. This is found in the inventories of the treasures in the Parthenon, the Hecatompēdos and the Pronaos (CIA i 117—175), and in the records of payments from the treasure of Athena for public purposes (*ib.* 179, 180, 188). Cf. Hicks, *Hist. Inscr.* nos. 50, 51, 53, 54. The short title, ταμίαι τῶν τῆς θεοῦ, is found in *inscr.* of 325 (Boeckh, *Securkunden*, p. 465). See Boeckh II v; Schömann, p. 418; Gilbert, i 269²; and cf. note on 30 § 2, ταμίαι τῶν ἱερῶν χρημάτων κτλ.; also Panske, *de Magistratibus Atticis*, 1890, i pp. 13—46. The ταμίαι τῶν ἄλλων θεῶν are last mentioned in 343 B.C., if CIA ii 702 has been correctly restored (Gilbert, i 270² n. 3; Wilamowitz, i 212 n. 45).

εἰς ἓκ τῆς φυλῆς] Cf. Xen. *Hell.* ii 4, 23, εἴλοντο δέκα, ἓνα ἀπὸ φυλῆς.

Σόλωνος νόμον] 8 § 1, κληροῦν τοὺς ταμίαις ἓκ πεντακοσιομεδίμνων.

ἄρχει δ' ὁ λαχὼν κτλ.] Solon's law regulating the qualification was practically obsolete. Cf. c. 7 *ult.*

παραλαμβάνουσι κτλ.] The accounts

of the treasures transferred in each year were annually audited; they were also inscribed on blocks of stone once in four years (ἐκ Παναθηναίων ἐς Παναθήναια).

τὸ ἄγαλμα] The statue is not mentioned in our inventories; but from B.C. 385 there is proof of the existence of a separate specification respecting it. This was kept in the temple and the treasurers certified in each year that the statue and its appurtenances were all safe κατὰ τὴν στήλην (Köhler in *Mittheilungen*, 1879, p. 89, quoted by Hicks, p. 89). The ἄγαλμα is incidentally named in CIA ii 652, 42 (B.C. 398).

τὰς Νίκας καὶ τὸν ἄλλον κόσμον] About 435/4 B.C. the treasures of the Parthenon included golden figures of Νίκη, CIA i 32, B 2, τὰς Νίκας τὰς χρυσοῦσας καὶ τὰ π[ρο]πτέια. The number was probably ten. About 407/6 eight of these were melted down and made into gold coin, the καὶνὸν χρυσίον of Arist. *Ran.* 720 (see Schol.). Seven of the pedestals of these figures were still in existence between 377 and 367 (CIA ii 678, 47). In the earliest inventory after the archonship of Euclides a χρυσὴ Νίκη is mentioned (CIA ii 642). This Νίκη, which was nearly two talents (52 kilogr. = 115 lb.) in weight, was probably made out of the proceeds of the confiscated property of the Thirty (Michaelis, *Parthenon*, p. 301). The same Νίκη is entered in an inventory of the ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς καὶ τῶν ἄλλων θεῶν, who existed as a joint body from about 403 to 389 B.C., to be separated again in 385. It is also named in CIA ii 677, B.C. 367.

Under the financial administration of

2 ἔπειθ' οἱ πωληταὶ δέκα μὲν εἰσι, κληροῦνται δ' εἰς ἐκ τῆς φυλῆς. μισθοῦσι δὲ τὰ μισθώματα πάντα, καὶ τὰ μέταλλα πωλοῦσι καὶ τὰ τέλη μετὰ τοῦ ταμίου τῶν στρατιωτικῶν καὶ τῶν ἐπὶ τὸ θεωρικὸν ἡρημένων ἐναντίον τῆς [βουλῆς], καὶ κυροῦσιν,¹⁰ ὅτ' ἂν ἡ βουλή χειροτονήσῃ, καὶ τὰ πραθέντα μέταλλα τὰ τ' ἐργάσιμα τὰ εἰς τρία ἔτη πεπραμένα καὶ τὰ συγκεχωρημένα τὰ

10 καὶ κυροῦσιν Papageorgios papyro confirmatus (K⁴, Th); κατακυροῦσιν K¹, K-W^{1,2}, B¹, S¹; καὶ κατακυροῦσιν K-W³, B²⁻⁴.

11 f καὶ τὰ πραθέντα—πεπραμένα post

ἀρχοντες (v. 15) transtulit Sakellarios.

11 τὰ τ' K-W, Wilcken, B, 'lectio incerta,'

K⁴, Th: ὅσα K¹.

12 τὰ εἰς τρία ἔτη πεπραμένα secl. K-W. συγκεχωρημένα

Poland, Busolt.

TEST. §§2, 3 *Harp. πωληταὶ καὶ πωλητήριον: οἱ μὲν πωληταὶ ἀρχὴ τίς ἐστιν Ἀθήνησι, δέκα τὸν ἀριθμὸν ἄνδρες, εἰς ἐκ τῆς φυλῆς ἐκάστης. διοικοῦσι δὲ τὰ πιπρασκόμενα ὑπὸ τῆς πόλεως πάντα, τέλη καὶ μέταλλα καὶ μισθώσεις καὶ τὰ δημεύόμενα... διελλεκται δὲ περὶ αὐτῶν καὶ Ἀρ. ἐν Ἀθ. πολ. Fere eadem in Bekk. An. 291, 17 et Lex. Dem. Patm. p. 14. Pollux viii 99: πωληταὶ τὰ τέλη πιπράσκουσι "μετὰ τῶν ἐπὶ τὸ θεωρικὸν ἡρημένων," καὶ τὰς "τῶν ἐξ Ἀρείου πάγου" μετὰ τὸν πρότερον λόγον φυγόντων οὐσίας καὶ τὰ δεδημευμένα (Frag. 401², 441³).

Lycurgus (B.C. 338/7—326/5) part of the surplus of the public revenues was spent on preparing a number of golden Νίκαι, which were set apart among the treasures on the Acropolis. The decree of Stratoles, preserved in [Plut.] ii 852, recites that Lycurgus αἰρεθείς ὑπὸ τοῦ δήμου χρήματα πολλὰ συνήγαγεν εἰς τὴν ἀκρόπολιν καὶ παρασκευάσας τῇ θεῷ κόσμον Νίκας τε δλοχρύσους πομπεῖα τε χρυσᾶ καὶ ἀργυρᾶ καὶ κόσμον χρυσοῦν εἰς ἑκατὸν κανηφόρους (cf. *ib. vii. Lycurg.* § 5, πομπεῖα τε χρυσᾶ καὶ ἀργυρᾶ τῇ πόλει κατεσκεύασε καὶ Νίκας χρυσᾶς, and Paus. i 29, 16, κατεσκεύασε δὲ πομπεῖα τῇ θεῷ καὶ Νίκας χρυσᾶς καὶ πραθένους κόσμον ἐκατόν). It was in B.C. 334 that, according to the λόγος ταμίων τῆς θεοῦ and a special commission acting with them, part of the surplus handed over by the ταμίαι τῶν στρατιωτικῶν was spent εἰς τὰς Νικ[as] καὶ τὰ π[ομ]π[ε]ία (CIA ii 739). These may be identified with certainty as the Νίκαι of the text. κόσμος refers in part to the κόσμος κανηφορικός (CIA ii 162, frag. c 10), including δέφροι, ὑποδερίδες (necklaces), ἀμφιδέαι (bracelets), and στέφανοι (ii 741 B c 3—5). Cf. Michaelis, *Parthenon*, p. 292; Boeckh, note 719 Fränkel; Foucart, *Les Victoires en or de l'Acropole*, Bull. de corr. hellén. xii, 1888, 283—; and Dürnbach, *Lycurgus*, pp. 80—91. τὰ χρήματα, the actual money, contrasted with the works of art previously mentioned.

§ 2. πωληταὶ] Thumser, *Staatsalt.* p. 619; Schömann, p. 417 E.T.; Gilbert,

i 266²; Panske, *de Magistratibus Atticis*, i p. 10.

μισθοῦσι—τὰ μισθώματα] 'farm out the public contracts.' Thus the contracts for setting up tablets inscribed with public documents (στῆλαι) were let out by the πωληταὶ (Ditt. no. 13, 51; 43, 35; 45, 8). The contract for building the walls in Athens in 334—326 is let out by the same body (CIA ii 167).

τὰ μέταλλα πωλοῦσι] By the 'sale of the mines' is meant the sale of the right of working them. The 'purchaser,' who may be more correctly described as the lessee, paid a fixed price together with one twenty-fourth part of the net produce as a perpetual tax. The ordinary price of a share was one talent. See Boeckh, *On the Silver Mines of Laurium*, Appendix to *Publ. Econ.*, ed. Lewis. In CIA ii 780—783, and 782 b (p. 513), we have fragments of διαγραφὰι μετάλλων drawn up by the πωληταὶ, and in *Eph. Arch.*, 1890, p. 222, πωληταὶ οἱ ἐπὶ Ἀναξικράτους ἀρχοντος μέταλλα τὰδε ἀπεδόντο.

τὰ τέλη] Most of the tolls, customs and taxes were farmed by τελῶναι (Boeckh, III viii; Gilbert, i 394²; *Dict. Ant.* s.v.).

τοῦ ταμίου τῶν στρατιωτικῶν] See c. 43 § 1.

τῶν ἐπὶ τὸ θεωρικὸν] See c. 43 § 1.

ἐργάσιμα] The adj. is contrasted with ἀργός in Plat. *Leg.* 824 B.

τρία ἔτη] It has hitherto been supposed that the state never let the mines for a

εἰς (δέκα) ἔ[τη] πεπραμένα. καὶ τὰς οὐσίας τῶν ἐξ Ἀρείου
πάγου φευγόντων καὶ τῶν ἄλλων ἐναν[τίον τῆς] βουλῆς πωλοῦσιν,
15 κατακυροῦσι δ' οἱ ἐννέα ἄρχοντες, καὶ τὰ τέλη τὰ εἰς ἐνιαυτὸν
πεπραμένα, ἀναγράψαντες εἰς λευκωμένα γραμματεῖα τὸν
τε πριάμενον καὶ [ὅσου] ἂν πρίηται, τῇ βουλῇ παραδιδόασιν.
ἀναγράφουσιν δὲ χωρὶς μὲν οὖς δεῖ κατὰ πρυτανείαν ἐκάστην 3

13 εἰς . ἔτη K³, K-W, B, Th; 'numerus aut γ aut ι esse videtur,' K⁴; [εἰς αἰ] H-L; εἰς <δέκα> S². 14 ἄλλων ἐναν[τίον τῆς] coni. Kaibel (B²⁻⁴, K⁴, Th); [ἄλλοθεν ἐ]ν[αντίον τῆς] B¹; [ὀφείλε]τῶν? K³ (S¹); [ἐξ ἐφε]τῶν dubitanter K-W^{1,2}; ...ἐπὶ K-W³; ἀπὸ μιν (quod quondam conieci) acceperunt H-L. 17 [ὀπόσου] Tyrrell, H-L; ὅσου spatio aptius K-W, K³, B¹, K⁴, Th; [ὅσα] fortasse L, quod retinet B³⁻⁴. 18 τὴν ante πρυτανείαν ins. B, Th.

term of years, but only granted them on perpetual leases (Boeckh's *Silver Mines of Laurium*, § 7, p. 645).

We have already been told that the πωληταὶ 'sell the mines.' We are now told that they lease for a term of three years, not only the mines that are still workable, but also those that are the subject of special concessions. It is observed by Boeckh, *l. c.* p. 646, that it could 'scarcely have been compulsory upon a tenant to pay to the state the purchase money of a new mine, if, after having expended his trouble and capital, he was unsuccessful in finding any ore.' It may therefore be here suggested that a term of three years was fixed for a provisional letting of the lease, and that the annual payment of $\frac{1}{3}$ was not due until the three years had elapsed. Possibly the original purchase money was in the first instance paid conditionally, and was recovered in the event of no ore being found. In the other event, at the end of the three years the provisional lease would be 'confirmed' in the presence of the βουλή.

In connexion with the mines, a period of 'three years' is mentioned in Hyperides, *Eux.* col. xlv, and [Dinarchus] fragm. in Baiter and Sauppe, *Oratores Attici*, ii 325 b 4; but it seems to have no bearing on the present passage.

τὰ συγκεχωρημένα] possibly mines 'let under a special agreement' without the previous payment of purchase money, or abandoned by the first lessees as unproductive. Foucart (*Journ. de Philol.* 1894, 250) refers it to sites which have not yet been worked, but which the lessee obtains as a concession, taking the risk of making a profit on it. It has been suggested, however, that some word contrasted with ἐργάσιμα is needed, such as συγκεχωσμένα, exhausted mines with heaps of scoriae accumulated near them. Such

mines, if they had reverted in any way to the state, would have to be 'sold' for a very much smaller sum. In CIA ii 782, shortly after the time of Lycurgus, we find mention of a (μέταλλον) παλαιὸν ἀνασάξιμον, 'an old mine reopened and worked afresh,' which is sold in the second πρυτανεία (*ib.* 780) for the small sum of 150 dr.

τὰ εἰς <δέκα> ἔ[τη] πεπραμένα] The numeral in the lacuna resembles γ' or ι'. The term of three years is out of the question as, in that case, the sentence would have run:—τὰ τ' ἐργάσιμα καὶ τὰ συγκεχωρημένα εἰς τρία ἔτη πεπραμένα ἀμφοτέρω. Hence we accept the term of ten years, which is also more probable in itself, the longer term being natural in the case of mines of small value. Cf. Kaibel, p. 210.

τῶν ἐξ Ἀρείου πάγου φευγόντων] In trials before the Areopagus a person accused of wilful murder might (except in cases of parricide) withdraw from Attica 'after delivering his first speech' (Dem. 23 § 60) and thus avoid the penalty of death (Pollux, viii 117). Such a person was never allowed to return; and, when any decree was passed to sanction the restoration of exiles, there was a special clause excluding οἱ ἐξ Ἀρείου πάγου φεύγοντες, Plat. *Leg.* 871 D. Their property was confiscated, Dem. 23 § 45, τῶν ἀνδροφόνων τῶν ἐξεληλυθόντων, ὧν τὰ χρήματα ἐπίτιμα.

τῶν ἄλλων] all other persons whose property was confiscated.

λευκωμένα γρ.] [Dem.] 46 § 11, (γρ.) λευκωμένον. Lys. 9 § 6, (of a fine) γράψαντες εἰς λεύκωμα τοῖς ταμίαις παρέδοσαν. Dem. 24 *Timocr.* 23, (of a new law) ἀναγράφας εἰς λεύκωμα. Bekker, *Anecd.* p. 277, λεύκωμά ἐστι πίναξ γύψω ἀλημιμένος, πρὸς γραφὴν πολιτικῶν γραμμάτων ἐπιτήδειος.

καταβάλλειν εἰς δέκα γραμματεῖα, χωρὶς δὲ οὓς τρεῖς τοῦ ἐνιαυτοῦ, γραμματεῖον κατὰ τὴν καταβολὴν ἐκάστην ποιήσαντες, χωρὶς δὲ 20 οὓς ἐπὶ τῆς ἐνάτης πρυτανείας. ἀναγράφουσι δὲ καὶ τὰ χωρία καὶ τὰς οἰκίας, τὰ[πο]γρα[φ]έντα καὶ πραθέντα ἐν τῷ δικαστηρίῳ· καὶ γὰρ ταῦθ' οὗτοι πωλ[οῦσιν]. ἐστὶ δὲ τῶν μὲν οἰκιῶν ἐν πέντε ἔτεσιν ἀνάγκη τὴν τιμὴν ἀποδοῦναι, τῶν δὲ χωρίων ἐν δέκα· 4 καταβάλλουσιν δὲ ταῦτα ἐπὶ τῆς ἐνάτης πρυτανείας. εἰσφέρει 25 δὲ καὶ ὁ βασιλεὺς τὰς μισθώσεις τῶν τεμενῶν, ἀναγράφας ἐν

19 τρεῖς τοῦ K-W, B, K⁴, Th; τ[ελοῦντος] K¹, τέ[λει τοῦ] K³, πρὸ τέλους H-L.

22 [τὰ ἀπογραφ]έντα Wyse, K-W, H-L, K³, B⁴; τὰ πογρ. B¹⁻³ (K⁴); τὰ μισθωθ]έντα K¹. 23 [ἐστι] δὲ K-W (edd.): καὶ H-L. 25 καταβάλλουσι H-L. εἰσφέρει K-W (edd.): παραδίδωσι quondam Paton (H-L). 26 τ(ων) Μ(εν)ων: τῶν τεμενῶν Wyse, Blass, edd.

§ 3. καταβάλλειν... καταβολὴν] of payment by instalments, as in [Dem.] c. *Neaer*. 27, ἐωνημένους τὴν πεντηκοστὴν τοῦ σίτου... καὶ δέον αὐτὸν καταβάλλειν τὰς καταβολὰς εἰς τὸ βουλευτήριον κατὰ πρυτανείαν, c. *Timocr.* 98, αὶ τῶν τελῶν καταβολαί.

ἐνάτης πρυτανείας] The time when the purchase money for the τέλη was paid: Dem. *Timocr.* 93, 98.

ἀπογραφέντα] In CIA i 274—281 we have the accounts rendered by the πωληταὶ for property (probably that of the Ἑρμοκοπίδαι) which had been confiscated and sold by the state. See also CIA ii 777, and 779 (τάδ' ἐπράθη ἐδάφη ἀτίμητα ὄντα); also 811 col. c 183—195, κατεβλήθη ἐξ ἀπογραφῆς, ἧς ἀπέγραψεν—τοῦτο κατεβλήθη πρὸς πωλητὰς τοὺς ἐφ' Ἡγησίου ἀρχοντος, B.C. 324/3; cf. Boeckh, *Seuerkunde*, p. 543.

πέντε... δέκα] These details have been hitherto unknown. The only definite statement about the rent of a house is in Isaeus, II § 42, where a house in Melite worth 30 minas, and another at Eleusis worth 5, jointly produce an annual rent of 3 minas; so that in less than 12 years the occupant would have paid the value of the houses. In the same passage an estate at Thria, worth 150 minas, produces 12 minas per annum; so that in 12½ years the occupant would have paid the value of the estate.

§ 4. ὁ βασιλεὺς] The functions of this archon being mainly religious, he is here described as responsible for bringing the leases of sacred enclosures to the knowledge of the Council. Cf. CIA iv fasc. 2, 53 a (quoted by Wyse, *Class. Rev.* v 275 a): (418/7 B.C.) v. 3 sqq. Ἀδούσιος εἶπε· εἰρξαι τὸ ἱερὸν τὸ Κόδρου καὶ τὸ Νηλέως καὶ τῆς Βασιλῆς [Plat. *Charm.*

153 A) κ[α]ὶ μισθῶσαι τὸ τέμενος κατὰ τὰς συγγραφάς, οἱ δὲ πωληταὶ τὴν εἰρξ[ω]ν ἀπομισθωσάντων, τὸ δὲ τέμενος ὁ βασιλεὺς ἀπομισθωσάτω κατὰ [τ]ὰς ξυνγραφάς. . . . τὸ δὲ ἀργύριον ἐς τὴν εἰρξ[ω]ν ἀπὸ τοῦ τέμενους εἶναι, πρᾶξαι δὲ ταῦτα πρὶν ἢ ἐξιέναι τήνδε τὴν βουλὴν ἢ εὐθύνεσθαι χιλιαῖσι δραχμῆσι ἕκαστον κατὰ τὰ εἰρημένα. v. 11 sqq.: Ἀδούσιος εἶπε· τὰ μὲν ἄλλα καθάπερ τῇ βουλῇ· ὁ δὲ βασιλεὺς μ[ι]σθωσάτω καὶ οἱ πωληταὶ τὸ τέμενος τὸ Νηλέως καὶ τῆς Βασιλῆς κα[τὰ] τὰς ξυνγραφάς εἰκοσι ἔτη. τὸν δὲ μισθωσάμενον εἰρξαι τὸ ἱερ[ο]ν τὸ Κόδρου καὶ τὸ Νηλέως καὶ τῆς Βασιλῆς τοῖς ἐαυτοῦ τέλεσιν. ὅπ[ο]ς-σιν· δ' ἂν ἀλφῇ μισθ[ω]σωσιν τὸ τέμενος κατὰ τὸν ἐνιαυτὸν ἕκαστον, καταβαλλέτω τὸ ἀργύριον ἐπὶ τῆς ἐνάτης πρυτανείας τοῖς ἀποδέκταις[s], οἱ δὲ ἀποδέκταις τοῖς ταμίαις τῶν ἄλλων θεῶν παραδιδόντων κατὰ τὸν νόμον. ὁ δὲ βασιλεὺς ἐὰν μὴ ποιῇ τὰ ἐψηφισμένα ἢ ἄλλος τις οἷς προστέτακται περὶ τούτων, ἐπὶ τῆς Αἰγυπτίας πρυτανείας, εὐθύνεσθω μυρίασι δραχμῆσιν. τὸν δὲ εἰρξ[ω]νόμενον τὴν ἰλὴν ἐκκομίσασθαι ἐκ τῆς τάφρου ἐπὶ τῆσδε τῆς βουλῆς ἀποδόντα τὸ ἀργύριον τῷ Νηλεῖ ὅσου ἐπρίστω. ὁ δὲ βασιλεὺς ἐξαλειψ[ά]τω τὸν πριάμενον τὴν ἰλὴν ἐπειδὴν ἀποδῶ τῇ μισθωσιν. τὸν δὲ μισθωσάμενον τὸ τέμενος καὶ ὅσους ἂν μισθώσῃται ἀντενγραφάτω ὁ βασιλεὺς ἐς τὸν τοῖχον καὶ τοὺς ἐγγυητὰς κατὰ τὸν νόμον ὅσπερ κεῖται (περὶ) τῶν τεμενῶν. Cf. J. R. Wheeler in *American Journal of Archaeology*, iii, nos. 1 and 2, and literature quoted in Michel's *Recueil*, no. 77.

The βασιλεὺς is associated with other officials in an inscr. of B.C. 329, Ἐφ. Ἀρχ. iii, 1883, p. 110 B 29, [τῶν τεμενῶν] ἃ ἐμισθωσαν ὁ βασιλεὺς καὶ οἱ πάρεδροι καὶ οἱ ἐπ[ι]στάται οἱ Ἐ[π]ισυνώθεν καὶ οἱ ἐπιμεληταὶ τῶν μυστηρίων.

τὰς μισθώσεις τῶν τεμενῶν] [Dem.] 43

γραμματεῖ[οις λε]λε[υ]κωμένοις. ἐστὶ δὲ καὶ τούτων ἡ μὲν μίσθωσις εἰς ἔτη δέκα, καταβάλλεται δ' ἐπὶ τῆς [ἐνάτης] πρυτανείας· διὸ καὶ πλείστα χρήματα ἐπὶ ταύτης συλλέγεται τῆς πρυτανείας. 30 εἰσφέρεται μὲν οὖν εἰς τὴν βουλὴν τὰ γραμματεῖα κ[ατὰ] τὰς κατα- 5 βολὰς ἀναγεγραμμένα, τηρεῖ δ' ὁ δημόσιος· ὅταν δ' ἡ χρημάτων [κατα]βολή, παραδίδωσι τοῖς ἀποδέκταις αὐτὰ ταῦτα καθελ[ών] ἀπ[ὸ] τῶν] ἐπιστυλίων, ὧν ἐν ταύτῃ τῇ ἡμέρᾳ δεῖ τὰ χρήματα καταβλη- θ[ῆναι] κ[αὶ] ἀ[παλειφθῆναι]· τὰ δ' ἄλλα ἀπόκειται χωρὶς, ἵνα μὴ 35 προεξαλει[φθῇ].

27 suppleverunt Jackson, van Leeuwen (edd.). 30 ΚΤΑΣ, κατὰ τὰς B²⁻⁴, K⁴, Th; τὰ τὰς K-W, B¹, S¹; πάντων τὰς H-L sed spatium non sinit. 31 ἀναγεγραμμένα: διατεταγμένα? Th. 32 καθελ[ών] ἀπ[ὸ] τῶν] van Leeuwen (H-L, K³, B, K-W³, Th): καθελ[ών] ἐκ [τῶν] K-W^{1,2} sed ek valde dubium putat K. 34 ΑΠΑΛΕΙΦΕΝΑΙ corr. K. 35 προεξα[λείφεται] H-L.

§ 58, τοὺς μὴ ἀποδίδοντας τὰς μισθώσεις τῶν τεμενῶν. Didymus ap. Harpocr. s.v. ἀπὸ μισθωμάτων (Isocr. *Areop.* 11)... ἐκ τῶν τεμενικῶν προσδόνων. [Xen.] *de Vect.* iv 19, μισθοῦνται γούν καὶ τεμένη καὶ ἱερὰ καὶ οἰκίας, καὶ τέλη ὠνοῦνται παρὰ τῆς πόλεως. *Plut. Leg.* 759 E; CIA ii 1059, quoted in next note.

ἔτη δέκα] CIA ii 1059 (= *Inscr. Brit. Mus.* p. 24 xiii), in B.C. 321, μισθοῦσι Πειραιεῖς Παραλίαν καὶ Ἀλμυρίδα καὶ τὰλλα τεμένη ἅπαντα for a term of ten years. The same term of years is recorded in a lease granted by a φρατρία in B.C. 300 (*ib.* 600), and also in an Attic inscr. relating to some land in Delos and Rheneia belonging to the Delian temple CIA i 283 (B.C. 434). Wyse (*Class. Rev.* v 275 b) quotes a Delian inscr. of B.C. 250: ἐμισθώσαμεν δὲ καὶ τὰ τεμένη τὰ τοῦ θεοῦ εἰς ἔτη δέκα κατὰ τὴν ἱερὴν συγγραφὴν (Homolle, *Les Archives de l'Intendance Sacrée à Delos*, p. 19 n. 1).

πλείστα—πρυτανείας] It may further be noticed that all who had not paid their debts to the treasury by this date (the penultimate prytany of the Attic year) had their property sold by the state.

§ 5. τὰ γραμματεῖα κατὰ τὰς καταβολὰς ἀναγεγραμμένα] 47 § 3, ἀναγράφουσι..., γραμματεῖον κατὰ τὴν καταβολὴν ἐκάστην ποιήσαντες.

ὁ δημόσιος] 'the public clerk'; slaves were employed as ἀντιγραφεῖς or 'checking-clerks.' *Dict. Ant.* s.v., and Gilbert, i 382 n. 2.

ἀποδέκταις] 48 § 1. αὐτὰ ταῦτα, sc. τὰ γραμματεῖα.

ἐπιστυλίων] It has been suggested that this term is metaphorically applied to the 'columns' in the list of accounts

(*Class. Rev.* v. 181 b); but obviously it cannot mean 'columns' at all, but something that rests upon them. In architecture the ἐπιστύλιον is generally the 'architrave' (*Plut. Per.* 13 § 5; *Vitruv.* iv 3 § 4, 'supra epistylum conlocandis sunt triglyphi cum suis metopis'; *CIG* 4608 (A.D. 151), παραστάδας καὶ κιόνια καὶ τὰ ἐπάνω αὐτῶν ἐπιστύλια καὶ ψαλιδας): it is even said to be sometimes used of the whole of the entablature (*Smith, Dict. Ant.* s.v. *ad fin.*), but I know of no authority for this statement.

In the present passage I should understand it to mean a shelf supporting a series of 'pigeon-holes,' and itself supported by wooden pedestals, in the office of the public clerk. The entablature in Doric architecture, with its originally open metopes alternating between the triglyphs, may well have suggested a metaphorical term for a shelf of 'pigeon-holes' used for the preservation of public documents. ('May there not have been pillars in the structure of the building? If so, may not the tablets have rested in a row on nails or hooks in the architrave, or perhaps on a flange of the architrave designed as a shelf for this very purpose? Might not the shelf run from capital to capital level with the lower face of the architrave?'—W. E. Heitland.) K-W translate it *repositorium* or *loculi*. Haus-soullier suggests a modern parallel in 'certains bureaux turcs (bureaux de douane ou de santé) où les papiers sont serrés dans les sacs que l'on accroche aux poutres et que l'on décroche au moyen d'un long bâton.'

προεξαλειφθῇ] not found elsewhere. ἐξαλείφειν, however, is found as a synonym of ἀπαλείφειν, being applied to

48. [εἰσὶ] δ' ἀποδέκται δέκα, κεκληρωμένοι κατὰ φυλάς· οὔτοι δὲ παραλαβόντες τὰ γραμματεῖα, ἀπαλείφουσι τὰ καταβαλλόμενα χρήματα ἐναντίον τ[ῆς βουλῆς] ἐν τῷ βουλευτηρίῳ, καὶ πάλιν ἀποδιδόασιν τὰ γραμματεῖα τ[ῷ δη]μοσίῳ· κἂν τις ἐλλίπη καταβολήν, ἐνταῦθ' ἐγγέγραπται, καὶ διπλά[σιον ἀ]νάγκη τὸ [ἐλλ]ειφθὲν καταβάλλειν ἢ δεδέσθαι, καὶ ταῦτα εἰσπράτ[τειν ἢ 2 βο]υλὴ καὶ δῆσαι [κυ]ρία κατὰ τοὺς νόμους ἐστίν. τῇ μὲν οὖν προτεραιᾷ δέχονται τὰς [καταβολὰς] καὶ μερίζουσι ταῖς ἀρχαῖς, τῇ

XLVIII 4 ἀποδιδόαι H-L.

5 ΕΝΤΕΥΘΕΝΓΕ, ἐντεῦθεν γέγραπται K¹: ἐνταῦθ' ἐγγέγραπται Herwerden, Kontos, Gertz (edd.). διπλά[σιον] B²⁻⁴, K-W³, K⁴, Th; διπλ[οὺν] olim van Leeuwen (K-W^{1,2}, H-L, K³, B¹, S¹). 8 post τὰς legit τ vel κ Blass, unde καταβολὰς Kaibel 213 (B^{3,4}, Th); τ vel π Wilcken, unde idem Kaibel π[άσα]ς, 'quod potest verum esse' K⁴; τὰ χρ[ήματα] olim K¹, B², S¹.

TESTIMONIA. XLVIII §§ 1, 2 *Harp. ἀποδέκται:...'Αρ. δ' ἐν τῇ 'Αθ. πολ. δεδήλωκεν ὡς δέκα τε ἦσαν (Epit.; εἴησαν codd.) καὶ ὡς "παραλαβόντες—χρήματα" τῆς βουλῆς ἐναντίον "ἐν τῷ—δημοσίῳ." καὶ ἀπλῶς ἃ πράττουσι διασαφεῖ. Bekk. An. 198, 1 (Etym. M. 124, 41; Zonaras 234; Bekk. An. 427, 13): ἀρχοντες κληρωτοί, δέκα τὸν ἀριθμὸν κατὰ φυλὴν εἰσιν, οἵτινες παρελάμβανον καὶ ἀπεδέχοντο τὰ γραμματεῖα τῶν ὀφειλόντων τῷ δημοσίῳ...εἰτα ἐξήταζον τὰ τε ὀφειδόμενα καὶ τὰ ἀποδιδόμενα χρήματα σὺν τῇ βουλῇ καὶ ἡμέρισιν εἰς ἃ χρῆ ἀναλίσκεν (Frag. 400², 440³). Schol. in Aeschin. 3 § 25 ἀποδέκται ἦσαν οἱ δεχόμενοι τὰ χρήματα τῶν καταβολῶν κτλ.

annulling laws and decrees (in Lys. i § 48, and Andoc. *De Myst.* 76), and to cancelling debts (in Dem. 25 § 70, ἐξαλείφεται τὸ ὄφλημα, and CIA i 32, 10, ἀποδόντων τὰ χρήματα καὶ ἐξαλειφόντων). Cf. CIA iv fasc. 2, 53 a, ἐξαλειψάτω contrasted with ἀντεγγραφάτω.

XLVIII § 1. ἀποδέκται] 'general receivers.' These officials were instituted by Cleisthenes to take over most of the duties previously performed by the κωλακρέται (Androtion ap. Harpocr. s.v.). They are mentioned in Dem. c. *Timocr.* §§ 162, 197, Aesch. c. *Ctes.* 25, *Pol.* 1321 b 31, ἄλλη δ' ἀρχὴ πρὸς τῇν αἰ πρόσδοι τῶν κοινῶν ἀναφέρονται, πᾶρ' ὧν φυλατῶντων μερίζονται (cf. l. 8 μερίζουσι) πρὸς ἐκάστην διοίκησιν· καλοῦσι δ' ἀποδέκτας τοῦτους καὶ ταμίαις, in an inser. of 418/7 B.C. quoted in note on § 4, ὁ βασιλεὺς. See Boeckh, II iv; Schömann, p. 417; Gilbert, i 264²; and *Dict. Ant.* s.v.; also Panske, *de Magistratibus Atticis*, i 46—60.

τὰ καταβαλλόμενα χρήματα] CIA ii 807 col. b 15, τοῦτο κατεβάλομεν ἀποδέκταις in B.C. 330/29; b 30, in B.C. 329/8; 803 col. a 93 and 138, δ εἰς βουλευτήριον καταβάλομεν, B.C. 360 and 363.

ἐλλίπη καταβολήν] 'fail to pay an instalment.' Polyb. iv 60, 2, ἔλλειπειναι τινὰ τῶν ὀψωνίων.

ἐνταῦθ' ἐγγέγραπται] 'there stands his

name already entered' (while the rest are wiped out); this seems preferable to ἐντεῦθεν γέγραπται, 'a note is made of it from this record' (K.). ἐντεῦθεν ἐγγέγραπται is preferred by Foucart: 'à partir de ce moment il est inscrit comme débiteur public' (*Journal de Philologie*, xix, 1895, 24). ἐγγράφειν is specially applied to entering the names of state-debtors, Dem. 25 § 70 (cf. L and S, II 3).

διπλάσιον—καταβάλλειν] διπλοῦν is more frequent, but διπλάσιον is found in Andoc. *De Myst.* 73 (Kaibel, 213).

δῆσαι κυρία] In Dem. c. *Timocr.* 98 the speaker argues that, owing to the law proposed by Timocrates, allowing debtors to the treasury to find securities instead of making prompt payments, the βουλὴ (as well as the δικαστήρια) ceases to be κυρία δῆσαι. Cf. 45 § 1.

§ 2. μερίζουσι] CIA ii 38, 18 (not later than Ol. 100 = B.C. 380-), μερίσαι δὲ τὸ ἀργύριον—τοὺς ἀποδέκτας ἐκ τῶν καταβαλλομένων χρημάτων ἐπειδὴ τὰ ἐκ τῶν νόμων μερίσωσι. Ib. 181, τοὺς δὲ ἀποδέκτας μερίσαι τῷ ἀρκε]θεώρῳ ὅς ἂν αἰεὶ ἀρκε]θ[ωρήσῃ] τὸ ἀργύριον. 115 b 44, [τὸ ἀργ]ύριον τοῦτο μερίξεν τ[ὸς ἀποδ]έκτας τῷ ταμίᾳ τοῦ δήμ[ου εἰς τὸν] ἐνιαυτὸν ἕκαστον. 834 b (B.C. 329/8) col. ii 3, τὸ μερισθὲν εἰς τὰ ἔργα παρ' ἀποδεκτῶν ἐπιστάταις Ἐλευσινόθεν. *Pol.* 1321 b 31, quoted above. Cf. Boeckh, i 210 n. a, Fränkel.

δ' ὑστεραίᾳ τὸν τε μερισμὸν εἰσ[φέρου]σι γράφοντες ἐν σανίδι καὶ
 10 καταλέγουσιν ἐν τῷ βουλευτηρίῳ, καὶ προ[τιθ]έουσιν ἐν τῇ βουλῇ,
 εἴ τις τινα οἶδεν ἀδικοῦντα περὶ τὸν μερισμὸν ἢ ἄρ[χοντα] ἢ
 ιδιώτην, καὶ γνώμας ἐπιψηφίζουσιν, εἴαν τις τι δοκῇ ἀδικεῖν.

κληροῦσι δὲ καὶ λογιστὰς ἐξ αὐτῶν οἱ βουλευταὶ δέκα τοὺς 3
 λογιουμένους τ[αῖς ἀρ]χαῖς κατὰ τὴν πρυτανείαν ἐκάστην. κλη- 4
 15 ροῦσι δὲ καὶ εὐθύνοὺς ἕνα τῆς φυλῆς ἐκάστης, καὶ παρέδρους

9 εἰσ[φέρου]σι van Leeuwen (edd.); εἰσ[άγου]σι olim K.
 conieci (edd.). 12 ΔΟΚΗΙ: δόξη B¹ coll. 46 § 2.

10 προτιθέουσιν olim

TESTIMONIA. § 3 *Harp. λογισταὶ καὶ λογιστήρια: ...εἰσὶ δὲ τὸν ἀριθμὸν δέκα (ἐκάστης φυλῆς εἰς Schol. in Aeschin. 3 § 15; cf. ib. § 9), οἱ τὰς εὐθύνas τῶν δικημένων ἐκλογίζονται ἐν ἡμέραις ᾧ, ὅταν τὰς ἀρχὰς ἀποθῶνται οἱ ἀρχοντες... διελέκται περὶ τούτων 'Αρ. ἐν τῇ 'Αθ. πολ., ἐνθα δέκνυται ὅτι διαφέρουσι τῶν εὐθύνων. Pollux viii 99: καὶ τούτους ἡ βουλὴ κληροῖ κατ' ἀρχὴν ὡς παρακολουθεῖν τοῖς διοικοῦσιν.

§ 4 *Harp. εὐθυνοί:—δέκα τὸν ἀριθμὸν ἄνδρες ἦσαν, παρ' οἷς ἐδίδοντο οἱ πρεσβεύσαντες ἢ ἀρξάντες ἢ διοικήσαντες τι τῶν δημοσίων τὰς εὐθύνas. διελέκται περὶ αὐτῶν 'Αρ. ἐν τῇ 'Αθ. πολ. Phot. εὐθυνος: ἀρχὴ ἦν τις. ἐξ ἐκάστης δὲ φυλῆς ἕνα κληροῦσι τούτῳ δὲ δύο παρέδρους (Frag. 405², 445³).

μερισμὸν] 'the apportionment'; rarely found in this sense. For exx. see Dittenberger, no. 344, 18, 21, 23.

σαν[ίδι] rare in sing. Dem. 25 § 70 (of the record of a debt) ἡ σανὶς ἢ παρὰ τῇ θεῷ κειμένη.

προτιθέουσιν] 44 § 3.

§ 3. λογιστὰς] These are identical in name and number with those mentioned in 54 § 2. Both bodies are appointed by lot; but the λογισταὶ in the text are a committee of the Council. They are therefore to be distinguished from the board of λογισταί, who, with their συνήγοροι, audit the accounts of all officials at the close of their term of office. The officials appointed by lot are enumerated in c. 50—64; c. 54, in § 2 of which the λογισταὶ are named, is introduced with the words: κληροῦσι δὲ καὶ τὰςδε τὰς ἀρχὰς. This implies that the officials in question have not been mentioned before. The existence of a committee of the Council, side by side with a board of the same name, appears to be supported by the analogy of the committee entitled οἱ ἐπὶ τὸ θεωρικὸν ἡρμένιοι (CIA ii 739), and the βουλευτὴς described as ἐπὶ τὸ θεωρικὸν (CIA ii 114 c 5), existing by the side of the official board οἱ ἐπὶ τῷ θεωρικῷ. The double sense of λογισταὶ is confirmed by Pollux viii 99, λογισταὶ δύο ἦσαν ὁ μὲν τῆς βουλῆς ὁ δὲ τῆς διοικήσεως, καὶ τούτους ἡ βουλὴ κληροῖ κατ' ἀρχὴν ὡς παρακολουθεῖν τοῖς διοικοῦσιν (Lipsius, *Leipzig Verhandl.* pp. 64—67). λογισταὶ δύο is the reading in Bekker's best MS;

the rest have δύο δ', making it refer to the ἀντιγραφεὺς (see 54 § 3).

The λογισταὶ of the text are also distinguished from those of c. 54 by Gilbert (i 248, 250²) and by Busolt. But they are identified by Thumser, p. 652 n. 4. If they are identical, the mention of the same officials in two passages implies a certain carelessness in the composition of the treatise.

τοὺς λογιουμένους—πρυτανείαν ἐκάστην] Lys. 30 § 5, οἱ μὲν ἄλλοι τῆς αὐτῶν ἀρχῆς κατὰ πρυτανείαν λόγον ἀποφέρουσι (ἀναφέρουσι MSS). The text shews that this passage was rightly understood by Schömann, as referring to the accounts which had to be presented to the λογισταί, and not to the ἐπιχειροτονία τῶν ἀρχῶν (43 § 4). 'ἀναφέρειν nihil aliud esse potest quam quod alibi dicitur λόγον ἐγγράφειν, hoc est perscriptum rationem ad eos, quibus ea examinanda est, deferre, quemadmodum ipsum Lysiam mox hoc verbo ἐγγράφειν uti videmus, et Aeschines quoque ἀποφέρειν λόγον πρὸς τοὺς λογιστὰς dicit, in Ctesiph. § 22, eodem sensu quo paullo ante, § 20, λόγον ἐγγράφειν πρὸς τοὺς λογιστὰς dixerat' (Orusc. Acad. i 295).

§ 4. εὐθύνοὺς] 'Examiners of accounts.' Harp. in *Testim.* At the audit of accounts by the board of λογισταί, the εὐθυνοὶ were entitled to bring charges against the ὑπεύθυνος. The assessors of the εὐθύνas are mentioned in Andoc. *De Myst.* 78, ὅσων εὐθύναι τινὲς εἰσι κατεγνωσμένοι ἐν τοῖς λογιστηρίοις ὑπὸ τῶν

δύο ἐκάστω τῶν εὐθύνων, οἷς ἀναγκαῖόν ἐστι ταῖς ἀ[γορ]αῖς κατὰ τὸν ἐπώνυμον τὸν τῆς φυλῆς ἐκάστης καθῆσθαι· κἄν τις βούληται τινι τῶν τὰς εὐθύνας ἐν τῷ δικαστηρίῳ δεδωκότων, ἐντὸς τριῶν ἡ[μερῶν ἀφ'] ἧς ἔδωκε τὰς εὐθύνας εὐθυναν, ἂν τ' ἰδίαν ἂν τε δ[η]μο[σί]α[ν] ἐμβαλέσθαι, γράψας εἰς πινάκιον λελευκωμένον τοῦ- 20 νομα τό [θ'] αὐτοῦ καὶ τὸ τοῦ φεύγοντος, καὶ τὸ ἀδίκημ' ὃ τι ἂν ἐγκαλῇ, καὶ τίμημα ἐ[πι]γραψάμενος ὃ τι ἂν αὐτῷ δοκῇ, δίδωσιν 5 τῷ εὐθύνῃ. ὁ δὲ λαβὼν τοῦτο καὶ ἀν[ακρίνα]ς, εἰ μὲν καταγνῶ,

16 ταῖς ἀ[γορ]αῖς κ (K-W^{1,2}), 'ante ais fortasse λ; sed ρ quoque nonnumquam habet ligaturam, unde ἀγοραῖς conieci; fortasse autem longius quid desideratur' K⁴: ταῖς εὐθύναις H-L et B¹ invita papyro; ταῖς α. . . . ais B²⁻⁴, K-W³, K⁴, Th. κατὰ (κ, β, K-W³, Th): παρὰ H-L, K-W^{1,2}. 17 ἐκάστης κ, K-W, B²⁻⁴, Th; ἕκαστον H-L; ἐκάστο[ι]ς B¹, post τ prior tantum pars litterae η vel ο dispici potest. 18 τῷ λογισ-τηρίῳ Photiades. ΕΝΤΟΣ Γ (sc. ἐντὸς τριῶν) κ, K-W, β, Th; 'potest etiam λ legi' (non Γ), K⁴, quod praefert Lipsius. 19 ἂν τ' ἰδίαν ἂν τε δημοσίαν optime Gertz (edd., ἐάν τ'—ἐάν τ'—H-L). 20 δημοσίαν Gertz, K-W. 21 τὸ αὐτοῦ B¹, Richards, H-L, K³; τό τε αὐτοῦ K-W; τό θ' αὐτοῦ B²⁻⁴, K⁴, Th. 22 ἐπιγραψάμενος Wyse, Lipsius (K³); ἐπιγραψάμενος H-L, β, K⁴, Th; ὑπογραψάμενος K-W, sed υ valde incertum putat K. 23 ἀ[νακρίνας] Wayte, Lipsius, B⁴, Th: ἀ[ναγνούς] B¹⁻³, K-W, H-L, K^{3,4}, quamquam vel propter proximum καταγνῶ suspectum; dubitat Kaibel 214; ἀ[κούσας] K¹. μὲν secl. K-W, B.

εὐθύνων καὶ (ἡ MSS) τῶν παρέδρων, and in CIA 809 δ, ὀφειλέτω ὁ μὴ ποιήσας μυριάς δραχμὰς ἱερὰς τῇ Ἀθηνᾷ καὶ ὁ εὐθυνος καὶ οἱ παρέδρου ἐπ' ἀναγκῆς αὐτῶν καταγινωσκόντων ἢ αὐτοὶ ὀφειλόντων. In CIA ii 571 (B.C. 368), the εὐθυνος (of a deme) is mentioned together with his πατέρες; and *ib.* 578, the εὐθυνος (of another deme) with the λογιστῆς and the συνήγοροι. Cf. Plat. *Leg.* 761 E, ἀνυπεύθυνον οὐδένα δικάζειν καὶ ἄρχειν.

The text shews that, even after the audit had been passed, officials were liable to be prosecuted by private persons in respect to the manner in which they had discharged their duties. Cf. Lipsius in *Leipzig Verhandl.* (1891) 66, 67; also Wilamowitz, ii 231 ff., on λόγος and εὐθυνα.

ἀναγκαῖόν ἐστι ἀνάγκη is avoided here, and in 53 § 5, *propter hiatus* (Kaibel, 10, 15).

ταῖς ἀγοραῖς] hitherto understood to mean 'at the regular meetings held by the several tribes for the transaction of tribal business.' CIA ii 555, τῇ κυρίᾳ ἀγορᾷ κρύβδην ψηφισαμένων τῶν φυλετῶν ἐν τῇ ἀκροπόλει, 554 δ, ἐν τῇ ἀγορᾷ (of the tribe Pandionis), 564, ὅταν ἀγορὰν ποιῶν (Gilbert, i 224 n. 4). Wilamowitz, however (ii 235 n. 15), prefers making ἀγοραῖς 'the ordinary market-hours.' If action had to be taken 'within three days,' this could not admit of

waiting for the next 'meeting for the transaction of tribal business.'

κατὰ τὸν ἐπώνυμον τὸν τῆς φυλῆς ἐκάστης] 'opposite the statue of the eponymous hero of each of the several tribes.' The statues of the ten Attic heroes from whom the ten tribes derived their names (21 § 6) were a little beyond the θόλος and the βουλευτήριον (Paus. i 5, 1), in a conspicuous position on the northern slope of the Areopagus. Cf. Judeich, *Topogr. von Athen*, p. 310.

ἂν τ'... ἂν τε] Kühner, § 541.

ἐμβαλέσθαι] of formally 'putting in' a document, Dem. p. 1014, 25, ἐμβέβλη- μένος οὐδεμῶν μαρτυρίαν, 1104, 6; 1203, 26, ἐμβαλομένου γὰρ ἐμοῦ τὸν ὅρκον εἰς τὸν ἐχίνον.

τίμημα ἐπιγραψάμενος] Arist. *Plut.* 480, τί δῆτά σοι τίμημα ἐπεγράψω τῇ δίκῃ; Lex ap. Aeschin. i § 16, τίμημα ἐπιγραψάμενος. Dem. 29 § 8, τῶν ἐπιγεγραμμένων ('the damages claimed') ἐτίμησαν. Pollux (viii 47, of φάσις), ἐδίδοσαν ἐν γραμματέω γράψαντες τὴν φάσιν τά θ' ἐαυτῶν καὶ τὸ τοῦ κρινόμενου ὄνομα προσγράφαντες καὶ τίμημα ἐπιγραψάμενοι.

§ 5. ἀνακρίνας—καταγνῶ] The examination of the accounts by the λογισταὶ and συνήγοροι is described as an ἀνάκρισις. Ar. ap. Lex. *Rhet. Cant.* s.v. λογισταί, (συνήγοροι) συνανακρίνουσι τούτους (sc. τοὺς λογισταῖς). For the general use of ἀνα-

παράδιδωσιν τὰ μὲν ἴδια τοῖς δικασταῖς τοῖς κατὰ δῆμ[ους τοῖς] τὴν
 25 φυλὴν ταύτην εἰσάγουσιν, τὰ δὲ δημόσια τοῖς θεσμοθέτα[ις ἀ]να-
 γράφει. οἱ δὲ θεσμοθέται, εἰς παραλάβωσιν, πάλιν εἰσάγουσιν
 [ταύτην τὴν] εὐθυναν εἰς τὸ δικαστήριον, καὶ ὃ τι ἂν γνῶσιν οἱ
 : δικαστ[αί, τοῦτο κύ]ριον ἐστίν.

49. δοκιμάζει δὲ καὶ τοὺς ἵππους ἢ βουλή, καὶ μὲν τις καλ[ὸν]
 ἵππον ἔχ[ων] κακῶς δοκῇ τρέφειν, ζημιοὶ τῷ σίτῳ, τοῖς δὲ μὴ
 δυναμ[ένους ἀ]κολ[ουθεῖν ἢ μὴ ᾔ]έλουσι μένειν ἀναγ[ώγοις] οὖσι,

24 legendum fortasse τὰ μὲν ἴδια παραδίδωσιν, alioqui in altero membro verbum
 languet. [τοῖς] τὴν B, K-W³, K⁴, Th; οἱ τὴν olim K (H-L). 25 ΕΙΣΑΓΟΥΣΙΝ K,
 H-L, B, Th: δικάζουσιν coni. Richards, E S Thompson (K-W). ἀ]ναγράφει K, H-L,
 spatium ante relicto B²⁻⁴, Th; [ἀνα]γράφει K¹, Th; [ἐγ]γράφει Lipsius; [ἐπι]γράφει
 B¹ (S¹); [τῆ]μα δ' ὑπο]γράφει K-W¹⁻², sed spatium non sinit; συναγράφει Wilcken
 (K-W³), 'sed συν non video' K⁴. 26 εἰς; ἐπὶ Kontos, ἐπειδὴν Sakellarios.
 27 [ταύτην τὴν] spatii causa B²⁻⁴, K⁴, Th: [τὴν] legebatur. 28 τοῦτο κύριον ἐστίν
 van Leeuwen (edd.).

XLIX 1—2 καλ[ὸν] ἵππον ἔχ[ων] K-W (K³, B¹, Th); καλ[ῶς] ἔχων] K¹; κατὰστασιν
 Wyse (H-L); καλ[ὸν] [πλούσιος] ὦν B²; καλ[ὸν] [δυνατὸς] ὦν B^{2,4} ('ante ων, χ vel s vel μ'
 K¹). 3 ἀκολουθεῖν Wyse (K³, B, K-W³, Th); τρέφειν K¹, τρέχειν Campbell, K-W^{1,2}, H-L.

λλ

θέλουσι K, K-W, B, Th. ΔΝΑΓΟΥΣΙ, ἀλλ' ἀνάγουσι B¹⁻³, K⁴; ἀνάγουσι K-W³, Th; 'an
 ἀναβαίνουσι?' Th; ἀναγ<ώγοις> οὖσι van Leeuwen (H-L, K³, S¹, B⁴); (post θέλουσιν)
 σημείον ἐπιβάλλουσι K-W^{1,2}.

κρίνω, as applied to the official conducting
 an ἀνάκρισις, cf. Dem. *Olympt.* 31, ὁ
 ἄρχων ἀνέκρινε πᾶσιν ἡμῖν τοῖς ἀμφισ-
 βητούσιν, and Isaeus, *Dicaeog.* 32, ἀνα-
 κρίναντες ἡμᾶς πολλάκις οἱ δαιτηταί. Cf.
 56 § 6 (γραφαὶ καὶ δίκαι) ὡς ἀνακρίνας
 εἰς τὸ δικαστήριον εἰσάγει. The statement
 that the ἀνάκρισις was also called an
 ἀνάγνωσις rests on a wrong reading in
 Dem. 53 § 22. The object of an ἀνάκρισις
 was to determine by a preliminary exami-
 nation, εἰ ὅλως εἰσάγειν χρή (Harp. s.v.).

δικασταῖς...κατὰ δῆμους] 16 § 5; 26
 § 3; 53.

τὴν φυλὴν ταύτην εἰσάγουσιν] 53 § 2,
 παραδιδάσκει...τοῖς τὴν φυλὴν τοῦ φεύγοντος
 δικάζουσιν, 58 § 2, τοὺς τὴν φυλὴν δικά-
 ζοντας, Lys. *Pancl.* 2, τοὺς τῇ Ἱππο-
 θωνίδει δικάζοντας, and Isaeus frag. 1,
 ὅτι πρὸς τὴν φυλὴν τοῦ κεκτημένου αἱ πρὸς
 δούλους λαγχάνονται δίκαι (Meier and
 Schömann, p. 90 n. Lips.).

ἀναγράφει] here 'to report,' lit. 'to
 hand in a written statement,' as in *Pol.*
 1321 ὁ 34, ἐτέρα δ' ἀρχή, πρὸς τὴν ἀναγρά-
 φεσθαι δεῖ τὰ τε ἴδια συμβόλαια καὶ τὰς
 κρίσεις ἐκ τῶν δικαστηρίων.

Of the other suggestions, ἐγγράφει has
 been supported by Aeschin. 3 § 20, Lys.
 30 § 5, Dem. 24 § 199, Arist. *Vesp.* 996
 (Lipsius); and ἐπιγράφει by the doubtful
 passage in Aeschin. 1 § 35.

The construction is slightly irregular,
 as a principal verb is not wanted, παρα-
 δίδωσιν being the verb to both clauses—
 μὲν and δέ. The irregularity is removed
 by striking out μὲν, but this involves a
 needless hiatus and is not absolutely
 necessary.

ὃ τι ἂν—κύριον ἐστίν] Cf. c. 45, l. 10.

XLIX § 1. δοκιμάζει—τοὺς ἵππους]
 Xen. *Oec.* ix 15, ἡ βουλὴ ἵππους καὶ
 ἵππεας δοκιμάζει, *Hipparch.* i 8, (ἡ πόλις)
 προσέταξε τῇ βουλῇ συνεπιμελεῖσθαι τοῦ
 ἵππικου, and iii 9—14, *Anab.* iii 3, 20
 (not of Athens) ἵπποι καὶ ἵππεῖς ἐδοκι-
 μάσθησαν. A *patera* from Orvieto, now
 in the Berlin Museum, represents three
 horsemen in *chlamys* and *petasus* leading
 their horses by the bridle past two
 standing figures who examine them as
 they pass. A third figure is seated and
 is entering memoranda on a scroll resting
 on his knees. In the centre is a ἵππο-
 τοξότης standing beside his horse. The
 subject is doubtless a ἵππων δοκιμασία
 (*Archaeol. Zeitung*, 37, 1880, pl. 15;
 Duruy, *Hist. d. Grecs*, ii p. 177; Darem-
 berg and Saglio, s.v. *Dokimasia*, p. 327;
 Schreiber's *Bilderatlas*, i 40, 7). On the
 δοκιμασία of the ἵππεῖς and their horses,
 see Martin, *Les Cavaliers Athéniens*, pp.
 328—334.

τοῖς μὴ δυναμένοις ἀκολουθεῖν κτλ.]

τροχὸν ἐπὶ τὴν γνάθον [ἐπιβ]άλλει, καὶ ὁ τοῦτο παθὼν ἀδόκιμος
Col. 26.] ἐστὶ. δοκιμάζει δὲ καὶ τοὺς προ[δ]ρ[ό]μους, οἵ[τινες] ἂν αὐτῇ δοκῶ[σιν] 5
ἐπιτήδεια προδρομεύειν εἶναι, κἄν τιν' ἀποχειροτονήσῃ, καταβέ-
βηκεν οὗτος. δοκιμάζει δὲ καὶ τοὺς ἀμίππους, κἄν τιν' ἀποχειρο-

4 γν[άθον] R D Hicks coll. Hesych. s.v. *τροσίππιον*; ἐπιβάλλουσι post μένειν posuit Hicks, post γνάθον H-L (K³), sed (ut videtur) novem tantum litteris locus relictus; praestat igitur ἐπιβάλλει (B, S¹, fragmento novo ἀλλεικοτ huc allato K⁴, Th); χαράττει K-W³. [καὶ ὁ τ]οῦτο K, H-L, B, K-W³, Th: [καὶ ὁ ἵππος ὁ τ]οῦτο K-W^{1,2}. 5 [οἱ] τινες ἂν fragmento novo ΤΙΝΕCΑΝΔ huc allato K⁴, Th; [οἱ τινες] K¹; [οἱ ἂν] K² (H-L); [κρίνουσα, οἱ ἂν] <αὐ> τῇ K-W^{1,2}, sed spatium non sufficit: [ἄσοι ἂν] K³, B, K-W³, S¹. 6 ΤΙΝΑΠ[ρο]χ (ut infra, v. 7): τιν' ἀποχ. Jos. Mayor, Campbell, Wyse, edd. 7 ΑΝΙΠΠΟΥC: ἀμίππους Newman, Wyse, edd. ΤΙΝΑΠΡΟΧ (ut supra, v. 6).

TESTIMONIA. XLIX 4 Hesych. *τροσίππιον* et *ἵππου τροχός*, infra exscriptus. Phot. *ἵππου τροχός*: τὸ *τροσίππιον* διὰ τὸ τοῖς διὰ γῆρας ἐκτροχωθείσιν ἵπποις ἐκτυποῦσθαι *τροχόν*, ἀπολεγόντων αὐτοὺς τῶν στρατηγῶν.

Xen. *Mem.* iii 3, 4, ἐὰν οὖν...παρέχωνται σοι τοὺς ἵππους οἱ μὲν οὕτω κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς [οἱ τε οὕτως] ἢ ἀτρόφους ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους ὥστε μὴ μένειν ὅπου ἂν σὺ τάξῃς, οἱ δὲ οὕτω λακτιστάς ὥστε μηδὲ τάξει δύνατον εἶναι, τί σοι τοῦ ἵππικου ὄφελος ἐσται; *Hipparch.* i 13, τοὺς...ἵππεας ἢ βουλὴ ἂν μοι δοκεῖ προειποῦσα ὤς...τὸν μὴ δυνάμενον ἵππον ἀκολουθεῖν ἀποδοκιμάσει, ἐπιτείνειν ἂν τρέφειν τε ἀμεινόν καὶ ἐπιμελεῖσθαι μᾶλλον τῶν ἵππων. ἀνάγωγος is also an epithet of 'unmanageable' dogs in *Mem.* iv 1, 3.

ἀναγ<ώγους> οὐσί] 'being unmanageable,' ill-broken and therefore unsteady. This conjecture is suggested by Xen. *Mem.* quoted in the preceding note. It makes better sense than ἀλλ' ἀνάγουσι, 'but draw back' (cf. Xen. *Cyr.* iii 3, 69, ἐπὶ πόδα ἀνάγειν, vii 1, 45, ἀναγαγών, Arist. *Av.* 383, 400, 1720), though the latter seems to represent the probably erroneous reading of the copyist. Cf. Kaibel, p. 217.

τροχόν—ἐπιβάλλει] Hesych. s.v. *τροσίππιον* τὸν χαρακτήρα τὸν ὑπὸ τῆς βουλῆς ἐν ταῖς δοκιμασίαις τοῖς ἀδυνάτοις καὶ τετρυμμένοις <τῶν ἵππων ἐπιβαλλόμενον addidit Petitus>, ἵνα μηκέτι στρατεύωνται, τὸ παλαιὸν ἐκάλουν *τροσίππιον* τροχός δ' ἦν ὁ ἐπιβαλλόμενος χαρακτήρ τῇ γνάθῳ τῶν ἵππων. Hesych. *ἵππου τροχός* τοῖς γεγηρακόσιν ἵπποις ἐχάραττον ἐπὶ τὴν γνάθον σημεῖον, τροχοῦ σχῆμα ἔχον. ἐκαλεῖτο δὲ καὶ *τροσίππιον*. Aelius Dionys. apud Eustath. ad *Od.* iv 562, p. 1517, 8, *τροσίππιον* ἔγκανμα ἵππου γεγηρακότος ἐπὶ τῆς γνάθου, ὁμοῖον τροχῷ. Crates, *frag.* 30 (Kock i 140), ἵππῳ γηράσκοντι τὰ μέλιστα κύκλ' ἐπίβαλλε, quoted by Zenob. iv 41, ...μετῆται δὲ ἀπὸ στρατιωτικῶν ἵππων, οἷς γηράσκουσιν ἐπέβαλλον

τὸ καλούμενον *τροσίππιον* ἐστὶ δὲ τοῦτο σιδηροῦς τροχίσκος...ὃν ἐκτυροῦντες ἐπέβαλλον ταῖς σιαγῶσι τῶν ἵππων. Eupolis 318 (Kock i 343) ἀλλ' ὥσπερ ἵππῳ μοι ἱβιβαλεῖς *τροσίππιον*; Cf. Photius s.v. *τροσίππιον* καὶ *ἵππου τροχός*, and Pollux vii 186. As suggested by Kaibel and Wilamowitz, most of the above explanations probably rest ultimately on a scholium on the *Taxiarchi* of Eupolis founded on the present passage.

προδρόμους] 'mounted skirmishers.' The term is applied by Hdt. to 'horsemen in advance of an army.' Xen., *Hipparch.* i 25, uses it of 'javelin-men' under the command of a cavalry officer; ἐἰ τοὺς ἀμφὶ σὲ προδρόμους κοσμήσας μὲν ὄπλοις ὡς κάλλιστα, ἀκοντίζων δὲ μελετᾶν ἐξαναγκάσας ὡς μάλιστα, κτλ. In the march of Alexander to the Granicus, the Paeonians formed a special corps of *πρόδρομοι* for purposes of reconnoitring (Arr. *An.* i 12, 7; Droysen, *Kriegsalterthümer*, p. 117, 3).

προδρομεύειν] not found elsewhere. καταβέβηκεν 'dismounts' (as disqualified), 'is dismounted at once'; used differently in [Dem.] 42 § 24 of giving up riding, καταβέβηκεν ἀπὸ τῶν ἵππων.

ἀμίππους] 'infantry fighting in the ranks of the cavalry.' Thuc. v 57, 2, (of the Boeotians at Delium) ὀπίλται, φίλοι, ἱππῆς καὶ ἀμῖπποι. Xen. *Hell.* vii 5, 24 (Epameinondas) ἀμίππους πεζοὺς συνέταξεν αὐτοῖς (= τῷ ἱππικῷ); the opposite side was ἔρημον πεζῶν ἀμίππων (23); the MSS have in both cases ἀνίππ., corrected by Morus. Xenophon recommends their use: *Hipparch.* v 13, ἀσθενεῖς τὸ πεζῶν ἔρημον ἱππικὸν πρὸς τὸ ἀμίππους πεζοὺς ἔχον. Harpocr. s.v....οἱ σὺν ἵπποις στρατευόμενοι...μήποτε (perhaps) πρόδρομαί τινες εἰσιν οἱ ἅμα τοῖς πεζοῖς

- τομήσῃ, πέπανται μισθοφορῶν οὗτος. τοὺς δ' ἰππέας καταλέγου- 2
 σι μὲν οἱ καταλογεῖς, οὓς ἂν ὁ δῆμος χειροτονήσῃ δέκα ἄνδρας· οὓς δ'
 10 ἂν καταλέξωσι, παραδιδόασι τοῖς ἱππάρχοις καὶ φυλάρχοις, οὗτοι
 δὲ παραλαβόντες εἰσφέρουσι τὸν κατάλογον εἰς τὴν βουλὴν, καὶ
 τὸν πίνακ' ἀνοίξαντες, ἐν ᾧ κατασεσημασμένα τὰ ὀνόματα τῶν
 ἱππέων ἐστί, τοὺς μὲν ἐξομνυμένους τῶν πρότερον ἐγγεγραμμένων
 15 κατελεγμένους καλοῦσι, κἂν μὲν τις ἐξομότηται μὴ δύνασθαι τῷ
 σώματι ἱππεύει ἢ τῇ οὐσίᾳ, τοῦτον ἀφιάσιν, τὸν δὲ μὴ ἐξομνύμενον
 διαχειροτονοῦσιν οἱ βουλευταί, πότερον ἐπιτήδειός ἐστιν ἱππεύειν

12 Κ(ΑΤΑ)ΣΕΗΣΗΜ(ΕΝ)ΑΣΜ(ΕΝ)Α. Papageorgios, sed cf. Kaibel 219.
 νύηται K-W (B, Th).

13 ΕΝΓΕΓΡ. 14 σώμασιν <ἢ ταῖς οὐσίαις>
 15 ΕΞΟΜΗΧΗΤΑΙ: ἐξομότηται K, H-L; ἐξομ-

τεταγμένοι· Φιλόχορος γοῦν ἐν τῇ 15' φησὶ καὶ προδρόμους. Ar., in *Pol.* 1321 a 17, speaks of generals οἱ συνδυνάζουσι πρὸς τὴν ἱππικὴν δύναμιν καὶ ὀπλιτικὴν τὴν ἀρμόττονσαν τῶν ψιλῶν. Cf. Martin, *Les Cavaliers Athéniens*, p. 410.

§ 2. οἱ καταλογεῖς] These officials (who bear the same name as the καταλογεῖς under the Four Hundred, Lys. 30 § 13, but are not mentioned elsewhere) are described as employed in drawing up the roll of the newly enlisted members of the cavalry; they hand it over to the Hipparchi and Phylarchi, to be brought by them before the Council. The fact that the βουλὴ conducted the δοκιμασία of the ἱππεῖς was already known (Xen. *Oec.* ix 15). In Lys. 14 § 10, 'Ἀλκιβιάδης ἐτόλμησεν ἀναβῆναι... οὕτε ὑφ' ἡμῶν δοκιμασθεῖς, the pronoun loosely identifies the δικασταὶ with the βουλευταί (§ 8, τοῦ νόμου κελεύοντος, ἐάν τις ἀδοκιμαστος ἱππεύῃ, ἄτιμον εἶναι). The text shews that no proceedings before a law-court were involved in a δοκιμασία ἱππέων.

The term κατάλογος is applied to the official list of the ἱππεῖς in Lys. 16 § 13 (of Mantitheus), κατελεγμένους ἱππεύειν προσελθὼν ἔφην τῷ 'Ορθοβούλῳ (doubtless his Phylarchus) ἐξαλεῖναι με ἐκ τοῦ καταλόγου, *ib.* § 6, τοὺς φυλάρχους ἀπενεργεῖν τοὺς ἱππεύσαντας. The Hipparchi, as well as the Phylarchi, were responsible for the κατάλογος, as had already been pointed out by Bake, *Scholica Hypomnemata*, v 150, 170: the text shews that it was drawn up in the first instance by the καταλογεῖς.

τὸν κατάλογον...τὸν πίνακ'] A distinction must be drawn between the κατά-

λογος, which is the roll of the newly enlisted cavalry-soldiers, and the πίναξ, which is the tablet bearing the names of all who had enrolled in previous years (Kaibel, 219).

(The κατάλογος of the ἱππεῖς under the Thirty is described as drawn up on a σανίδιον (Lys. 16 § 6) or σανίδες, Lys. 26 § 10, ὡς ἱππευκότος αὐτοῦ ἐπὶ τῶν τριάκοντα τοῦνομα ἐν ταῖς σανίδων ἐνεγέγραπτο.)

κατασεσημασμένα] Plat. *Leg.* 756 E, (in the scheme proposed for the appointment of the βουλή) τὰ κατασημανθέντα ὀνόματα ἐξεργεῖν τοὺς ἀρχοντας ἰδεῖν πᾶσι τοῖς πολιταῖς.

ἐξομνύμενους] Pollux viii 55 (ἐξωμοσία) ὅταν τις ἢ πρεσβευτὴς αἰρεθεὶς ἢ ἐπ' ἄλλην τιὰ δημοσίαν ὑπηρεσίαν, ἀρρωστεῖν ἢ ἀδυνατεῖν φάσκων ἐξομνύηται αὐτὸς ἢ δι' ἑτέρου. Schol. on Arist. *Eccl.* 1026. In the case of one already in the cavalry, the plea of physical disability is practically the only one seriously urged. It would only be in the event of his having lost his original property that the other plea of insufficient means would arise.

ἐγγεγραμμένῳ] Lys. 26 § 10, quoted above, and 16 § 6 (as emended by Markland). Arist. *Eg.* 1371, ὀπλίτης ἐντεθεὶς ἐν καταλόγῳ ἐγγεγράφεται, Pax 1179, ἐγγράφειν ὀπλίτας, contrasted with ἐξαλεῖναι.

ἐξαλεῖναι] Lys. 16 § 7, ἐκ τούτων (the lists of ἱππεῖς under the Thirty) ῥάδιον ἢν ἐξαλεῖν θῆναι τῷ βουλομένῳ.

τοὺς κατελεγμένους] 'those newly enlisted' who may plead either want of strength or want of means.

ἡ οὖ· καὶ μὲν χειροτονήσωσιν, ἐγγράφουσιν εἰς τὸν πίνακα, εἰ δὲ μή, καὶ τοῦτον ἀφιάσιν.

- 3 ἔκρινεν δέ ποτε καὶ τὰ παραδείγματα καὶ τὸν πέπλον ἢ βουλή, 20
νῦν δὲ τὸ δικαστήριον τὸ λαχόν· ἐδόκουν γὰρ οὗτοι καταχαρίζεσθαι
τὴν κρίσιν. καὶ τῆς ποιήσεως τῶν Νικῶν καὶ τῶν ἄθλων τῶν εἰς

20 ἔκρινε H-L.

Κ(ΑΙ) ΤΟΝ Κ, Κ-W, H-L, Th: τὰ εἰς τὸν Β, cf. Kaibel 220.

22 ΔΘΛΩΝ: ἄλλων (sc. τῶν πομπείων κτλ.) Foucart, *Rev. de Philol.* 1895, 26—27, coll. c. 47 § 1.

πίνακα] the comparatively permanent tablet, contrasted with the κατάλογος or roll which was confined to those who had recently been provisionally enlisted.

§ 3. παραδείγματα] Of the architect's plan for the temple at Delphi, Hdt. v 62. The construction of such a παράδειγμα is illustrated by an inscr. cited by Homolle, *Les Archives de l'Intendance Sacrée à Délos*, p. 13, n. 4: εἰς τὸ παράδειγμα τοῦ προπύλου πίνακα ἡγοράσαμεν παρὰ Χρησίου Δτ· ἐπισκευάσαντι τὸν πίνακα Θεοδήμῳ ττ· λευκώσαντι τὸν πίνακα ἀμφοτέρωθεν τττ·. The word used for the πίναξ is also mentioned: τοῦ φοίνικος τοῦ περιγενομένου ἀπὸ τοῦ παραδείγματος (Wyse, *Class. Rev.* v 275 b). Cf. CIA i 329, τὰ παραδείγματα τῶν χαλκῶν, ii 807 b 101 (B.C. 330), παράδειγμα τῶν κεραμίδων τῶν ἐπὶ τὴν σκευοθήκην and ib. 126, π. ξύλινον τῆς τριγύλου τῆς ἐγκαύσεως. The last item recurs in B.C. 325, ib. 809 col. c 8, and in B.C. 324, ib. 811 col. b 193.

This interpretation is approved by Willamowitz (i 213 n. 50), but Kaibel (220), following Diels, understands it of 'patterns for the peplos' (τὰ εἰς τὸν πέπλον). The same is the view of Foucart in *Journal de Phil.* xix 1895, 25.

τὸν πέπλον] woven by ἐργαστίнай, under the superintendence of two ἀρρηφόροι and certain priestesses. In CIA ii 477 we have an inscr., ascribed to B.C. 98, referring to a proposal to dedicate to Athene a silver φιάλη with 100 dr. on the part τῶν παρόντων τῶν ἡργασμένων τῇ Ἀθηνᾷ τὰ ἔρια τὰ εἰς τὸν πέπλον. These were the ἐργαστίнай αὐτὸν πέπλον ὑφαίνουσαι (Hesych.). In CIA ii 956, 957, 957 b, we have lists of ἐργαστίнай (one of them containing more than 100 names) arranged under their respective tribes, many of them belonging to the Εὐπατρίδαι (*Bull. Corr. Hellén.* xiii 170; *Mittheil.* viii 65). A new peplos was made every year (Schol. Arist. *Eq.* 566). The *loci classici* are collected in Michaelis, *Parthenon*, Anhang II §§ 151—164, 171—3, p. 328—9. Suidas, s. v. ἐπιώψατο, describes the ἀρρηφόροι as se-

lected by the archon βασιλεὺς, while Harpocr., s. v. ἀρρηφορεῖν, states that four ἀρρηφόροι ἐχειροτονοῦντο δι' εὐγένειαν, and two of these ἐκρίνοντο to superintend the πέπλος. The text shews that the appointment was ultimately transferred to a law-court to secure an impartial selection.

νῦν δὲ τὸ δικαστήριον] The date of this transfer to a law-court of duties formerly entrusted to the Council is uncertain. The παράδειγμα of the σκευοθήκη designed by Philo was expounded in public by the architect himself:—Cic. *de Or.* i 62, 'Philonem illum architectum, qui Atheniensibus armamentarium fecit, constat perdiserte *populo* rationem operis sui reddidisse'; Val. Max. viii 12, 2, 'Philonem...rationem institutionis suae in *theatro* reddidisse constat.' It was constructed between B.C. 347/6 and 330/29.

The fact that the exposition took place before the 'people,' 'in the theatre,' is suggestive of a meeting of the ἐκκλησία rather than one of the βουλή. It is certainly inconsistent with an appearance before a δικαστήριον. There is more evidence for the theatre being used for meetings of the ἐκκλησία (Müller's *Bühnenalterthümer*, p. 73) than for those of the βουλή. The only evidence for the latter is CIA ii 482, B.C. 39—32.

Thus, the above passages respecting Philo suggest that the duty of deciding on παραδείγματα was in his time not yet transferred to a law-court: on the other hand, they do not refer to any hearing before the Council.

Νικῶν] 47 § 1.

τῶν ἄθλων] This was previously taken as a gen. after συνεπιμελεῖται, and understood to refer to the musical, gymnastic, and equestrian contests. It is more probable, however, that ἄθλων means prizes. Cf. 60 § 1 (οἱ ἀθλοῦνται) τοὺς ἀμφορεῖς ποιοῦνται μετὰ τῆς βουλῆς (Wyse). Thus ἄθλων refers mainly to the Panathenaic ἀμφοραε, which usually bore the inscription, τῶν Ἀθηναίων ἄθλων (see note on 60 § 1, ἀμφορεῖς).

τὰ Παναθήναια συνεπιμελείται μετὰ τοῦ ταμίου τῶν στρατιω-
τικῶν.

25 δοκιμάζει δὲ καὶ τοὺς ἀδυνάτους ἢ βουλή· νόμος γάρ ἐστιν ὃς 4
κελεύει τοὺς ἐντὸς τριῶν μῶν κεκτημένους, καὶ τὸ σῶμα πεπηρω-
μένους ὥστε μὴ δύνασθαι μὴδὲν ἔργον ἐργάζεσθαι, δοκιμάζειν μὲν
τὴν βουλήν, δίδοναι δὲ δημοσίᾳ τροφὴν δύο ὀβολοὺς ἐκάστῳ τῆς
ἡμέρας. καὶ ταμίας ἐστὶν αὐτοῖς κληρωτός.

30 συνδιοικεῖ δὲ καὶ ταῖς ἄλλαις ἀρχαῖς τὰ πλείσθ', ὥς ἔπος 5
εἰπεῖν.

28 δὲ ὀβολοὺς K-W^{1,2}, B: δύο ὀβολοὺς cum pap. K, H-L, K-W³, Th. 29 καὶ
ταμίας—κληρωτός paragraphum novum fecerant K-W^{1,2} (S¹). 30 συνδιοικεῖ—εἰπεῖν
delet Herwerden utpote 'ex capitis 47 initio maximam partem repetita, hic autem
incommoda,' secl. B⁴; eadem recte idcirco retinet K, quod talia Senatus officia nondum
omnia sint commemorata.

TESTIM. § 4 *Harp. ἀδύνατοι...οἱ ἐντὸς τριῶν μῶν κεκτημένοι <καὶ> τὸ σῶμα
πεπηρωμένοι (Epit.; -μένων codd.). ἐλάμβανον δὲ οὗτοι δοκιμασθέντες ὑπὸ τῆς βουλῆς
δύο ὀβολοὺς τῆς ἡμέρας ἐκάστης [ἢ ὀβολόν], ὥς φησιν Ἄρ. ἐν Ἀθ. πολ. Bekk. An. 345, 15
(cf. 200, 3): οἱ μέρος τι βεβλαμμένοι τοῦ σώματος ὥς μὴδὲ ἐργάζεσθαι· οἱ καὶ ἐχρη-
γοῦντο τὰ πρὸς τὸ ζῆν παρὰ τῆς πόλεως, μισθοφοροῦντων αὐτῶν (αὐτοῖς cod.) ὥς (τῶν cod.)
ἐντὸς τριῶν <μῶν> περιουσίαν κεκτημένων. ἐδοκιμάζοντο δὲ οἱ ἀδύνατοι ὑπὸ τῆς τῶν
πεντακοσίων βουλῆς καὶ ἐλάμβανον τῆς ἡμέρας, ὥς μὲν Λυσίας λέγει, ὀβολὸν ἓνα, ὥς δὲ
Φιλόχορος, πέντε, Ἄρ. δὲ δύο ἔφη. Hesych. οἱ ἐντὸς κεκτημένοι τριῶν <μῶν> παρὰ
Ἀττικοῖς. ἐλάμβανον δὲ παρὰ τῆς βουλῆς δύο ὀβολοὺς (Frag. 430², 470³).

ταμίου τῶν στρατιωτικῶν] 43 § 1.

§ 4. τοὺς ἀδυνάτους] Schol. Aeschin. i 103, κατὰ μῆνα (πρυνταεῖαν?) ἐκ τοῦ δη-
μοσίου δίδονται τοῖς ἀδυνάτοις πολῖταις μισ-
θός· ἀδυνάτους δὲ πάντας λέγουσι τοὺς ὀπωσ-
θηποτοῦν ἡχρειωμένους πρὸς ἐπικουρίαν ἐαν-
τῶν. At first it was only citizens who
were disabled in war that received relief
from the State. This institution is ascribed
to Peisistratus in Plut. Sol. 31, ὁ νόμος ὁ
τοὺς πηρωθέντας ἐν πολέμῳ δημοσίᾳ τρέ-
φειν κελεύων. This limitation was after-
wards removed. It is clear that the
speaker in Lys. 24, ὑπὲρ τοῦ ἀδυνάτου,
had never seen any service in the field;
otherwise he would have mentioned the
fact (Gilbert, i 388²). The speech is ad-
dressed to the βουλή on the occasion of
an εἰσαγγελία. The βουλή are there de-
scribed as having given the grant (§ 7,
ἐδοτε, and in more general terms § 22,
πᾶσι κοινῇ πάντες ἐδοτέ μοι). The grant
had to be confirmed by each successive
βουλή, as implied in § 26, τὴν αὐτὴν
ψῆφον θέσθε περὶ ἐμοῦ ταῖς ἄλλαις βουλαῖς.
It rested ultimately on a decree of the
people, § 22, ἡ πόλις ἡμῖν ἐψηφίσατο τοῦτο
τὸ ἀργύριον, but it does not follow that
the case of each recipient was settled by
decree.

μὴ δύνασθαι μὴδὲν ἔργον ἐργάζεσθαι]
Lys. 24 § 6, τέχνην κέκτημαι βραχεία δυνα-

μένην ὠφελεῖν ἢν αὐτὸς μὲν ᾗδῃ χαλεπῶς
ἐργάζομαι.

δοκιμάζειν] The fact is stated by
Harpocr., Bekker's *Anecd. Gr.* 345, 18,
and Suidas.

δύο ὀβολοὺς] Hence in Harpocr. s.v.
ἀδύνατοι the words ἢ ὀβολόν must be
struck out (as was suggested by Hulle-
man, *Quaestiones Graecae*, p. 5). The
text is correctly quoted in Bekker's
Anecd. Gr. 345, 21. In the time of
Lys. 24, the grant was one obol a day.
This grant was doubtless raised owing to
the increased cost of living (Beloch, i
468 n. 2).

ταμίας] In B.C. 343/2, CIA ii 114,
there were two βουλῆς ταμίαι. They su-
perintended τὰ κατὰ ψηφίσματα ἀναλυσκό-
μενα τῇ βουλῇ (114 B 61). Early in the
third century we have an inscr. mention-
ing only one; CIA ii 329 Νικοκράτης βου-
λεύειν λαχῶν—καὶ ταμίας αἰρεθεῖς ὑπὸ
τῆς βουλῆς εἰς τε τὰς θυσίας τοῖς.....
ἀπάντων ὦν ὑφονόμηνκεν ἀποτελεθῆναι τῇ
βουλῇ ὀρθῶς καὶ δικαίως (Gilbert i 302²
n. 2); cf. CIA ii 431, 36. This assumes
that αὐτοῖς refers to the βουλή (so Wil-
amowitz, i 214). Kaibel, however (25 f),
and Blass and Thalheim refer it to the
ἀδύνατοι of the immediately previous
context; and with this view I now agree.

§ 5. συνδιοικεῖ—πλείσθ'] 47 init.; 57

50. τὰ μὲν οὖν ὑπὸ τῆς βουλῆς διοικούμενα ταῦτ' ἐστίν. κληροῦνται δὲ καὶ ἱερῶν ἐπισκευασταί, δέκα ἄνδρες, οἱ λαμβάνοντες τριάκοντα μνᾶς παρὰ τῶν ἀποδεκτῶν, ἐπισκευάζουσιν τὰ 2 μάλιστα δεόμενα τῶν ἱερῶν· καὶ ἀστυνόμοι δέκα· τούτων δὲ πέντε μὲν ἄρχουσιν ἐν Πειραιεῖ, πέντε δ' ἐν ἄστει, καὶ τὰς τε 5 αὐλητρίδας καὶ τὰς ψαλτρίδας καὶ τὰς κιθαριστρίδας οὗτοι σκοποῦσιν, ὅπως μὴ πλείονος ἢ δυεῖν δραχμαῖν μισθωθῇσονται, κἂν πλείους τὴν αὐτὴν σπουδᾶσσι λαβεῖν, οὗτοι διακληροῦσι καὶ τῷ

L 3 ἐπισκευάζουσι H-L.

5 ΠΕΙΡΑΕΙ (K-W, B): Πειραιεῖ K, H-L, Th.

7 ΔΥΕΙΝ

AIC

ΔΡΑΧΜ... (fortasse δραχμαῖν scriptum erat); δυεῖν δραχμαῖς idcirco retinetur quod in titulis Atticis δυεῖν cum plurali tantum iunctum sit, Meisterhans, p. 201³; δυεῖν δραχμαῖν K-W^{1,3}, B, Th; δυοῖν δραχμαῖν H-L, K-W²; cf. δυοῖν φυλαῖν c. 52 § 2; δυοῖν usque ad 329 A.C., δυεῖν ab 329 usque ad 229, habent tituli (ib. p. 157³). 8 ΣΠΟΥΓ-ΔΑΔΩCΙ K: σπουδάζουσι B²⁻⁴, K-W³, Th.

TESTIMONIA. L § 2 *Harp. ἀστυνομός: ...δέκα φησὶν εἶναι τοὺς ἀστυνόμους 'Αρ. ἐν τῇ 'Αθ. πολ., "πέντε μὲν ἐν Πειραιεῖ, πέντε δ' ἐν ἄστει." τούτοις δὲ φησὶ μέλειν περὶ τε τῶν αὐλητρίδων καὶ ψαλτριῶν καὶ τῶν κοπρολόγων καὶ τῶν τοιοῦτων (Frag. 408², 448³). Heraclidis epitom. Rose, Frag. 611, 8, καὶ τῶν δδῶν ἐπιμελοῦνται ὅπως μὴ τινες κατοικοδομῶσιν αὐτὰς ἢ δρυφάκτους ὑπερτείνουσιν.

§ 1, ὡς δ' ἔπος εἰπεῖν—διοικεῖ οὗτος πάσας. Kaibel (26) regards the phrase in c. 47 as an afterthought, and that in the text as a survival from some subsequently rejected draft. For Wilamowitz (i 214 f) it is here a phrase of apology for the omission of many unimportant details.

ὡς ἔπος εἰπεῖν] c. 2 ult., ὡς εἰπεῖν, 57 § 1, ὡς ἔπος εἰπεῖν.

L—LIII. On minor officials appointed by lot.

L § 1. ἱερῶν ἐπισκευασταί] 'repairers of temples'; not mentioned elsewhere. The small sum allowed for this department (30 minae) implies that their duties were unimportant. They are probably identical with the ναοποιοὶ of *Rhet.* i 14, 1, who, similarly, are not mentioned elsewhere, and who dealt with small sums, being described as having been once defrauded of 'three consecrated half-obols.' The word is used in an unofficial sense in Dem. *Androt.* 69. Cf. Wilamowitz, i 215 n. 55.

ἀποδεκτῶν] 48 §§ 1, 2.

§ 2. ἀστυνόμοι] *Pol.* 1321 ὁ 18, ἑτέρα δ' ἐπιμέλεια... ἢ τῶν περὶ τὸ ἀστυ δημοσίων καὶ ἰδίων, ὅπως εὐκοσμίᾳ ᾗ, καὶ τῶν πισπτόρων οικοδομημάτων καὶ δδῶν σωτηρίας καὶ διόρβωσης καὶ τῶν ὁρίων τῶν πρὸς ἀλλήλους... καλοῦσι δ' ἀστυνομίαν οἱ πλείστοι τὴν τοιαύτην ἀρχήν, *ib.* 1331 ὁ 9

τὴν καλουμένην ἀστυνομίαν. Schol. Dem. *Timocr.* 735, 16, ἀστυνομός ὁ τῶν δημοσίων ἐπιμελούμενος καὶ τοῦ καθαρὰν εἶναι τὴν πόλιν. They insisted on decent dress being worn in the streets, Diog. Laërt. vi 5, 90, (Crates) ὑπὸ τῶν Ἀθηναίων ἀστυνόμων ἐπιτιμηθεὶς, ὅτι συνδῶνα ἤμφιεστο. The fact that the ἀστυνόμοι were appointed by lot is stated in Dem. 24 § 112. See also Plat. *Leg.* 779 C, τοὺς δὲ ἀστυνόμους...πάντων δὴ κατὰ τὸ ἀστυκαθαρότητος τ' ἐπιμελεῖσθαι κτλ., 759 A, 763 C. Cf. Gilbert, i 287², and Häderli, *die Astynomen und Agoranomen* (Teubner) 1886.

αὐλητρίδας] Hyperides, *pro Euxen.* (soon after 330 B.C.) § 3, εἰσαγγέλλονται ὡς πλέονος μισθοῦντες τὰς αὐλητρίδας ἢ ὁ νόμος κελεύει. Cf. Plato, *Protag.* 347 D (of the συμπόσια τῶν φαύλων καὶ ἀγορῶν ἀνθρώπων), οἱ τοὶ τιμὰς ποιοῦσι τὰς αὐλητρίδας, πολλοὺ μισθοῦμενοι ἀλλοτρίαν φωνὴν τὴν τῶν αὐλῶν.—ἔπον δὲ καλοὶ ἀγαθοὶ συμπόται καὶ πεπαιδευμένοι εἰσιν, οὐκ ἂν ἴδοις οὔτε αὐλητρίδας οὔτε ὀρχηστρίδας οὔτε ψαλτρίδας. The αὐλητρίς (as well as the κιθάρα) is to be seen at the symposium, in Schreiber's *Bilderatlas*, i 76, 2 and 4; and the κιθαριστρία and the ψαλτρία in the mural paintings from the Farnesina garden in Baumeister's *Denkmäler*, figs. 1605, 1609. Cf. Wilamowitz, i 216 n. 56.

λαχόντι μισθοῦσιν. καὶ ὅπως τῶν κοπρολόγων μηδεὶς ἐντὸς δέκα
 10 σταδίων τοῦ τείχους καταβαλεῖ κόπρον ἐπιμελούνται· καὶ τὰς
 ὁδοὺς κωλύουσι κατοικοδομεῖν, καὶ δρυφάκτους ὑπὲρ τῶν ὁδῶν
 ὑπερτείνειν, καὶ ὀχετοὺς μετεώρους εἰς τὴν ὁδὸν ἔκρουν ἔχοντας
 ποιεῖν, καὶ τὰς θυρίδας εἰς τὴν ὁδὸν ἀνοίγειν· καὶ τοὺς ἐν

CTA

9 ΕΝΤΟCΙΔΙΩΝ: ἐντὸς ἰ σταδίων Joh. Mayor (edd.), ἐντὸς ἰ σταδίων <ἀπὸ>
 malebat van Leeuwen. 10 ΕΠΙΜΕΛΟΝΤΑΙ.

κοπρολόγων κτλ.] Arist. Frag. 662 Kock, κοπρολογεῖ κόφρον λαβόν. The κοπρολόγοι were not in the employ of the State, but did their work by contract. Cf. Wachsmuth, *Stadt Athen*, ii 282, and Wilamowitz, i 217 n. 57.

ἐντὸς δέκα σταδίων τοῦ τείχους] For the gen., cf. Thuc. ii 77, 5, ἐντὸς γὰρ πολλοῦ [χωρίου] τῆς πόλεως οὐκ ἦν πελάσαι.

τὰς ὁδοὺς] A decree relating to the Peiraeus which was proposed by Demades in B.C. 320 (Ditt. no. 337) assigns to the ἀγορανόμοι some of the duties of the ἀστυνόμοι—requiring them ἐπιμελεσθῆναι τῶν ὁδῶν τῶν πλατειῶν... ἐπανακαζόντων δὲ καὶ τοὺς τὸν χοῦν (rubbish) καταβεβληκότας εἰς τὰς ὁδοὺς πάντας ἀναρεῖν τρόπῳ ὅτῳ ἂν ἐπίστανται... μὴ ἐξεῖναι μηδενὶ μῆτε χοῦν καταβάλλειν μῆτε ἄλλο μηδὲν μῆτε κόπρον μῆτε ἐν τῇ ἀγορᾷ μῆτ' ἐν ταῖς ὁδοῖς μηδαμοῦ. Cf. Meier and Schömann, p. 105-8 Lipsius.

κατοικοδομεῖν] [Xen.] *de Rep. Ath.* iii 4, δεῖ δὲ... διαδικάζειν εἰ τις... κατοικοδομεῖ τι δημόσιον. The general superintendence of buildings has been ascribed to the ἀστυνόμοι on the analogy of the provisions suggested in Plat. *Leg.* 763 C, τῶν τε ὁδῶν ἐπιμελούμενοι... καὶ τῶν οἰκοδομῶν. Cf. Polyæn. iii 9, 30, Ἰφικράτης ἐν ἀπορίᾳ χρημάτων ἔπεισεν Ἀθηναίους τὰ ὑπέρχοντα τῶν οἰκοδομημάτων εἰς τὰς δημοσίας ὁδοὺς ἀποκόπτειν ἢ πιπράσκειν κτλ.

δρυφάκτους] Balconies projecting from the fronts of houses. (Lat. *maeniana*, like that of the *casa del balcone pensile* at Pompeii; forbidden at Rome in A.D. 368 and again by Honorius and Theodosius.) Schol. Arist. *Vesp.* 386 δρυφάκτοι· τὰ νῦν ταβλῳτὰ (ταβλώματα Schol. *Eq.* 675) καλούμενα, τὰ τῶν οἰκοδομημάτων ἔξχοντα ξύλα, cf. 349 and 830 with Schol.

ὀχετοὺς κτλ.] the λαύραι of Arist. *Pax* 99; cf. Wachsmuth, *Stadt Athen*, ii 284-5.

θυρίδας εἰς τὴν ὁδὸν ἀνοίγειν] *θυρίς* is usually a 'window,' as in *de Anima* 404 a 4 and *Probl.* 913 a 10, αἱ δὲ τῶν θυρίδων ἀκτίνας, also in Arist. *Vesp.* 379 and *Thesm.* 797, ἐκ θυρίδος παρακύπτωμεν, Plut. *Dion.* 57, πρὸς ταῖς θύραις τοῦ οἴκου καὶ ταῖς θυρίσι, and *Mor.* 522 (*de Curiositi-*

tate 13). The same meaning can be retained in Plat. *Rep.* 359 D, ἔπρον χαλκοῦν, κοῖλον, θυρίδας ἔχοντα, καθ' ὅς ἐγκύψαντα ἰδεῖν ἐνόντα νεκρόν, cf. Lucian, *Hermotimus*, 26, τὸν ἀρχιτέκτονα ἐπέπληξε τὸν Ἡφαίστον, διότι μὴ καὶ θυρίδας ἐποίησεν αὐτῷ κατὰ τὸ στέρον, ὡς ἀναπετασθεῖσων κτλ., and Plut. *Mor.* 2, 273 B, διὰ τί πύλῃν μίαν θυρίδα καλοῦσι (τὴν γὰρ φαίνεται τὸ τοῦτο σημαίνειν) and ἰδ. διὰ θυρίδος προκύψασα. I can find no passage in which *θυρίς* means the same as *θύρα*. In L and S *θυρίς* is defined as a diminutive of *θύρα*; but of the two passages quoted, the first (Plato, *l.c.*) is inconclusive, and in the second (Plutarch *l.c.*) it certainly means a 'window.' In a Greek house the principal windows were in the *peristyle*, and any that looked into the street were on the upper storey. We must suppose that windows with shutters opening outwards on to the street were prohibited. Possibly such shutters were considered dangerous in the event of their being loosened by the wind and falling into the street. 'C'est surtout aux étages supérieurs que les murs des habitations étaient percés d'un certain nombre de fenêtres' (Chippiez, in Daremberg et Saglio, s.v. *fenestra* p. 1032 ὅ).

The author of the *Oeconomica*, 2, 1347 a 6, says of Hippias, τὰ ὑπέρχοντα τῶν ὑπέρῳν εἰς τὰς δημοσίας ὁδοὺς καὶ τοὺς ἀναβαθμοὺς καὶ τὰ προφράγματα, καὶ τὰς θύρας τὰς ἀνοιγομένας ἔξω, ἐπώλησεν (taxed, cf. Wachsmuth, *Stadt Athen*, ii 286); and Plutarch, *Poplic.* 20, infers from the comic poets that in former days the doors of Greek houses usually opened outwards. Mr Kenyon, who regards *θυρίς* as synonymous with *θύρα*, supposes that the ἀστυνόμοι prohibited this. If so, it must have been in defiance of the ἀστυνόμοι that the doors of Athenian houses, in the time of the Attic comedy, 'habitually opened outwards.' The fact is far from certain, but it does not concern us here, unless *θυρίς* is to mean the same as *θύρα*, an opinion which, in the light of the general usage of Greek authors, we can hardly accept.—*θυρίδας* and *θύρας* are, however, sometimes confounded in MSS

ταῖς ὁδοῖς ἀπογυγνομένους ἀναιροῦσιν, ἔχοντες δημοσίους ὑπη-
ρέτας.

51. κληροῦνται δὲ καὶ ἀγορανόμοι (δέκα), πέντε μὲν εἰς Πειραιέα, πέντε δ' εἰς ἄστυ. τούτοις δὲ ὑπὸ τῶν νόμων προσ-
τέτακται τῶν ὠνίων ἐπιμελεῖσθαι πάντων, ὅπως καθαρὰ καὶ
ἀκίβδηλα πωλῆσεται.

2 κληροῦνται δὲ καὶ μετρονόμοι (δέκα), πέντε μὲν εἰς ἄστυ, 5
πέντε δὲ εἰς Πειραιέα· καὶ οὗτοι τῶν μέτρων καὶ τῶν σταθμῶν
ἐπιμελοῦνται πάντων, ὅπως οἱ πωλοῦντες χρήσονται δικαίους.

LI 1 ἀγοράνομοι <ι> Papageorgios, cf. vv. 5, 8 (κ⁴, Th). 4 ΠΩΛΗΤΑΙ: correctit
Kaibel, cf. vv. 7, 11, 12 (κ-w³, B²⁻⁴, κ⁴, Th). 5 μετρονόμοι <ι> Papageorgios
(‘ita optime explicatur error ap. Harp.’, κ⁴, Th). 7 ΧΡΗΣΩΝΤΑΙ (κ³): χρήσονται
A Sidgwick, Rutherford, edd.

TESTIMONIA. LI § 1 *Harp. ἀγορανόμοι: οἱ κατὰ τὴν ἀγορὰν ὥνια διοικοῦντες
ἄρχοντες... Ἀρ. δ' ἐν Ἀθ. πολ. κληροῦσθαί φησι “πέντε μὲν εἰς Πειραιᾶ, πέντε δὲ εἰς
ἄστυ” (Frag. 409², 449³). Photius Atheniensis (Gött. Nachr. 1896, 324) ἀγορανόμοι
οἱ τὰ κατὰ τὴν ἀγορὰν διοικοῦντες ὥνια ἄρχοντες. δέκα δὲ ἦσαν, ὧν πέντε μὲν τὰ κατὰ
τὸ ἄστυ, πέντε δὲ τὰ κατὰ τὴν χώραν διέταττον.

§ 2 *Harp. μετρονόμοι: ἀρχὴ τις Ἀθηνησίν ἐστίν ἡ τῶν μετρονόμων... ἦσαν δὲ τὸν
ἀριθμὸν ἰ, ἐ μὲν εἰς Πειραιᾶ, ἐ δ' εἰς ἄστυ (legebatur τὸν ἀριθμὸν ιε, εἰς μὲν τὸν Π. ι, ἐ δὲ

(see *apparatus criticus* to Aesch. i § 74, συγκληροῦσι τὰς θύρας, where one MS has θυρίδας).

ἀναιροῦσιν] ‘take up for burial,’ Arist. *Vesp.* 386, Xen. *Anab.* vi 4, 9.

LI § 1. ἀγορανόμοι] *Pol.* 1321 b 12, πρῶτον μὲν οὖν ἐπιμέλεια τῶν ἀναγκαίων ἡ περὶ τὴν ἀγορὰν, ἐφ' ἣ δεῖ τινα ἀρχὴν εἶναι τὴν ἐφορώσαν περὶ τε τὰ συμβόλαια καὶ τὴν εὐκοσμίαν, and 1299 b 17. Lys. 22 κατὰ τῶν σιτοπωλῶν, § 16, ἐπὶ μὲν τοῖς ἄλλοις ὠνίοις ἅπασιν τοῖς ἀγορανόμοις κατεστήσατε. In Dem. 24, *Timocr.* § 112, the ἀγορανόμος, as well as the ἄστυνόμος, is described as holding a κληρωτὴν ἀρχήν. Arist. *Vesp.* 1407, *Ach.* 724, 968 and Schol. on 896; Xen. *Symp.* ii 20; also Plat. *Leg.* 764 B, 917 B-E etc. Cf. Meier and Schömann p. 101-4 Lipsius; Schömann, *Ant.* p. 416; Büchsen-schütz, *Besitz u. Erwerb*, p. 536; Gilbert, i 288²; Haderli, *die Astynomen und Agoranomen*.

ἐπιμελεῖσθαι... ὅπως... πωλῆσεται] After ἐπιμελεῖσθαι, the papyrus has ὅπως πωλῆται here, and ὅπως χρήσονται at the end of the next sentence. In the inscriptions of the fourth century against 37 exx. of ὅπως ἂν c. subj. we have only one of ὅπως c. subj. CIA ii 115, 45 (Ditt. no. 106), ἐπιμελεῖσθαι... ὅπως... κομισσονται: in the same inscr. ὅπως ἂν occurs twice (Meisterhans, p. 253³). Cf. 29 § 3. ὅπως with the future indicative is frequent in inscriptions of the best age (*ib.* 255³), as in literature. See Goodwin's *Moods and*

Tenses, §§ 339, 348, ed. 2; Madvig, *Gk Syntax*, §§ 122-123; and Cobet, quoted in note 3 on § 2.

§ 2. μετρονόμοι] The numbers given in the text, five for the city and five for the Peiraeus, confirm the account in Photius, s.v. art. 1, and Bekker's *Anecd.* 278, 25 (accepted by Voemel, and Gilbert, i 289²). The MSS of Harpocr. have: ἦσαν δὲ τὸν ἀριθμὸν ἰ' ε', εἰς μὲν τὸν Πειραιᾶ ἰ', ε' δ' εἰς ἄστυ. Boeckh accepts 15 as the total, but assigns five to the Peiraeus and ten to the city. Dindorf corrects Harpocr. thus: ἦσαν δὲ τὸν ἀριθμὸν ἰ', ε' μὲν εἰς τὸν Πειραιᾶ, ε' δ' εἰς ἄστυ, and this is confirmed by the text. Cf. Pollux iv 167, Δείναρχος μετρονόμος τοῦ ἐπὶ τῶν μέτρων.

τῶν μέτρων καὶ τῶν σταθμῶν] These are the subject of a long inscr. in CIA ii 476, early in first century B.C., discussed in Boeckh, *Staatsh.* ii 318-332 Fränkel. The ἄρχοντες mentioned in the inscr. may be the μετρονόμοι, but there is nothing to prove that those officials were still in existence at this time (Wilamowitz, i 219 n. 62).

ἐπιμελοῦνται... ὅπως... χρήσονται] The papyrus has χρήσονται. ‘Quicumque Codices Graecos paulo diligentius inspexit saepissime vidit librarios ὅπως et ὅπως μὴ cum coniunctivi aoristis [primis] coniungere, ubi veteres indicativi futurum possissent’ (Cobet, *Nov. Lect.* 266). Cf. l. 3.

ἦσαν δὲ καὶ σιτοφύλακες κληρωτοὶ {δέκα}, πέντε μὲν εἰς 3
 Πειραιέα, πέντε δ' εἰς ἄστν, νῦν δ' εἴκοσι μὲν εἰς ἄστν, πεντεκαίδεκα
 10 δ' εἰς Πειραιέα. οὗτοι δ' ἐπιμελοῦνται, πρῶτον μὲν ὅπως ὁ ἐν ἀγορᾷ
 σίτος ἀργὸς ὄντιος ἔσται δικαίως, ἔπειθ' ὅπως οἱ τε μυλωθροὶ πρὸς
 τὰς τιμὰς τῶν κριθῶν τὰ ἀλφίτα πωλήσουσιν, καὶ οἱ ἀρτοπῶλαι
 πρὸς τὰς τιμὰς τῶν πυρῶν τοὺς ἄρτους, καὶ τὸν σταθμὸν ἄγοντας
 ὅσον ἂν οὗτοι τάξωσιν· ὁ γὰρ νόμος τούτους κελεύει τάττειν.
 15 ἐμπορίου δ' ἐπιμελητὰς δέκα κληροῦσιν· τούτοις δὲ προσ- 4

8 δὲ καὶ <δέκα> B¹; <ι> ex Harp. post κληρωτοὶ K-W, B² 4, K⁴, Th; post σιτοφύλακες B³. 9 ΠΕΡΑΙΕΑ: Πειραιέα K, K-W, B, Th; Πειραιά H-L. ΕΙΚΟCΙ (littera ι evanida) K, H-L, B, K-W³: εἰσι τε K-W^{1,2}; εἰσι Λ', ιέ' μὲν Wil. i 218.

10 ΠΕΡΑΙΕΑ K, K-W, B: ΠΕΡΑΙΑ H-L, 12 ΠΩΛΗΣΟΥCΙ H-L.

εἰς ἄστν: epitomes ope correxit Dind. collato Voemelio in Bergkii *Ephem. antiq.* 1852, p. 31): εἶχον δὲ τὴν ἐπιμέλειαν ὅπως δίκαια ἦ τὰ μέτρα τῶν πωλούντων, ὡς καὶ Ἄρ. ἐν τῇ Ἀθ. πολ. δηλοῖ. Bekk. *An.* p. 278, 25: ἀρχὴ τις Ἀθήνησι κληρωτῇ ἢ τῶν μετρονόμων, δέκα τὸν ἀριθμὸν, ὧν πέντε μὲν ἦσαν ἐν τῷ Πειραιεῖ, πέντε δὲ ἐν Ἀστει. οὗτοι δὲ τὴν ἐπιμέλειαν εἶχον ὅπως δίκαια ἦ τὰ μέτρα τῶν πωλούντων. Photius: ἄρχοντες ἦσαν δέκα τὸν ἀριθμὸν, ὧν πέντε μὲν ἐν Ἀστει, πέντε δ' ἐν Πειραιεῖ· καὶ εἶχον τὴν ἐπιμέλειαν ὅπως—πωλούντων (cf. *Frag.* 412², 452³).

§ 3 *Harp. σιτοφύλακες: ἀρχὴ τις ἦν Ἀθήνησιν, ἥτις ἐπεμελεῖτο ὅπως ὁ σίτος δικαίως παραθῆται καὶ τὰ ἀλφίτα καὶ οἱ ἄρτοι. ἦσαν δὲ τὸν ἀριθμὸν ἰ, ἐ μὲν ἐν Ἀστει (legebatur τὸν ἀριθμὸν ἰε μὲν ἐν Ἀστει), ἐ δ' ἐν Πειραιεῖ, ὡς Ἄρ. ἐν Ἀθ. πολ. Epitome... ἦσαν δὲ τὸν ἀριθμὸν ἰε μὲν ἐν Ἀστει, ἐ δ' ἐν Π. Photius... πάλαι μὲν πεντεκαίδεκα ἐν Ἀστει πέντε δὲ ἐν Π., ὕστερον ἅ μὲν ἐν Ἀστει, ἐ δὲ ἐν Π. Bekk. *An.* 300, 19: ἄρχοντες Ἀθήνησι κληρωτοί. οὗτοι δ' ἐπεμελοῦντο ὅπως — οἱ ἄρτοι κατὰ τὰ ὠρισμένας τιμὰς καὶ τὸν σταθμὸν (*Frag.* 411², 451³).

§ 4 *Harp. ἐπιμελητῆς ἐμπορίου... Ἄρ. “ἐμπορίου δ' ἐπιμελητὰς — τοῦ σίτου τοῦ καταπλέοντος εἰς τὸ ἀστικὸν ἐμπόριον — κομίζειν” (*Frag.* 409², 449³). Bekk. *An.*

§ 3. σιτοφύλακες] Harpocr. s.v. ἦσαν δὲ τὸν ἀριθμὸν ἰ' ε' (ἰ' ε', ἰ' Valesius) μὲν ἐν Ἀστει, ε' δ' ἐν Πειραιεῖ. These numbers, as altered by Valesius, seemed to be confirmed by Photius, ἦσαν δὲ τὸν ἀριθμὸν πάλαι μὲν πεντεκαίδεκα, <ι> > ἐν Ἀστει, ε' δ' ἐν Πειραιεῖ, and were accepted by Boeckh. But the text, which is Harpocraton's authority for his statements, shews that ἰ' ε' must be separated in Photius, as well as in Harpocraton, so that we get 10 in all, 5 in the city and 5 in the Peiraeus. In Lys. 22 § 8 (of the σιτοφύλακες), οἱ μὲν τέσσαρες (Bergk, for δύο, a corruption of δ') are contrasted with another member of the board, Anytus. Cf. Boeckh, i 105 Fränkel; Gilbert i 289^a; Wilamowitz, i 220.

κληρωτοί] Lys. 22 § 16, σιτοφύλακας ἀποκληροῦτε.

νῦν δ' εἴκοσι κτλ.] Photius, ὕστερον δὲ λ' μὲν ἐν Ἀστει, ε' δ' ἐν Πειραιεῖ. Here the total is correct, but the text shews that Photius ought to have said: κ' μὲν ἐν Ἀστει, ἰ' ε' δ' ἐν Π.

σίτος ἀργός] ἀκατέργαστος, ‘unprepared corn,’ Hippocr. *Vet. Med.* 12, πυροὶ ἀργοί. The position of ἀργός (after, instead of before, σίτος) is defended by *Eth. Nic.* vi 4, 2, ἡ μετὰ λόγου ἕξις πρακτικὴ ἕτερον ἐστὶ τῆς μετὰ λόγου ποιητικῆς ἕξεως, quoted by Dr Jackson to prove that part of a complex epithet may be placed after the article and substantive. Mr Newman adds *Pol.* 1252 b 27. ἡ ἐκ πλείονων κοινῶν κοινωνία τέλειος πόλις ἦδη. Wilamowitz (i 219 n. 63) suggests that the phraseology is taken from the terms of the law.

τῶν κριθῶν τὰ ἀλφίτα] Plat. *Rep.* 372 B, ἐκ τῶν κριθῶν ἀλφίτα σκευαζόμενοι.

§ 4. ἐμπορίου... ἐπιμελητὰς] All that is known of these officials, apart from the statement in the text, is that they were the proper authority to receive legal notice (φάσις) of any infringement of the law forbidding citizens and resident aliens lending money on the security of a cargo bound for any other port than that of Athens. Dem. 35 §§ 50, 51, ἐάν τις...

τέτακται τῶν τ' ἐμπορίων ἐπιμελεῖσθαι, καὶ τοῦ σίτου τοῦ καταπλέοντος εἰς τὸ σιτικὸν ἐμπόριον τὰ δύο μέρη τοὺς ἐμπόρους ἀναγκάζειν εἰς τὸ ἄστν κομίζειν.

52. καθιστᾶσι δὲ καὶ τοὺς ἔνδεκα κληρωτοὺς, ἐπιμελησομένους τῶν ἐν τῷ δεσμωτηρίῳ, καὶ τοὺς ἀπαγομένους κλέπτας καὶ

17 CITIKON K, K-W, H-L, B²⁻⁴, K⁴, Th: ἀστικὸν quondam proposui coll. Bekk. An. 255, 208, 284, 456; accepit B¹: Ἀττικὸν ex Harp. Torr (s¹, coll. Dem. 34 §§ 36, 37; 35 § 28, σιτικὸν et ἀστικὸν oculi errori e proximis verbis σίτου et ἄστν attributis).

LII 1 κλήρω τοὺς K-W³, K⁴. <τοὺς> ἐπιμελησομένους Rutherford, H-L; cf. Heracl. in Testimoniis. 2 <κακούργους, τοὺς τε> κλέπτας, K-W^{1,3}, coll. Etym. Mag.; sed cf. Bursy p. 64.

255, 22: ἐμπορίῳ ἄρχοντες ἦσαν κληρωτοί, δέκα τὸν ἀριθμὸν, ἐκάστου ἔτους καθιστάμενοι, οἱς προστέτακτο τῶν ἐμπορίων ἐπιμελεῖσθαι, καὶ τοῦ σίτου <τοῦ> καταπλέοντος εἰς τὸ ἐμπόριον τὸ ἀστικὸν τὰ δύο μέρη τοὺς ἐμπόρους ἀναγκάζειν (reliqua propter ὁμοιστέλευτον omisssa)...ib. 208, 26 ἀστικὸν ἐμπόριον ὅπου οἱ ἄστοι ἐμπορεύονται. ἦν δὲ καὶ ἄλλο ξενικόν, ὅπου οἱ ξένοι (cf. 284, 6; 456, 3). Suidas...ἄλλοι δὲ λέγουσιν ὅτι ἐμπορίου ἄρχοντες εἰσι κληρωτοὶ ἐκάστου ἔτους καθιστάμενοι οἱς προστέτακτο ἐπιμελεῖσθαι τοῦ καταπλέοντος σίτου εἰς τὸ ἐμπόριον τὸ Ἀττικὸν καὶ τοὺς ἐμπόρους ἀναγκάζειν εἰς τὸ ἄστν κομίζειν.

TESTIMONIA. LII 1 Heraclidis epitoma; Rose, Frag. 611, 8: ὁμοίως δὲ “καθιστᾶσι καὶ τοὺς ἔνδεκα” τοὺς (secl. K-W; sed fortasse e κληρωτοὺς exortum) “ἐπιμελησομένους τῶν ἐν τῷ δεσμωτηρίῳ.” Pollux viii 102: οἱ ἔνδεκα: εἰς ἀφ' ἐκάστης φυλῆς ἐγίνετο καὶ γραμματεὺς αὐτοῖς συνηριθμεῖτο...ἐπιμελοῦντο δὲ “τῶν ἐν τῷ δεσμωτηρίῳ” καὶ ἀπήγον κλέπτας ἀνδραποδιστὰς λωποδύτας, εἰ μὲν ὁμολογοῦεν, θανατωσύντες, εἰ δὲ μή, εἰσάγοντες εἰς τὰ δικαστήρια, κᾶν ἄλῳσιν, ἀποκτενοῦντες. Bekk. An. 310, 14: οἱ ἔνδεκα τοὺς κλέπτας καὶ τοὺς λωποδύτας καὶ <τοὺς> ἀνδραποδιστὰς ὁμολογοῦντας μὲν ἀποκτινύνουσιν, ἀντιλέγοντας δὲ εἰσάγουσιν “εἰς τὸ δικαστήριον” (Frag. 429³). Phot. ἡγεμονία δικαστηρίου:...τοῖς ἔνδεκα ὅσαι ληστὰς καὶ λωποδύτας καὶ ἀνδραποδιστὰς εἰσάγουσι. Etym. M. 338, 31: κληρωτοὶ ἄρχοντες ἦσαν οὗτοι, προστεκνότες τοῦ δεσμωτηρίου καὶ τοὺς ἀπαγομένους κακούργους ἐπὶ θάνατον παραλαμβάνοντες ἐξημίουν τοὺς δὲ ἀμφισβητοῦντας εἰσάγον “εἰς τὸ δικαστήριον” καὶ τὸ γνωστὸν περὶ αὐτῶν ἔπραττον. εἰσῆγον δὲ “καὶ τὰ ἀπογραφόμενα χωρὶα <καὶ Schleusner> οἰκίας” καὶ τὰ “δημόσια εἶναι” δέξαντα παρῆδιδον τοῖς πόλιταις (πωληταῖς Schleusner). εἰσῆγον δὲ ἐνίας ἐνδείξεις. Bekk. An. 250, 4:...καὶ τοὺς <ἀπ>αγομένους ἐπὶ κακουργήμασι παρελάμβανον κλέπτας καὶ ἀνδραποδιστὰς καὶ φονεῖς. καὶ τοὺς μὲν ὁμολογοῦντας θανάτῳ ἐξημίουν, τοὺς δὲ ἀμφισβητοῦντας εἰσῆγον εἰς δικαστήριον. Schol. Arist. Vesp. 1108: ἡ τῶν ἔνδεκα ἀρχὴ τοὺς μὲν ὁμολογοῦντας καὶ ἀνδραποδιστὰς καὶ λωποδύτας θανάτῳ ἐκόλαζον, τοὺς δὲ ἄρνούμενους εἰς δικαστήριον εἰσῆγον. εἰσῆγον δὲ καὶ τὰς ἐνδείξεις. Schol. Patm. Dem. p. 11, 16, Sakkelion; Schol. Lucian. iv 170 Jacobitz.

χρήματα δανείσῃ εἰς ἄλλο τι ἐμπόριον ἢ τὸ Ἀθηναῖον; 58 §§ 8, 9 (Gilbert, i 250²). Cf. Meier and Schömm., p. 98 Lips. The ἐμπόριον extended over the greater part of the east shore of the harbour of the Peiraeus; Wachsmuth, Stadt Athen, ii 96—esp. 114.

τὸ σιτικὸν ἐμπόριον] There is no proof of the existence of any special ‘corn-mart’ in the Peiraeus, but, even without any legal enactment, custom must have led to the corn being unshipped at some particular spot. One of the parts of the ἐμπόριον in the Peiraeus was the μακρὰ στοὰ (Thuc. viii 90, 5; Dem. 34 § 37), also called the στοὰ ἀλφειοπόως (Dem. l.c.). Cf. Kaibel, 221 f, and Wilamowitz, i 220 n. 68.

LII § 1. τοὺς ἔνδεκα] c. 7 § 3. Pollux, viii 102, οἱ ἔνδεκα εἰς ἀφ' ἐκάστης φυλῆς ἐγίνετο, καὶ γραμματεὺς αὐτοῖς συνηριθμεῖτο (under Demetrius Phalereus (306) their name was changed into νομοφύλακες). Schömann, p. 414; Gilbert, i 285²; Dict. Ant. i 942; Wilamowitz, i 222 n. 70.

ἀπαγομένους κλέπτας...ἀνδραποδιστὰς...λωποδύτας] Isocr. Antiid. § 90, τοῦτον ἀπαγαγὼν ἀνδραποδιστὴν καὶ κλέπτην καὶ λωποδύτην. Meier and Schömm. p. 273-6, Lips. Pollux, ἀνδραποδιστής: ὁ τὸν ἐλεύθερον καταδουλοῦμενος ἢ τὸν ἀλλότριον οἰκίαν ὑπαγόμενος.

κλέπται, ἀνδραποδισταὶ καὶ λωποδύται came under the general heading of κακούργοι; cf. [Dem.] 35 Lacr. 47, τοι-

τοὺς ἀνδραποδιστὰς καὶ τοὺς λωποδύτας, ἂν μὲν [ὁμολογῶ]σι, θανάτῳ ζημιώσοντας, ἂν δ' ἀμφισβητῶσιν, εἰσάξοντας εἰς τὸ δικαστήριον, κὰν μὲν ἀποφύγωσιν, ἀφήσοντας, εἰ δὲ μὴ, τότε θανατώσοντας, καὶ τὰ ἀπογραφόμενα χωρία καὶ οἰκίας εἰσάξοντας εἰς τὸ δικαστήριον, καὶ τὰ δόξαντα δημόσια εἶναι παραδῶσοντας τοῖς πωληταῖς, καὶ τὰς ἐνδείξεις εἰσάξοντας· καὶ γὰρ ταύτας εἰσάγουσιν οἱ ἔνδεκα. εἰσάγουσι δὲ τῶν ἐνδείξεων τινὰς καὶ οἱ θεσμο-
10 θέται.

κληροῦσι δὲ καὶ εἰσαγωγέας πέντε ἄνδρας, οἱ τὰς ἐμμήνους 2

3 τοὺς bis delent H-L.

3, 4 ἂν bis H-L:

4 ΖΗΜΙΩΘΗCΟΝΤΑCΕΝΔ corr. K.

TESTIM. § 2 Pollux viii 101: εἰσαγωγεῖς οἱ “τὰς ἐμμήνους δικὰς” εἰσάγοντες” ἦσαν δὲ προικὸς, ἐρανικαί, ἐμπορικαί. Hesych. εἰσαγωγή (εἰσαγωγῆς = εἰς Scaliger): ἀρχὴ Ἀθήνησι τῶν τὰ ἐγκλήματα (leg. ἐμμηνα K-W) εἰσαγόντων (cf. Schol. Dem. *Mid.* § 3).

χωρῶν καὶ κλέπτας καὶ τοὺς ἄλλους κακούργους τοὺς ἐπὶ θανάτῳ οὗτοι (sc. οἱ ἔνδεκα) εἰσάγουσιν, *Anatol.* §§ 26—28, Isocr. 15 § 90. Cf. Meier and Schöm. p. 86 Lips., and Kaibel, 223.

ἂν μὲν ὁμολογῶσι κτλ.] Aeschin. I § 113, οἱ δὲ νόμοι κελεύουσι τῶν κλεπτῶν τοὺς μὲν ὁμολογούντας θανάτῳ ζημιούσθαι, τοὺς δ' ἀρνούμενους κρίνεσθαι, and Dem. in *Timocr.* § 65, τῶν...κακούργων τοὺς ὁμολογούντας ἄνευ κρίσεως κολάζειν οἱ νόμοι κελεύουσιν. Schol. Arist. *Vesp.* 1108, ἡ τῶν ἔνδεκα ἀρχὴ τοὺς μὲν ὁμολογούντας καὶ ἀνδραποδιστὰς καὶ λωποδύτας θανάτῳ ἐκόλαζον, τοὺς δὲ ἀρνούμενους εἰς δικαστήριον εἰσῆγον. These passages (quoted in *Class. Rev.* v 224) prove the incorrectness of the interpretation suggested in the *Saturday Review*, March 21, 1891, p. 359 ‘if (the Eleven) are *unanimous*...or if they *disagree*.’ See also the passages quoted in the *Testimonia*.

Cf., in general, Plat. *Leg.* 794 B, πολλήν δὲ ἀμφισβητοῦντα μὲν τῇ κολάσει πρὸς τοὺς ἀστυνόμους ἐπὶ δίκην ἀγούσα, ἀναμφισβητον δὲ ὄντα αὐτῇ κολάζεται.

θανάτῳ] Dem. 4 § 47, τὸν τὴν ἀνδραποδιστῶν καὶ λωποδυντῶν θάνατον...κακούργων μὲν γὰρ ἐστὶ κριθέντ’ ἀποθανεῖν.

καὶ τὰ ἀπογραφόμενα χωρία κτλ.] The monotonous effect of the six future principles might have been varied at this point by starting afresh with the present indicative:—εἰσάγουσι δὲ καὶ τὰ ἀπογρ. χωρία (Kaibel, 26 f).

Our knowledge of this part of the duties of the Eleven has hitherto been derived from the *Etymologicum Magnum* 338, 35, which is obviously quoted from the text: see *Testimonia*, p. 199. Meier and Schömman, p. 88 Lipsius.

πωληταῖς] 47 § 2:

τὰς ἐνδείξεις] Schol. Arist. *Vesp.* 1108, εἰσῆγον δὲ καὶ τὰς ἐνδείξεις. Bekker, *Anecd.* 250, 11, τῶν δὲ ἐνδείξεων εἰσέφερον εἰς δικαστήριον ἃς μὲν οἱ ἔνδεκα, ἃς δὲ οἱ θεσμοθέται. *Etym. Mag.* 338, 39, εἰσῆγον δὲ ἐνίας ἐνδείξεις (Meier and Schömman, p. 87 Lipsius). The text does not enable us to distinguish between the ἐνδείξεις under the control of the Eleven, and those under that of the Thesmothetae. The general statement, καὶ γὰρ ταύτας εἰσάγουσιν οἱ ἔνδεκα, is modified in the following sentence.

§ 2. εἰσαγωγέας] These officials are mentioned twice in Pollux viii 93, ἀρχῆς κληρωτῆς ὄνομα, and 101, εἰσαγωγεῖς οἱ τὰς ἐμμήνους δικὰς εἰσάγοντες, ἦσαν δὲ προικὸς, ἐρανικαί, ἐμπορικαί. But their existence was doubted by Meier. These doubts were dispelled in 1869 by the publication of an inscr. of B.C. 425/4 relating to the superintendence of judicial proceedings connected with the assessment of the tribute; and CIA i 37, 47, ἐπὶ τῶν εἰσαγωγῶν (Meier and Schömman, p. 94 Lips.; Gilbert, i 475^a n. 2). The text shews that their number was five; not ten, as had been conjectured.

Pollux places ἐμπορικαὶ δίκαι under the control of the εἰσαγωγεῖς, and, in B.C. 342, the date of [Dem.] 7 § 12, these suits were certainly ἐμμηνοί. But they were under the Thesmothetae, as is proved by passages in the Orators, and by c. 59 § 5, quoted elsewhere by Pollux himself. In CIA i 38, frag. f, certain ἐπιμεληταί are appointed to attend to cases of delay in the payment of tribute, οἱ δὲ ἐπιμεληταὶ εἰσαγόντων ἐμμηνα ἐς τὸ δικαστήριον, thus shewing that at that time (probably shortly after 432 B.C.) there were some ἐμμηνοὶ δίκαι not under the care of the

εἰσαγοῦσι δίκας, δυοῖν φυλαῖν ἕκαστος. εἰς δ' ἔμμηνοι προικός, εἴαν τις ὀφείλων μὴ ἀποδῶ, κἂν τις ἐπὶ δραχμῇ δανεισάμενος ἀποστερῇ, κἂν τις ἐν ἀγορᾷ βουλόμενος ἐργάζεσθαι δανείσθαι παρά τινος ἀφορμῇ. ἔτι δ' αἰκείας καὶ ἐρανικαὶ καὶ κοινωνικαὶ¹⁵ καὶ ἀνδραπόδων καὶ ὑποζυγίων καὶ τριηραρχικαὶ καὶ τραπεζιτι-

13 ἀποδῶ (κ, Th) cf. Lys. 30 § 22 δύο τάλαντα ἀποδοῦναι: ἀποδιδῶ Blass, Kontos, κ-ω, H-L; cf. Dem. 34 § 13 οὐδ' ἀποδιδῶσι τὸ δάνειον. ἐπὶ δραχμῇ: ὑπὲρ δραχμῇ H-L.

14 ἐν: εἰδαν. 15 αἰκείας (κ, H-L, B, κ-ω³, Th): αἰκίας κ-ω^{1,2}. ἐρανικαὶ—κοινωνικαὶ (κ¹, B, κ-ω³): ἐρανικαὶ—κοινωνικαὶ Bury, κ-ω^{1,2}, H-L, κ³, Th. 'Desiderantur autem ἐμπορικαί, cf. Poll.' (B), sed cf. c. 59 § 5 et Kaibel 224.

16 τριηραρχίας (κ¹, H-L, B, κ-ω³, s¹): τριηραρχικαὶ Bury (κ-ω^{1,2}, κ⁴, Th). τραπεζιτικαὶ (B, κ-ω³): τραπεζιτικαὶ Bury, κ-ω^{1,2}, H-L, κ^{3,4}, Th.

εἰσαγωγαί (Gilbert, i 422² n. 3). See also Goodell, in *A. J. P.* xii 324.

τὰς ἐμμήνους—δίκας] Lawsuits which had to be decided within a month (Meier and Schöm. p. 907). They are first mentioned in B.C. 425/4, CIA i 38 (quoted in last note). The text mentions several varieties of such lawsuits that are omitted by Pollux.

προικός] actions for restitution of dowry.

(1) If the husband divorced his wife, he was bound to return the dowry or to pay interest at the rate of 18 per cent. per annum (Dem. *Apb.* i 17, *Neaer.* 52). The κύριος might enforce these claims by a προικός δίκη (Isaeus 3 §§ 9, 78). (2) A similar action might be brought against the heirs who kept a widow out of her rights. The δίκαι προικός in the text are limited by the definition in the next clause, εἴαν τις ὀφείλων μὴ ἀποδῶ.

κἂν τις—ἀποστερῇ] The benefit of the expeditious process for recovery of debts is here limited to creditors who are satisfied with what in Athens was regarded as the moderate rate of 12 per cent. (Dem. *Apb.* i 23, 35; Aesch. *Ctes.* 104; cf. Boeckh, i 156 Fränkel.) Those who charge higher rates, such as 16, 18 or even 36 per cent., are excluded from this privilege. Lipsius in *Leipzig Verhandlungen*, 1891, p. 57 n.

ἀφορμῇ] 'capital.' The speech of Dem. *pro Phormione* is a παραγραφή to a δίκη ἀφορμῆς. The text refers to the case of a small tradesman setting up business in the market-place and refusing to repay the capital he had borrowed for the purpose.

αἰκείας] Meier and Schöm. p. 647 f Lips. About B.C. 346/5, according to Dem. *c. Pantanetum* 37 § 33, the tribunal in such cases was the Forty; cf. Schol. Plat. *Rep.* 464 E. The text implies

that the tribunal has been changed.

ἐρανικαὶ] lawsuits for the recovery of friendly loans, or for the decision of disputes between various members of an ἔρανος (Meier and Schöm. p. 637—643 Lips.).

κοινωνικαὶ] suits against corporations (Meier and Schöm. p. 767 Lips.). In Dem. 14 § 16 κοινωνικὰ probably means property held by corporations (*ib.* p. 602, Lips. note 321).

ἀνδραπόδων] Dem. *Callicl.* 55 §§ 31, 34 (Meier and Schöm. p. 766). By the law of Solon quoted in Lys. *c. Theonnest.* i 19, (the owner was liable) οἰκῆτος καὶ δούλης βλάβην ὀφείλει, cf. Plat. *Leg.* 936 D.

ὑποζυγίων] actions arising out of damage done by beasts of draught or burden. Cf. Solon's law in Plut. *Sol.* 24; and Plat. *Leg.* 936 E, εἴαν ὑποζύγιον ἢ ἵππος (Dinarch. *c. Antiph.* περὶ ἵππου) ἢ κύων (Lys. *περὶ τοῦ κυνός* ap. Harpocr. *s. v.* καρκίνος) ἢ τι τῶν ἄλλων θρεμμάτων σίνηται τι τῶν πέλας, κατὰ ταῦτ' ἐκτίνει τὴν βλάβην (τὸν δεσπότην). The special case of homicide caused by a ὑποζύγιον ἢ ἕῳν ἄλλο τι is considered *ib.* 873 E (*inf.* c. 57 ad fin.).

τριηραρχικαὶ] The speech delivered by Apollodorus against Polycles, [Dem.] *Or.* 52, belongs to this class. Polycles failed to join his ship for four months after the official year had expired, and his predecessor Apollodorus had incurred extra expenses for which he sues Polycles.

τραπεζιτικά] In the *Trapeziticus* of Isocr. the banker Pasion is accused of reprobation and forgery.—δίκαι μεταλλικαὶ καὶ ἐμπορικαὶ are not included in the list, probably because they came under the ἡγεμονία of the Thesmothetae (Dem. *c. Apat.* § 12, and *inf.* 59 § 5).

καί. οὗτοι μὲν οὖν ταύτας δικάζουσιν ἐμμήνους εἰσάγοντες, οἱ δ' 3
ἀποδέκται τοῖς τελώναις καὶ κατὰ τῶν τελωνῶν, τὰ μὲν μέχρι δέκα
δραχμῶν ὄντες κύριοι, τὰ δ' ἄλλ' εἰς τὸ δικαστήριον εἰσάγοντες
20 ἔμμηνα.

53. κληροῦσι δὲ καὶ (τοὺς) τετταράκοντα, τέτταρας ἐκ τῆς
φυλῆς ἐκάστης, πρὸς οὓς τὰς ἄλλας δίκας λαγχάνουσιν· οὗ

18 δέκα <(=δραχμῶν).

LIII 1 <τοὺς> τετταράκοντα K-W, B²³, K⁴, Th.

1—2 ΕΚ ΤΗΣ ΦΥΛΗΣ (casu

ΦΥΛΗΣ

obliteratum) ΕΚΑΣΤΗΣ

B, Th.

ΕΞ ΕΚΑΣΤΗΣ ΦΥΛΗΣ K¹; ἐκ τῆς φυλῆς ἐκάστης K-W, H-L, K³,
2 ἈΛΛΑΣ: *Idias* Wyse.

TESTIMONIA. § 3 Pollux viii 97: ἀποδέκται δὲ ἦσαν δέκα, οἱ τοὺς τε φόρους καὶ τὰς
εἰσφορὰς καὶ τὰ τέλη ὑπεδέχοντο (leg. ἀπεδέχοντο), καὶ τὰ περὶ τούτων ἀμφισβητούμενα
ἐδίκαζον. εἰ δέ τι μείζον εἴη, εἰσῆγον εἰς δικαστήριον.

LIII § 1 *Harp. κατὰ δήμους δικαστάς: ...περὶ τῶν κατὰ δήμους δικαστῶν, ὡς
“πρότερον μὲν—ἐδίκαζον,” εἰτα ἐγένοντο τετταράκοντα, εἶρκεν Ἄρ. ἐν τῇ <Ἀθηναίων
addidit Meier> πολιτείᾳ. Pollux viii 100: οἱ δὲ τεσσαράκοντα “πρότερον μὲν ἦσαν
τριάκοντα,” οἱ περιόντες κατὰ δήμους τὰ μέχρι δραχμῶν δέκα ἐδίκαζον, τὰ δὲ ὑπὲρ
ταῦτα τοῖς διαιτηταῖς παρεδίδουσαν· “μετὰ δὲ τὴν τῶν τριάκοντα ὀλιγαρχίαν” μῖσει τοῦ
ἀριθμοῦ τοῦ τριάκοντα τεσσαράκοντα ἐγένοντο. Phot.: κληρωτὴ τις ἦν Ἀθήνησιν
ἀρχὴ μ (μετὰ cod.) τὸν ἀριθμὸν, οἱ τὰς ἰδιωτικὰς δίκας ἐδίκαζον· ἄλλα τὰς μὲν ἄχρη
“δέκα δραχμῶν αὐτοτελεῖς” ἦσαν δικάζειν, τὰς δὲ ὑπὲρ ταύτας τοῖς διαιτηταῖς παρεδίδουν.
Bekk. An. 306, 15: ἀρχὴ τις ἐστὶ κληρωτὴ, τεσσαράκοντα τὸν ἀριθμὸν, πρὸς οὓς αἱ ἰδία
δίκαι ἐλαγχάνοντο καὶ τὰ “μέχρι δέκα δραχμῶν.” “τὰ δ' ὑπὲρ τοῦτο τὸ τμήμα τοῖς
διαιτηταῖς παραδίδασιν” (cf. p. 310, 22; Frag. 413², 453³).

§ 3. δικάζουσιν] i.e. ‘have the ἡγε-
μονία τοῦ δικαστηρίου in these lawsuits,’
Meier and Schöm. p. 43 Lips. Cf. c. 57
ad fin.

ἀποδέκται] c. 48 § 1.

τοῖς τελώναις] e.g. the farmers of the
public taxes were allowed to bring a
process against any one suspected of
frauding the revenue. They might even
arrest him and bring him before a magis-
trate. Cf. Gilbert, i 395² n. 4.

LIII § 1. τοὺς τετταράκοντα] a body
of officials instituted by Peisistratus under
the name of οἱ κατὰ δήμους δικασταί (16
§ 5), revived in B.C. 453/2 (26 § 3), and
(as stated in the text) increased in number
from 30 to 40 after the time of the Thirty
tyrants. They are mentioned in Isocr.
Antid. 237, ἐν δὲ ταῖς τῶν τετταράκοντα
(σανίσιν ἀναγκαῖον εἶναι) τοὺς τ' ἐν τοῖς
ἰδίοις πράγμασιν ἀδικοῦντας καὶ τοὺς μὴ
δικαίως ἐγκαλοῦντας. In Dem. *Pant.* 33
we are told that cases of αἰκεία and τὰ
τῶν βιαίων came under their jurisdiction.
They are described as appointed by lot
in *Timocr.* 112, εἰ μὲν τιν ἀγορανόμος ἢ
ἀστυνόμος ἢ δικαστὴς κατὰ δήμους κλοπῆς
ἐν ταῖς εὐθύναις ἐάλωκεν, ἄνθρωπος πένης
καὶ ἰδιώτης καὶ πολλῶν ἀπειρος καὶ κληρωτὴν
ἀρχὴν ἄρξας. It was only in unimportant
cases, where the matter in dispute was
not above the value of 10 drachmas, that

they were competent to decide on their
own authority; other cases they referred,
in the first instance, to the arbitrators,
and, if necessary, to the law-courts. Cf.
Gilbert, i 422².

Most of the cases concerned with the
rights of property were supposed by
Meier to come under the jurisdiction of
the Thesmothetae. Lipsius, in his re-
vised edition of Meier and Schömann, p.
93, (1) assigns them to the Forty; he
also (2) identifies the δικασταὶ κατὰ δή-
μους with the δικασταὶ concerned with
the several tribes (*ib.* p. 90 n). Thus
they could act in their several divisions
of four for each of the ten tribes. Lastly,
(3) he holds that after a time they ceased
to go on circuit and held their court in
Athens. The first of these opinions is
opposed by Caillemer in Daremberg and
Saglio, *Dict.* Ant. iii 200 f; but all three
are confirmed by the text. (1) is sup-
ported by τὰς ἄλλας δίκας, whereby they
have jurisdiction over all causes not as-
signed to the Eleven, the εἰσαγωγεῖς and
ἀποδέκται. (2) by c. 48 § 5, οἱ τὴν φυλὴν
εἰσάγοντες, 58 § 2, οἱ τὴν φυλὴν δικά-
ζοντες, and *inf.* § 2, οἱ τὴν φυλὴν τοῦ
φεύγοντος δικάζοντες. (3) by the state-
ment that they formerly went on circuit.

λαγχάνουσιν] sc. ‘the suitors.’

πρότερον μὲν ἦσαν τριάκοντα καὶ κατὰ δῆμους περιμόντες ἐδίκα-
ζον, μετὰ δὲ τὴν ἐπὶ τῶν τριάκοντα ὀλιγαρχίαν τετταράκοντα
Col. 27. 12 γεγόνασιν. καὶ τὰ μὲν || μέχρι δέκα δραχμῶν αὐτοτελεῖς εἰσι 5.
δ[ικά]ζε[ι]ν, τὰ δ' ὑπὲρ τοῦτο τὸ τίμημα τοῖς διαιτηταῖς παραδιδόα-
σιν. οἱ δὲ παραλαβόντες, ἐὰν μὴ δύνωνται διαλύσαι, γινώσκουσι,
κὰν μὲν ἀμφοτέροις ἀρέσκη τὰ γνωσθέντα καὶ ἐμμένωσιν, ἔχει
τέλος ἡ δίκη. ἂν δ' ὁ ἕτερος ἐφῇ τῶν ἀντιδίκων εἰς τὸ δικαστήριον,
ἐμβalόντες τὰς μαρτυρίας καὶ τὰς προκλήσεις καὶ τοὺς νόμους εἰς 10
ἐχίνους, χωρὶς μὲν τὰς τοῦ διώκοντος, χωρὶς δὲ τὰς τοῦ φεύγοντος,
καὶ τούτους κατασημνήμενοι, καὶ τὴν γνώσιν τοῦ διαιτητοῦ

3 περιοντες retinent K-W²³ (et B¹⁻³) coll. Hyper. i 13, 6 et ii 2, 12: περιμόντες K,
K-W¹, H-L, B⁴, Th. 4 επι supra versum, non habet Pollux; om. B⁴, Th, coll. 41
v. 21—. 6 δ[ικά]ζε[ι]ν Wilcken (K-W³, B^{3,4}, K⁴, Th): [κρίνει]ν K¹ etc. 7 ΓΙΓ-
ΝΩΙΣΚΟΥΣΙ γινώσκουσι (coll. 54, 7 et Herondae papyro v 21) B¹: sed cf. Meisterhans,
p. 177, 17³; γινώσκουσι B²⁻⁴ cet. 9 ἐὰν H-L. εφῆ: ἐφῆ B⁴. 12 [γνώ]σιν
τοῦ B, S¹, K-W³, ω 'satis certum est,' K⁴, Th; cf. Dem. 20 § 42 κατὰ γνώσιν διαιτητοῦ,
21 § 92 διαιτητοῦ γνώσιν, 33 §§ 15, 22; 36 § 17: [κρί]σιν K¹, H-L, K-W^{1,2}. <τὴν>
τοῦ K-W.

TESTIM. § 2 *Harp. διαιτηταί: ...καὶ εἰ μὲν ἤρεσκε τοῖς ἀντιδίκους, τέλος εἶχεν ἡ δίκη·
εἰ δὲ μὴ, τὰ ἐγκλήματα καὶ τὰς προκλήσεις καὶ τὰς μαρτυρίας, ἐτι δὲ καὶ τοὺς νόμους
καὶ τὰς ἄλλας πλείους ἐκατέρων ἐμβalόντες εἰς καδίσκους καὶ σημηνάμενοι παρεδίδουσαν τοῖς
εἰσαγωγέσιν τῶν δικῶν. λέγει δὲ περὶ αὐτῶν 'Ap. ἐν 'Αθ. πολ. Pollux viii 127: ἡ δ'
ἐφεσις αὐτῶν εἰ εἰς δικαστήριον γένοιτο, εἰς ἐχίνον τὰς ψήφους (sic) ἐμβalόντες ἰδίᾳ
ἐκατέρας τὰς τοῦ φεύγοντος καὶ διώκοντος κατεσημαίνοντο. Bekk. An. 235, 20.

11 *Harp. ἐχίνος: ἐστι μὲν ἄγγος τι εἰς δ τὰ γραμματεῖα τὰ πρὸς τὰς δίκας ἐτίθεντο...
μνημονεύει τοῦ ἄγγους τοῦτου καὶ 'Ap. ἐν τῇ 'Αθ. πολ.... Phot. i 240 Naber, ἐχίνου: οἱ
μὲν χαλκοὶ, οἱ δὲ ἐκ κεράμου· εἰς οὗς καθίσαν οἱ διαιτηταὶ τὰ γραμματεῖα τῶν μαρτυριῶν
ἃ τινες ἐμαρτύρησαν, καὶ κατασημνήμενοι μετὰ ταῦτα εἰ ἐγκληθῆι ἡ δαῖτα τοῖς δικασταῖς
ἐπεδίδουν (fere eadem habet *Schol. Arist. Vesp. 1436, additis τοῦ δ' ἄγγους τούτου
καὶ Δημοσθένους μνημονεύοντες καὶ 'Ap.). Phot. ἐχίνος: καδίσκος τίς ἐστι χαλκοῦς, εἰς δν
αἵ τε μαρτυρίαι καὶ αἱ προκλήσεις ἐγγραφαι ἐνεβάλλοντο ὑπὸ τῶν δικαζομένων καὶ κατε-
σημαίνοντο ἵνα μηδεὶς κακουργήσῃ περὶ τὰ ἐμβalλόμενα (fere eadem Etym. M.; καὶ
κατεσημαίνετο ὁ ἐχίνος, ἵνα μηδεὶς κακουργήσῃ μετὰ τὸ ἅπαξ ἐμβalλέσθαι, Bekk. An.
258, 6). Cf. Frag. 415², 455³.

§ 2. μέχρι δέκα δραχμῶν] In B.C.
445/4 (CIA i 29 and iv p. 12) we have
mention of a court probably consisting
of thirty members, appointed by lot from
the κληροῦχοι of Hestiaia and Ellopia and
competent to decide cases of this kind.
In Pol. 1300 b 23 and 32, Ar. approves
of the institution of two separate courts,
according to the value of the matter in
dispute: matters that are worth little
more than five drachmas need not be re-
ferred εἰς δικαστῶν πλῆθος.

αὐτοτελεῖς] 3 § 5 ult.

διαιτηταῖς] Meier and Schöm. pp. 48,
1009—1015; Smith, Dict. Ant. s.v.

ἐμβalόντες—ἐχίνους] Dem. 45 § 17,
ἐχρὴν αὐτὸ τὸ γραμματεῖον εἰς τὸν ἐχίνον
ἐμβalῆναι and ib. 57, also 48 § 48, ἀντι-
γραφα (συνθηκῶν) ἐμβalέσθαι εἰς τὸν
ἐχίνον.

μαρτυρίας, Meier and Schöm. p. 873
ff. Lips.; προκλήσεις, ib. 871 ff.

κατασημνήμενοι, cf. 39 § 17, σεσημασ-
μένων τῶν ἐχίνων, 47 § 10, ἐσημάνθησαν οἱ
ἐχίνου (and ib. προκλήσεις ἐμβεβλημέναι
σοι καὶ μαρτυρίας), and 54 § 27, τῷ μὴ
σημανθῆναι τοὺς ἐχίνους.

In Meier and Schöm. p. 904 Lips. it
is assumed that the ἐχίνος was used for
the reception of documents handed in at
the ἀνάκρισις. Thus Dem. 28 § 1, ἐνε-
βάλετο τηρήσας τὴν τελευταίαν ἡμέραν,
is there referred to the 'last day of the
ἀνάκρισις.' Mr Wyse suggests that there
is no reason why it should not refer to
the arbitration. It may be doubted whe-
ther in the Attic orators there is a single
certain example of ἐχίνος except in con-
nexion with arbitration. To the pas-
sages above quoted may be added 39

γεγραμμένην ἐν γραμματείῳ προσαρτήσαντες, παραδιδάσκει τοῖς
 τέτταρσι τοῖς τὴν φυλὴν τοῦ φεύγοντος δικάζουσιν. οἱ δὲ παρα- 3
 15 λαβόντες εἰσάγουσιν εἰς τὸ δικαστήριον, τὰ μὲν ἐντὸς χιλίων εἰς
 ἓνα καὶ διακοσίους, τὰ δ' ὑπὲρ χιλίας εἰς ἓνα καὶ τετρακοσίους.
 οὐκ ἔξεστι δ' οὔτε νόμοις οὔτε προκλήσεσι οὔτε μαρτυρίαις ἀλλ'
 ἢ ταῖς παρὰ τοῦ διαιτητοῦ χρῆσθαι ταῖς εἰς τοὺς ἐχίνους ἐμβε-
 βλημέναις. διαιτηταὶ δ' εἰσὶν οἷς ἂν ἐξηκοστὸν ἔτος ᾗ· τοῦτο δὲ 4
 20 δῆλον ἐκ τῶν ἀρχόντων καὶ τῶν ἐπωνύμων. εἰσὶ γὰρ ἐπωνυμοὶ
 δέκα μὲν οἱ τῶν φυλῶν, δύο δὲ καὶ τετταράκοντα οἱ τῶν ἡλικιῶν·

13 ΤΟΙΣΔ? τοῖς δ K³, B, K-W³, Th: τοῖς ἐπὶ? K¹; πάλιν K-W^{1,2}, -ν εὐθὺς H-L.

14 Τ(HC)ΦΓΛ(HC) K¹: τὴν φυλὴν Wyse, edd., coll. c. 48 § 5, c. 58 § 2.

TESTIMONIA. § 3 Pollux viii 48 infra laudatus.

§ 4 ἐξηκοστὸν ἔτος. Cf. Bekk. *An.* 235, 23, ἐγίνοντο δὲ διαιτηταὶ πάντες Ἀθηναῖοι, οἷς ἐξηκοστὸν ἔτος ᾗ (= Schol. Plat. *Leg.* 920 D), Lex. Patm. p. 13, οὗτοι ὑπὲρ ἐξήκοντα ἔτη ἐγεγόνεσαν. Hesych. οἱ δὲ περὶ ἐξήκοντα ἔτη γεγονότες διήτων. Pollux viii 126, διαιτηταὶ ἐκ τῶν ὑπὲρ ἐξήκοντα ἔτη γεγονότων ἐκληροῦντο.

20—25 *Harp. στρατεία ἐν τοῖς ἐπωνύμοις:... τίς ᾗ (ἢ Epit., om. codd.) ἐν τοῖς ἐπωνύμοις στρατεία δεδήλωκεν Ἀρ. ἐν Ἀθ. πολ. λέγων "εἰσὶ γὰρ ἐπωνυμοὶ—ἐνεγράφησαν (ἐπεγρ. codd., item Phot. Suid., correxit Bekk.) καὶ ἐπωνυμος ὁ (καὶ ὁ ἐπωνυμος ὁ Aldum secutus Dind.; ὁ ἐπωνυμος καὶ ὁ Rose) τῷ προτέρῳ ἔτει δεδιατηκώς (δὲ δευτικῶς codd.)· νῦν δὲ εἰς τὴν βουλὴν ἀναγράφονται." Cf. Frag. 429², 469³.

§§ 22, 37; 34 § 46; 40 §§ 21, 28, 58; 45 §§ 8, 20, 31, 57, 58, 61; 49 §§ 19, 55, 65; 54 § 30. There is nothing in the lexicographers which refers to the ἀνάκρισις before the presiding magistrate: Harp. s. v. ἐχίνος (= Phot. 1, Suid. 1); Schol. Arist. *Vesp.* 1436 where οἱ διαιτηταὶ are named, (= Phot. 3, ἐχίνοι—ἐπεδίδουν, and Suid. s. v. ἐχίνοι); Photius, ἐχίνος 2 (= Lex Seg. 258, 3, with trifling variants; cf. *Etym. Mag.* p. 404, 54); Harp. s. v. διαιτηταὶ; Pollux viii 127; Schol. Patm. Dem. 48 § 48.—It is clear from c. 64 § 2 that Hesychius in ἐμπήκτης does not refer to the ἀνάκρισις as supposed in Meier and Schöm. l. c. (Wyse).

προσαρτήσαντες] used in several passages of *Hist. An.*

τοῖς τὴν φυλὴν τοῦ φεύγοντος δικάζουσιν] 48 § 5; 58 § 2. Probably those of the Forty who belonged to the same tribe as the defendant. Cf. Lys. 23 § 2, προκαλεσάμενος αὐτὸν πρὸς τοὺς τῇ Ἱπποθωντίδι δικάζοντας (Meier and Schöm. p. 90, Lips.).

§ 3. ἐντὸς χιλίων κτλ.] The number of the δικασταὶ varies with the value of the matter in dispute: for property under 1000 dr. the court consists of 201 δικασταὶ; for property above that amount, of 401. Pollux, viii 48, says of cases of φάσις: εἰσάγετο δὲ τὰ μὲν ἐντὸς χιλίων εἰς ἓνα καὶ διακοσίους, τὰ δὲ ὑπὲρ χιλίας εἰς ἓνα καὶ

τετρακοσίους. This statement ultimately comes from the text which shews that the distinction was not confined to cases of φάσις. This conclusion had already been drawn by Heffter, *Att. Gerichtsverf.* p. 55, and Fränkel, *Att. Geschworenengerichte*, p. 102. From Dem. c. *Mid.* 223 it has been inferred that the round number of 200 was the smallest number for a δικαστήριον: ἂν τε διακοσίους ἂν τε χιλίους ἂν θ' ὁπόσους ἂν ἡ πόλις καθίσῃ (Meier and Schöm. p. 170 Lips.).

οὐκ ἔξεστι κτλ.] In Dem. 45 § 57 Apollodorus charges Stephanus with having stolen an important deposition which the speaker expected to find in the ἐχίνος. Cf. Meier and Schöm. p. 904 Lips.

§ 4. ἐξηκοστὸν ἔτος] i.e. on attaining the age of 59. As explained below, there was a cycle of 42 ἐτώνιμοι τῶν ἡλικιῶν. All who attained the age of 18 in any given year had an ἐτώνιμος assigned to them. After completing 41 years, during which they were liable to be called out on military duty, they reached the age of 59 and then served as διαιτηταὶ for one year,—their 'sixtieth year.' The ἐτώνιμος assigned to the ἐφηβοὶ in each year was the ἐτώνιμος of the διαιτητὰν who had held office in the previous year.

ἐτώνιμοι τῶν φυλῶν] 21 § 6.

τῶν ἡλικιῶν] It has been sometimes supposed that the archon ἐτώνιμος of the year, in which a citizen reached the age of

οἱ δὲ ἔφηβοι ἐγγραφόμενοι πρότερον μὲν εἰς λελευκωμένα γραμματεῖα ἐνεγράφοντο, καὶ ἐπεγράφοντο αὐτοῖς ὃ τ' ἄρχων ἐφ' οὗ ἐνεγράφησαν καὶ ὁ ἐπώνυμος ὁ τῷ προτέρῳ ἔτει δεδαιτηκώς, νῦν δ' εἰς στήλην χαλκὴν ἀναγράφονται, καὶ ἴσταται ἡ στήλη πρὸ τοῦ 25
5 βουλευτηρίου παρὰ τοὺς ἐπωνύμους. τὸν δὲ τελευταῖον τῶν ἐπωνύμων λαβόντες οἱ τετταράκοντα διανέμουσιν αὐτοῖς τὰς διαίτας καὶ ἐπικληροῦσιν ὥς ἕκαστος διαιτήσῃ· καὶ ἀναγκαῖον ὥς ἂν ἕκαστος λάχῃ διαίτας ἐκδαιτῶν. ὁ γὰρ νόμος, ἂν τις μὴ

22 ΕΝΓΡΑΦ: <οί> ἐγγραφ. B¹ (H-L); οἱ etiam Harp. omisit. 24 ὁ ἐπώνυμος: ἐπώνυμος Harp. ΠΡΟΤΕΡΩΙ (item Harp.) K, S¹, Th: πρότερον K-W, Poland, B. ΔΕΔΑΙΤΗΚΩΣ (edd.): δεδεικτικώς (Harp. codices plerique), δεδαιτηκώς Aldum secutus Dind., δεδιωκηκώς Rose; ἐπιδεδημηκώς Photius et Suidas. 26 'π' (sc. περὶ) fortasse per errorem pro π' (sc. παρὰ) K¹. περὶ dubitanter retinet K³; παρὰ K-W, H-L, B, S¹, K⁴, Th. 29 διαίτας (hiatu admissio) secl. K-W^{1,2}; retinet K-W³. ἐάν H-L.

TESTIMONIA. § 5 ἐπικληροῦσιν—ἄτιμον εἶναι. Pollux viii 126 infra exscriptus.

military service, was deemed to be the ἐπώνυμος of that citizen and of all who came of age in the same year. Thus the 42 ἐπώνυμοι would be the series of 42 archons corresponding to the 42 groups of citizens who were at any given time between the ages of 18 and 60 (Schömann, *Ant.* p. 423; Gilbert i 353²). But in the text the ἀρχοντες are contrasted with the ἐπώνυμοι, and the latter divided into ἐπώνυμοι τῶν φυλῶν and τῶν ἡλικιῶν. As the ἐπ. τῶν φυλῶν derived their names from ten of the Attic heroes, selected out of 100 (21 § 6), the ἐπ. τῶν ἡλικιῶν were presumably selected out of the remaining 90. The period of military service was included within a cycle of 42 years, each of them probably bearing the name of one of the Attic heroes. When a youth attained the age of 18, he was enrolled under the archon of the year and also under the eponymous hero under whom those of the citizens who had just completed their 42 years had been originally entered. This is Mr Kenyon's view and it appears to be substantially correct, except that the 42nd year of service was really devoted to the duties of the *δαιτηται* which occupied the sixtieth year of the citizen's life (ἐξηκοστὸν ἔτος). It was when he reached the age of 59 (not 60, as Mr Kenyon says) that the citizen served as an arbitrator.

The lists were unfortunately drawn up on perishable material, at first on wood and afterwards on bronze, and no example of the στήλη χαλκὴ of the writer's time has survived. Had marble been used instead, the result might have been different, and an interesting question might have been conclusively decided.

We have indeed several lists of *δαιτηται*, all on marble; but these are for another purpose. Thus for B.C. 325/4 we have no less than 103 names with the superscription: *δαιτηται οἱ ἐπὶ Ἀντικλ[έους ἀρχοντος] ἀνέθεσαν στεφανωθέντε[ς] ὑπὸ τοῦ δήμου* (CIA ii 943); also (for an unknown year) a list of 88 names (*ib.* 944); and there are lists of a few such names for B.C. 330 and 329 (*ib.* 941-2). But none of these preserve any record of an ἐπώνυμος τῆς ἡλικίας.

Λελευκωμένα] 47 §§ 2, 4.

ὁ ἐπ. ὁ—*δεδαιτηκώς*] A brief expression for the eponymus of the citizens who served as *δαιτηται* for the previous year.

δεδαιτηκώς] In classic Attic this verb usually has the double augment in the pf. and plpf., e.g. pf. Dem. 33 § 31 *δεδιήτηκα*, 21 § 85 *κατεδεδιήτηκει* (Dind.) or *καταδεδ-* (Bekk.); Thuc. vii 77 *δεδιήτημαι*, Dem. 21 §§ 85, 96 *ἀπο-*, 55 § 61 *κατα-*; plpf. *ἔδεδιήτητο*, Thuc. i 132 *ἔξ-* (Veitch).

βουλευτηρίου κτλ.] Paus. i 5, 1, τοῦ β.... *πλησίον Θόλος ἐστὶ καλονυμένη... ἀνωτέρω δὲ ἀνδριάντες ἐστήκασιν ἡρώων, ἀφ' ὧν Ἀθηναῖοι ὑστερον τὰ ὀνόματα ἔσχον αἱ φυλαί.*

§ 5. *ἐπικληροῦσιν*] Pollux viii 126, *ἐπεκληροῦντο αὐτοῖς αἱ διαίται, καὶ ἀτιμία* (cf. *ἄτιμον*) *ἀφώριστο τῷ μὴ διαιτήσαντι τὴν ἐπικληρωθεῖσαν διαίταν.* In Dem. *Arhob.* iii 58 a public (as contrasted with a private) arbitrator is described as *κληρωτός*. Cf. Meier and Schömann. p. 1012 Lips.

ἐκδαιτῶν] Greg. Cor., in Walz, *Rhet. Gr.* vii (2) 1284, *ὅς δ' ἂν αὐτῶν λαχὼν μὴ ἐκδαιτήσῃ, ἄτιμος κατὰ νόμον ἐγίγνετο* (quoted by Photiades). Cf. *ἐκδικάζειν* in [Xen.] *Rep. Ath.* iii 2, *δικας καὶ γραφὰς καὶ εὐθύνας ἐκδικάζειν*, and Lys. 17 § 5.

30 γένηται διαιτητῆς τῆς ἡλικίας αὐτῷ καθηκούσης, ἄτιμον εἶναι
κελεύει, πλὴν ἐὰν τύχῃ ἀρχὴν ἄρχων τινὰ ἐν ἐκείνῳ τῷ ἐνιαυτῷ
ἢ ἀποδημῶν· οὗτοι δ' ἀτελεῖς εἰσὶ μόνοι. ἔστιν δὲ καὶ εἰσαγ- 6
γέλλειν εἰς τοὺς διαιτητάς, ἐὰν τις ἀδικηθῇ ὑπὸ τοῦ διαιτητοῦ, κἂν
τινος καταγνώσιν, ἀτιμοῦσθαι κελεύουσιν οἱ νόμοι· ἔφσεις δ' ἔστι
35 καὶ τούτοις. χρώνται δὲ τοῖς ἐπωνύμοις καὶ πρὸς τὰς στρατείας, 7
καὶ ὅταν ἡλικίαν ἐκπέμπωσι προγράφουσιν, ἀπὸ τίνος ἄρχοντος
καὶ ἐπωνύμου μέχρι τίνων δεῖ στρατεῦσθαι.

31 τινὰ ἐν K-W, K³, B, Th; ἄλλην K¹, τις ἐν Burnet (H-L). 33 ΔΙΑΙΤΗΤΑΣ
(K-W, K³, B, Th): δικαστὰς Harp. (K¹, et H-L qui alioquin εἰς τοὺς ἄλλους διαιτητάς
exspectarent). 36 Δ<: ἀπὸ Harp. (edd.). 37 ΤΙΝΩΝ: τίνος Harp.

TESTIM. § 6 Harp. εἰσαγγεῖλια... ἄλλη δὲ εἰσαγγεῖλια ἐστὶ κατὰ τῶν διαιτητῶν· εἰ γὰρ
τις ὑπὸ διαιτητοῦ ἀδικηθῇ (ἀδικηθῇ codices meliores et Epitome; corr. deteriores), ἐξῆν
τούτων εἰσαγγέλλειν πρὸς τοὺς δικαστὰς καὶ ἄλους ἡτιμῶτο. Bekk. *An.* 235, 24 (= Schol.
Plat. *Leg.* 520 D and Lex. Dem. Patm. p. 13), τὸν δὲ ἀδικοῦντα διαιτητὴν ἐξῆν εἰσαγ-
γέλλειν, καὶ εἰ τις ἄλλω, ἀτιμία ἦν τὸ ἐπιτίμιον.

§ 7 Harp. στρατεία ἐν τοῖς ἐπωνύμοις: "... χρώνται—προγράφουσιν (Valesius, προσγ.
codd.) ἀπὸ τίνος ἄρχοντος ἐπωνύμου μέχρι τίνος δεῖ στρατεῦσθαι."

τῆς ἡλικίας—καθηκούσης] The age
has hitherto been inferred from Bekker,
Anecd. 235 (= Schol. Plat. *Leg.* 920 D),
πάντες Ἀθηναῖοι οἱ ἐξεκοστὸν ἔτος ἦν (§ 4)
and from the less precise statements in
Pollux viii 126, ἐκ τῶν ὑπὲρ ἐξήκοντα ἔτη
γεγονότων, Hesych. οἱ περὶ ἐξήκοντα ἔτη
γεγονότες, and Greg. Cor. l. c. διαι-
τητῆς δὲ παρ' Ἀθηναίους ἐγένετο ὁ περὶ τὰ
ἐξήκοντα ἔτη. The age of 50 is wrongly
given in Bekker *Anecd.* 186 and Suidas,
s. v. διαιτηταί.

ἄτιμον] the severer form of ἀτιμία is
probably meant.

ἀτελεῖς] 'exempt' from serving as διαι-
τηταί.

§ 6. εἰσαγγέλλειν εἰς τοὺς διαιτητάς]
We have an example of this procedure in
Dem. c. *Mid.* 86, φυλάξας τὴν τελευταίαν
ἡμέραν τῶν διαιτητῶν—κατηγορῶν ἔρημον
οὐδενὸς παρόντος, ἐκβάλλει καὶ ἀτιμοὶ τὸν
διαιτητὴν, first explained in this sense by
Bergk, *Zeitsch. f. Alt.* 1849, 273, supported
by Fränkel, *Alt. Geschworenenger.* p. 73 f.,
and quoted in Meier and Schöm. p. 334
Lips.; see also Daremberg and Saglio,
iii 126. Cf. Dr Hager on εἰσαγγεῖλια in
Smith, *Dict. Ant.* i 710 b, where, how-
ever, it is accidentally stated that, in
Harpocr. l. c., Bergk 'rather needlessly'
alters διαιτητάς into δικαστάς: Bergk really
altered δικαστάς into διαιτητάς, and the
text confirms his alteration. The διαι-
τηταί for any given year form a 'college,'
or corporate body; they pass resolutions
and decree rewards in the phrase ἐδοξεν

τοῖς διαιτηταῖς (Hubert, *de Arbitris*, p. 25;
Meier-Schöm. p. 1013 Lips.). It is their
president who is described as πρυτανεύων
in Dem. *Mid.* l. c. Hitherto it has been
deemed uncertain whether the εἰσαγγεῖλια
of an arbitrator came before the διαιτηταί
or before a body of δικασταί (Hubert, p.
55; Gilbert, i 371¹). The text is decisive
for the former alternative: but it also
shews that the sentence was subject to
appeal. In the latter event it would
come before a law-court. Cf. Gilbert, i
437² f; W. R. Hardie, in *Cl. Rev.* v
164.

§ 7. προγράφουσιν—στρατεῦσθαι]
Lys. i 4 § 6, σκέψασθε δὲ τίνες εἰσὶν οὓς δεῖ
παρεῖναι. οὐχ ὅτινες ἂν τὴν ἡλικίαν ταύτην
ἔχωσιν; Dem. 3 § 4, ἐψηφίσασθε... καὶ
τοὺς μέχρι πέντε καὶ τετταράκοντα ἐτῶν
αὐτοὺς ἐμβαίνειν, 4 § 21, πεντακοσίους,
ἐξ ἧς ἂν τινος ἡμῶν ἡλικίας καλῶς ἔχειν
δοκῇ, χρόνον τακτὸν στρατευομένων.
Aeschin. *F. L.* 133, ψηφισαμένων ἡμῶν...
τοὺς μέχρι τριάκοντα ἔτη γεγονότας ἐξείναι,
iō. 168, πρώτην δ' ἐξελεῖν στρατείαν ἐν
τοῖς μέρεσι καλουμένῃ... καὶ τὰς ἄλλας ἐκ
διαδοχῆς ἐξόδους τὰς ἐν τοῖς ἐπωνύμοις καὶ
τοῖς μέρεσιν ἐξῆλθον, Plat. *Leg.* 943 A
(Gilbert i 354², and *Beiträge*, 51 ff.).
Cf. Lycurg. *Leocr.* 39, αἱ δ' ἐπιίδες τῆς
σωτηρίας τῷ δήμῳ ἐν τοῖς ὑπὲρ πεντήκοντα
ἔτη γεγονόσι καθειστήκεσαν. For προγρά-
φουσιν, cf. Arist. *An.* 450, (τοὺς ὁπλίτας)
σκοπεῖν ὅ τι ἂν προγράψωμεν ἐν τοῖς πινά-
κλοις.

54. κληροῦσι δὲ καὶ τάσδε τὰς ἀρχάς· ὁδοποιοὺς πέντε, οἷς προστέτακται δημοσίους ἐργάτας ἔχουσι τὰς ὁδοὺς ἐπισκευάζειν. 2 καὶ λογιστὰς δέκα καὶ συνηγόρους τούτοις δέκα, πρὸς οὓς ἅπαντας ἀνάγκη τοὺς τὰς ἀρχάς ἄρξαντας λόγον ἀπενεγκεῖν. οὗτοι γὰρ εἰσι μόνοι (οἷ) τοῖς ὑπευθύνοις λογιζόμενοι καὶ τὰς 5 εὐθύνas εἰς τὸ δικαστήριον εἰσάγοντες. κὰν μὲν τινα κλέπτουτ'

LIV 3 τούτοις secl. B⁴.

5 <οἷ> ins. Jos. Mayor, K-W, H-L, K³, S¹, Th, hiatus admissio; εἰσι<ν οἷ> μόνοι B^{2,3}, K-W³; <πάρ>εἰσι μόνοι B⁴; τοῖς ὑπ. <οἷ> Kaibel 226.

TESTIMONIA. LIV § 1 cf. Schol. in Aeschin. 3 § 25, ὁδοποιοί: οἱ ἐπιμελούμενοι τῆς καθαρότητος τῶν ὁδῶν τῆς πόλεως.

§ 2 Bekk. An. 276, 17 λογισταί: ἀρχοντές εἰσι κληρωτοί, δέκα τὸν ἀριθμὸν, ἐφ' ὧν πάντες οἱ ἄρξαντες ἀρχὴν ἡντιοῦν λόγον ἀπέφερον τῶν διωκημένων (fere eadem Etym. M. 569, 32). Ib. p. 310, 6: οἱ λογισταί τὰς εὐθύνas ἀπάσας εἰσῆγον (cf. Phot. ἡγεμονία δικαστηρίου). Phot. εὐθύνas: κυρίως ἄs εἰσάγουσιν οἱ λογισταί πρὸς τοὺς δόξαντας μὴ ὀρθῶς ἄρξαι τῆς πόλεως ἢ πρεσβεῖσθαι κακῶs· καὶ τὰ δικαστήρια μὲν οἱ λογισταὶ κληροῦσι, κατηγορεῖ δὲ ὁ βουλόμενος· καὶ τοῖς δικασταῖς ἐφέπειτα τιμᾶσθαι τοῖς ἀλοῦσιν (eadem Bekk. An. 245, 6 et Lex. Dem. Patm. p. 142). *Lex. Rhet. Cantab. λογισταί, infra exscriptum.

* Schol. Ar. Vesp. 691, κληρωτοὺς δὲ γενομένους δέκα συνηγόρους 'Αρ. φησίν.

LIV § 1. ὁδοποιοῦς] mentioned in Aeschin. 3 § 25, and by a Comic poet (perhaps Cratinus) quoted in Plut. Praec. Reip. Ger. 15 § 9, Μητιοχος μὲν <γὰρ> στρατηγεῖ, Μ. δὲ τὰς ὁδοὺς, Μ. δ' ἄρτους ἐποπτᾷ, Μ. δὲ τὰ λφίτα, Μητιώχῳ δὲ πάντα κεῖται, Μητιοχος δ' οὐμώξεται (ascribed to Cratinus by Bergk; Meineke, Frag. Com. iv p. 675). Boeckh, II x, p. 257 Fränkel. § 2. λογιστὰς] 'Auditors'; Pol. 1322 b 11, speaking of τὴν ληψομένην λογισμὸν καὶ προσευθύνουσαν (ἀρχήν), καλοῦσι δὲ τούτους οἱ μὲν εὐθύνους οἱ δὲ λογιστὰς οἱ δ' ἑξεταστὰς οἱ δὲ συνηγόρους. It had already been proved by Boeckh (II viii, p. 2393) that the λογισταί and εὐθννοὶ were separate bodies; and this is confirmed by the present treatise (cf. 48 § 4). Almost all the ὑπεύθυνοι had to send in their accounts to the λογισταί (Aeschin. c. Ctes. § 20, ἐγγράφειν λόγον πρὸς τοὺς λογιστὰς καὶ εὐθύνas διδόναι, § 22, λόγον ἀποφέρειν πρὸς τοὺς λ., Schol. on §§ 9, 15). CIA ii 444, 446, (an ἀγωνοθέτης) ἀπενήνοχεν λόγους εἰς τὸ μητρώον καὶ πρὸς τοὺς λογιστὰς καὶ τὰς εὐθύνas ἔδωκεν. In B.C. 454, 452, 435 they were 30 in number (CIA i 226, 228 and 32). The number was subsequently reduced to 10, possibly after the time of the Thirty. Gilbert, i 250².

συνηγόρους] mentioned in Pol. 1322 b 11, quoted above. The present passage is loosely paraphrased in Lex. Rhet. Cant. p. 672, 20: 'Α. ἐν τῇ 'Αθ. πολ. οὕτως λέγει

λογισταὶ δὲ αἰροῦνται [ἀν κληροῦνται?] δέκα, παρ' οἷς διαλογίζονται πᾶσαι αἱ ἀρχαὶ τὰ τε λήμματα καὶ τὰς γεγενημένας δαπάνas· καὶ ἄλλοι δέκα συνηγόροι οἵτινες συνανακρίνουσι τούτοις· καὶ οἱ τὰς εὐθύνas διδόντες παρὰ τούτοις ἀνακρίνονται πρῶτον, εἰτα ἐφίενται εἰς τὸ δικαστήριον, εἰς ἕνα καὶ φ' (Rose, Frag. 4473). Mr Kenyon, however, regards this notice as 'differing wholly from the present passage'; and Lipsius implies that the name of Aristotle is mentioned by mistake. Wilamowitz places it among the spurious fragments.

οὗτοι—τοῖς ὑπευθύνοις λογιζόμενοι] It was the λογισταί who received the accounts of outgoing officials; who examined them conjointly with the συνηγόροι; and brought the accounts before a law-court of 501 δικασταί under their own presidency (Meier and Schöm. pp. 257 ff. Lips.). These functions have sometimes been erroneously ascribed to the εὐθννοὶ (ib. pp. 115, 208 and Lipsius in *Leipzig Verhandl.* p. 64). The procedure may be illustrated by the oath taken by the corresponding officials in the deme Myrrhinus, CIA ii 578, ὁμῶναι δὲ τὸν ὅρκον καὶ τὸν λογιστὴν λογεῖσθαι ἃ ἂν μοι δοκῇ ἀνηλωκέαι, καὶ τοὺς συνηγόρους συνηγορήσειεν τῷ δήμῳ τὰ δίκαια καὶ ψηφιεῖσθαι ἃ ἂν μοι δοκῇ δικαιότατα εἶναι.

τὰς εὐθύνas—εἰσάγοντες] Dem. de Cor. 117, ὅτε με εἰσῆγον οἱ λογισταί, and F. L. 211.

ἐξελέγξωσι, κλοπὴν οἱ δικάσται καταγινώσκουσι καὶ τὸ γνωσθὲν ἀποτίνεται δεκαπλοῦν· ἐὰν δὲ τινα δῶρα λαβόντα ἐπιδείξωσιν, καὶ καταγνώσιν οἱ δικάσται, δῶρων τιμῶσιν, ἀποτίνεται δὲ καὶ τοῦτο
 10 δεκαπλοῦν· ἂν δ' ἀδικεῖν καταγνώσιν, ἀδικίου τιμῶσιν, ἀποτίνεται δὲ τοῦθ' ἅπλοῦν, ἐὰν πρὸ τῆς ἐνάτης πρυτανείας ἐκτείσῃ τις, εἰ δὲ μὴ, διπλοῦται. τὸ (δὲ) δεκαπλοῦν οὐ διπλοῦται.

κληροῦσι δὲ καὶ γραμματεῖα τὸν κατὰ πρυτανείαν καλούμενον, 3

7 -ΓΙΝΩΣΚΟΥΣΙ: -γινω K-W; -γινω H-L, K³, B²⁻⁴; -γινω B¹, cf. 53, 7. ΓΝΩΘΕΝ (K, H-L, B²⁻⁴, Th): <κατα>γνωσθὲν K-W, B¹. 8 ΕΠΙΔΕΙΞ (K-W³): ἀποδείξ. K-W^{1,2}. 10 ἐὰν H-L. 11 ΕΚΤΙΧΙ: ἐκτείσῃ edd.: cf. Meisterhans, p. 180³, n. 1495. 12 <δὲ> ins. K (edd.).

TESTIMONIA. 10 Harp. ἀδικίου... ἀποτίνονται δὲ τοῦτο ἅπλοῦν, ἐὰν πρὸ τῆς θ' πρυτανείας ἀποδοθῇ· εἰ δὲ μὴ, διπλοῦν καταβάλλεται.

§§ 3—5 Pollux viii 98: γραμματεῖς ὁ κατὰ πρυτανείαν κληρωθεὶς ὑπὸ τῆς βουλῆς ἐπὶ τῷ τὰ γράμματα φυλάττειν καὶ τὰ ψηφίσματα, καὶ ἕτερος ἐπὶ τοὺς νόμους ὑπὸ τῆς βουλῆς χειροτονούμενος. ὁ δ' ὑπὸ τοῦ δήμου αἰρεθεὶς γραμματεὺς ἀναγινώσκει τῷ τε δήμῳ καὶ τῇ βουλῇ. ἀντιγραφεὺς κτλ. (reliqua p. 209 ὁ exscripta).

§§ 3, 4 *Harp. γραμματεῖς... ὁ γραμματεὺς πῶς τε καθίστατο καὶ τί ἐπραττεν, ὡς τῶν γραμμάτων τ' ἐστὶ κύριος καὶ τὰ ψηφίσματα τὰ γενόμενα φυλάττει καὶ τὰ ἄλλα πάντα ἀντιγράφεται καὶ παρακάθεται τῇ βουλῇ, δεδήλωκεν Ἀρ. ἐν Ἀθ. πολ. § 4 *Harp. ἀντιγραφεὺς... διττοὶ δ' ἦσαν ἀντιγραφεῖς, ὁ μὲν τῆς διοικήσεως, ὡς φησὶ Φιλόχορος, ὁ δὲ τῆς βουλῆς, ὡς Ἀρ. ἐν Ἀθ. πολ. § 5 Suidas (e lexico Photiano) γραμματεῖς (1): οὗτος πρῶτος μὲν οὐδεμιᾷς ἦν κύριος, ὑπεργινώσκε δὲ τῇ βουλῇ καὶ τῷ δήμῳ τὰ πραττόμενα. ὁ δ' ἀντιγραφεὺς καὶ οὗτος ἀπὸ τοῦ γράφειν τὰ παρὰ τῇ βουλῇ ὠνόμασται (= Lex. Sabb. 7, 2). Bekk. An. 226, 30 γραμματεῖς: καὶ τὸν γραμματεῖα [ὁ δήμος] χειροτονεῖ ὁ δήμος, ἀναγινώσκοντα αὐτῷ καὶ τῇ βουλῇ· καὶ οὗτος οὐδενός· τὸ σύνολον ἄλλον ἐστὶ κύριος ἢ τὸ "τοῦ ἀναγνῶναι"... (Frag. 399², 439³). Bekk. An. 185, 14. Suidas s.v. (2) κληρωτοὶ δὲ ἦσαν τὸν ἀριθμὸν τρεῖς, γράφοντες τὰ δημόσια. οὐδενός δὲ ἦσαν οἱ γραμματεῖς οὗτοι κύριοι, ἀλλ' ἢ τοῦ γράφειν καὶ ἀναγνῶναι.

κλοπὴν] δημοσίῳν χρημάτων. Dem. c. Timocr. 112, εἰ μὲν τις ἀγορανόμος ἢ ἀστυνόμος ἢ δικαστὴς κατὰ δῆμους γενόμενος κλοπῆς ἐν ταῖς εὐθύναις ἐάλωκεν, —τούτῳ μὲν τὴν δεκαπλασίαν εἶναι, and 127, συνέδρου γενομένου κλοπὴν αὐτοῦ τὸ δικάσθῃον κατέγνω καὶ δεκαπλασίον ἀπέτισε.

καταγινώσκουσι] the compound verb, in the special sense, is followed by the simple participle τὸ γνωσθὲν, which, although more general in itself, has its meaning necessarily coloured by the previous context. To repeat the preposition is no more necessary here than in 57, 7, where διατίθησι is followed in the next sentence by τίθησι. Cf. Dem. Timocr. 9, where τῆς βουλῆς κατεγνώκυλας is followed several lines later by τὰ γνωσθὲν ὑπὸ τῆς βουλῆς. I may also refer to my note on Eur. Bacch. 1065, κατήγεν, ἤγεν, ἤγεν, where Hec. 168, ἀπώλεσας, ὥλεσας, and Med. 1252, κατίδεν', ἴδετε, are quoted.

δῶρα... δεκαπλοῦν] This penalty is also mentioned in Dinarch. c. Aristog. 17. The penalty of death (unnoticed in the text)

is mentioned *ib.* §§ 4, 20. The two penalties are contrasted as alternatives in Dinarch. c. Dem. 60 and c. Philocl. 5 (Meier and Schöm. p. 445, n. 723); and the single and the ten-fold penalty in Hyp. Dem. frag. 24, 15 f, οἱ δὲ νόμοι τοῖς μὲν ἀδικοῦσιν ἅπλᾳ, τοῖς δὲ δωροδοκοῦσιν δεκαπλᾶ τὰ ὀφλήματα προστάττουσιν ἀποδιδόναι.

ἐπιδείξωσιν] Pol. 1259 a 16, ἐπιδείξειαι ὅτι. Arist. Eq. 831, καὶ σ' ἐπιδείξω δωροδοκήσαντ', Aeschin. 3 § 228, τῆς γὰρ αἰτίας αἰσχρὸν τὸν αἰτιώμενον εἶναι τὸ ἔργον μὴ ἔχειν ἐπιδείξειαι.

ἀδικίου] here of 'maladministration.' Plut. Per. 32, ἐτε κλοπῆς καὶ δῶρων ἐτ' ἀδικίου βούλοισι τις ὀνομάζεω τὴν διώξιν. The term is not found in the Orators, but is mentioned in Harpocr. s. v. Meier and Schöm., p. 424—8; Lipsius, *Leips. Verhandl.* p. 64.

δεκαπλοῦν οὐ διπλοῦται] This fact has been hitherto unknown.

§ 3. γραμματεῖα] The full title is ὁ κατὰ πρυτανείαν γραμματεὺς τῆς βουλῆς, with the shorter forms γρ. τῆς βουλῆς or

ὅς τῶν γραμμάτων ἐστὶ κύριος καὶ τὰ ψηφίσματα τὰ γιγνόμενα φυλάττει, καὶ τὰλλα πάντα ἀντιγράφεται, καὶ παρακάθεται τῇ 15

14 ΓΡΑΜΜΑΤΕΩΝ: γραμμάτων Harp. Pollux (edd.) <τ'> post γραμμάτων Harp. libri praeter B et C (B, K-W³). ΓΙΝ (K-W): γεν. Harp.

γρ. κατὰ πρυτανείαν. The regular form before the year of Euclides was ὁ γρ. τῆς βουλῆς. As an exception we find in B.C. 409/8, CIA i 61 (as restored by Köhler) παραλαβόντες παρὰ [τ]οῦ [κατὰ πρυτανείαν γραμμα]τέως τῆς βουλῆς. In the fourth century the title ὁ γραμματεὺς ὁ κατὰ πρυτανείαν is first found in an inscr. of B.C. 358/7 or of 354/3 (CIA ii 61, where the other title ὁ γραμματεὺς τῆς βουλῆς is also found, and where mention is made of τοὺς ἄλλους γραμματέας τοὺς ἐπὶ τοῖς δημοσίοις γράμμασιν). The two forms are interchanged with one another down to B.C. 322/1, when the short title γρ. τῆς βουλῆς appears for the last time (CIA ii 186), while the title γρ. ὁ κατὰ πρυτανείαν continues in use down to the Roman age (Gilbert in *Philol.* xxxix p. 131—6, and *Gr. St.* i 298²; also Müller's *Handbuch*, iv i 167). This γραμματεὺς always belonged to a different tribe to that presiding at the time (CIA i 45, 46, 51, 61, 188; Gilbert, *Philol.* p. 133); but, in or after B.C. 322/1 (the date of the death of Aristotle), the γρ. so called belonged to the presiding tribe.

The 'full title' cited at the head of this note is not actually found except in CIA i 61 (as restored); and there there is much to be said in favour of the restoration proposed by C. Schaefer: παραλαβόντες παρὰ [τ]οῦ [βασιλέως μετὰ τοῦ γραμμα]τέως τῆς βουλῆς. The special literature of the Athenian γραμματεῖς includes (in addition to the works already quoted) two dissertations of 1878 by C. Schaefer and C. A. Holle; and Hartel's *Studien*, published in the same year; also an article by von Wilamowitz (in *Hermes*, xiv 148—153), who, like Stoientin, in *Jahrb. f. Philol.* 1880, 189—202, rightly attributed to Aristotle the account which we find in Pollux. The dissertation by Kornitzer (1883) unfortunately receded from this position, which is now proved to be the only tenable one.

γραμμάτων—κύριος] 'is responsible for all public documents.' According to the law quoted in Dem. c. *Timocr.* 63, he delivered to the θεσμοθέται the decrees of the Council. τὰ ψηφίσματα—φυλάττει] 'has the (general) custody of the public decrees' (in the Μητρώον). In Dem. *F. L.*

p. 381 the archives are described as under the (special) charge of a public slave: ἐν τοῖς κοινοῖς τοῖς ὑμετέροις γράμμασιν ἐν τῷ Μητρώῳ ταῦτ' ἐστίν, ἐφ' οἷς ὁ δημόσιος τέτακται. This γραμματεὺς is mentioned by Aeschin. 3 § 15, λόγον καὶ εὐθύνas ἐγγράφουσι πρὸς τὸν γραμματέα καὶ τοὺς λογιστάς, and by Chamaeleon, ap. Athen. 407 c, (Alcibiades) ἦκεν εἰς τὸ Μητρώον, ὅπου τῶν δικῶν ἦσαν αἱ γραφαὶ καὶ βρέξας τὸν δάκτυλον ἐκ τοῦ στόματος διηλείψε τὴν δίκην τοῦ Ἡγήμονος· ἀναγκατοῦντες δὲ ὁ τε γραμματεὺς καὶ ὁ ἀρχων τὰς ἡσυχίας ἦγον δι' Ἀλκιβιάδην.

τὰλλα ἀντιγράφεται] 'checks (or supervises) the transcription of all other public documents.' Thus, in the inventory of the χαλκοθήκη in CIA ii 61, ascribed to B.C. 358 or 354, Εὐκλῆς ὁ δημόσιος is to enter all the items and the γρ. κατὰ πρυτανείαν is to check them (ἀντιγράφεισθαι δὲ τὸν γραμματέα τὸν κατὰ πρυτανείαν καὶ τοὺς ἄλλους γραμματέας τοὺς ἐπὶ τοῖς δημοσίοις γράμμασιν), and lastly, the γραμματεὺς τῆς βουλῆς is to record the list on a tablet and to make a copy (ἀντίγραφα).

Pollux, viii 98, after describing the γρ. ὁ κατὰ πρυτανείαν and the γρ. ἐπὶ τοὺς νόμους in terms borrowed in part from the text, continues as follows: ἀντιγραφεὺς πρότερον μὲν αἰρετὸς αὐθις δὲ κληρωτὸς ἦν καὶ πάντα ἀντεγράφετο παρακαθήμενος τῇ βουλῇ. In Bekker's best MS the following words, δύο δ' ἦσαν, ὁ μὲν τῆς βουλῆς ὁ δὲ τῆς διοικήσεως, come after the next heading λογισταί, and this order is approved by Lipsius; but Harpocration s.v. agrees with the other MSS in making them apply to the ἀντιγραφεῖς:—ὁ καθιστάμενος ἐπὶ τῶν καταβαλλόντων τινὰ τῇ πόλει χρήματα, ὥστε ἀντιγράφεισθαι ταῦτα (Dem. c. *Androt.* p. 615 and Aeschin. c. *Ctes.* 25). διττοὶ δὲ ἦσαν ἀντιγραφεῖς, ὁ μὲν τῆς διοικήσεως, ὡς φησι Φιλόχορος, ὁ δὲ τῆς βουλῆς, ὡς Ἀριστοτέλης ἐν Ἀθ. πολ. Cf. Bekker's *Anecd.* p. 185, ὁ δὲ καταγραφόμενος τὰ ἐν τῇ βουλῇ γιγνόμενα. The present is the only passage in the treatise to which Harpocration can refer, but it is remarkable that the title ἀντιγραφεὺς does not occur in the text. See, in general, Wilamowitz, i 227 f.

βουλῇ. πρότερον μὲν οὖν οὗτος ἦν χειροτονητός, καὶ τοὺς ἐνδοξοτάτους καὶ πιστοτάτους ἐχειροτούνουν· καὶ γὰρ ἐν ταῖς στήλαις πρὸς ταῖς συμμαχίαις καὶ προξενίαις καὶ πολιτείαις οὗτος ἀναγράφεται· νῦν δὲ γέγονε κληρωτός. κληροῦσι δὲ καὶ ἐπὶ τοὺς 4
20 νόμους ἕτερον, ὃς παρακάθεται τῇ βουλῇ, καὶ ἀντιγράφεται καὶ οὗτος πάντας. χειροτονεῖ δὲ καὶ ὁ δῆμος γραμματέα τὸν 5

17 Κ(ΔΙ)ΔΠΙCΤ: corr. K.
e Polluce (edd.).

19—20 ΕΠΙ ΤΟΥΤΟΙC Ν[Ο]ΜΟΝ ΕΤΕΡΟΝ: corr. K

TESTIMONIA. §§ 4, 5. Cf. Testim. §§ 3, 4.

πρότερον] The date at which this official ceased to be χειροτονητός and became κληρωτός is unknown. The office became annual between B.C. 367 and 363. The last example of its being held for a *πρωτανεία* only is in 368/7; the first example of its being held for a year is in 363/2. Possibly appointment by lot was introduced about the same time.

τοὺς ἐνδοξοτάτους κτλ.] For the period between 450 B.C. and 403 B.C., about 28 names are known (Hille in *Leips. Stud.* i 240); but only two are at all familiar, Agyrrius and Cephisophon, CIA ii i 6 (404/3 B.C.). In the fourth century, down to B.C. 322, we have 38 names, not one of them 'famous' (see Wyse in *Class. Rev.* v 276). Cf. Wilamowitz, i 228 n. 86.

στήλαις] cf. note on Dem. *Lept.* § 36. **ταῖς συμμαχίαις**] e.g. in B.C. 433/2, the treaties between Athens and Leontini (CIA iv 33 a) and Athens and Rhegium (CIA iv 13), *Χαρίας ἐγραμμάτενε*; also in B.C. 378/7, the second maritime Confederacy (CIA ii 17), *Καλλίβιος Κηφισοφώντος ἐγραμμάτενε*. The latest example now known belongs to B.C. 356/5 (CIA ii 66).

προξενίαις] 'grants of the title of πρόξενος' (cf. note on Dem. *Lept.* 60, and Gilbert, i 201²). As exx. we have (in B.C. 431/0) CIA i 45, *Προκλέης Ἀτάρβον Εὐωνυμεὺς ἐγραμμάτενε*.—*ἀναγραφάτω πρόξενον καὶ εὐεργέτην Ἀθηναίων Ἀστίαν τὸν Ἀλεὼν* ἐσθήλη λιθίνῃ ὃ γραμματεὺς ὁ τῆς βουλῆς καὶ καταθέτω ἐν πόλει. *ib.* ii 29 (Echem-brotos of Cleone)—*Πιστόξενος ἐγραμμάτενε*, and ii 3 (Amyntor, Eurypylos, &c)—*Δεξιθεὸς ἐγρ.*—*ἐπειδὴ καθηρέθη ἡ στήλη ἐπὶ τὸν τριάκοντα ἐν ᾗ ἦν αὐτοῖς ἡ προξενία, ἀναγράφαι τὴν στήλην τὸν γρ. τῆς βουλῆς.* ii 21 (Eurytion) *Δισχόλος ἐγρ.*, ii 69 (Philiscus, B.C. 355), *ἐνάτης πρωτανείας ἢ Πάνδιος Σωκλέους ἐξ Οἴου ἐγρ.*—*ἀναγράφαι τὸδε τὸ ψήφισμα τὸν γρ. τῆς βουλῆς.* ii 119 (Apelles of Byzantium, B.C. 339)—*ἀναγράφαι αὐτοῦ τὴν προξενίαν τὸν γρ. τὸν κατὰ πρωτανείαν.* ii 124 (an officer of Philip

in B.C. 337)—*ἀναγράφαι δὲ τὴν προξενίαν κτλ.* Cf. Monceaux, *Les Proxénies Grecques*, p. 83.

πολιτείαις] 'grants of citizenship.' The oldest inscr. on this subject is that in 'Εφ. Ἀρχ. 1883, pp. 37, 38: *Ἰππαρχον &c Ἀθηναῖος ἐναὶ ἀνδραγαθίας ἔνεκα τῆς ἐς Ἀθηναίους καὶ φυλὴν καὶ δῆμον καὶ φρατρίαν ἐλθεῖναι ἥν περ ἂν βόλωνται καὶ ἀναγράφαι αὐτὸς ἐσθήλην λιθίνην τὸν γραμματέα τῆς βολῆς.* CIA ii 243—*εἶναι Ὁξύθεμιν* (friend of Demetrius Poliorcetes)—*Ἀθηναίων—ἀναγράφαι δὲ τὸδε τὸ ψήφισμα τὸν γραμματέα τὸν κατὰ πρωτανείαν.* *πολιτεία* is used of 'a grant of citizenship' in inscriptions of Ephesus, Ditt. no. 134, *ἀναγράφαι δὲ αὐτῷ τὴν πολιτείαν εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος, οὗ καὶ αἱ λοιπαὶ πολιτεῖαι ἀν' ἀγεγραμμέναι εἰσίν, and ib.* 315, *ἀναγράφαι ὅπου καὶ αἱ λοιπαὶ πολιτεῖαι ἀναγεγραμμέναι εἰσίν.* See Schömann, *Ant.* p. 355; Gilbert, i 203²; *Dict. Ant.* i 443; Hartel, *Studien*, p. 271—3; Reinach, *l'Épigraphie Grecque*, p. 371.

ἀναγράφεται] Thus, in a decree in honour of Thrasybulus of Calydon, the first two lines are inscribed in large characters, CIA i 59: *[ἐπὶ Γλαυκίππου ἀ[ρ]χον[τ]ος. [Δόβων ἐκ] Κηδῶν ἐγραμμάτενε.* Then follows the decree in smaller characters and the name of the γραμματεὺς is repeated in the second line, *Δόβων ἐγραμμάτενε.* CIA ii 51 (decree of citizenship &c B.C. 369) l. 3—*Ἀθηνιεύς ἐγραμμάτενε.* CIA ii 54 (do. B.C. 363)—*Παλληνεύς ἐγρ.*—*τὸ δὲ ψήφισμα τὸδε ἀναγράφαι τὸν γραμματέα τῆς βουλῆς.* Mr Wyse (*Class. Rev.* v 276 a) points out that this style is not found in any inscr. between 356/5 and 320/19.

§ 4. **ἐπὶ τοὺς νόμους**] Pollux viii 98, καὶ ἕτερος ἐπὶ τοὺς νόμους ὑπὸ τῆς βουλῆς χειροτονούμενος. The term χειροτονούμενος applies to the first γραμματεὺς of an earlier time, and not to the second γραμματεὺς.

§ 5. **τὸν ἀγνωσόμενον**] It is probably the same official that is meant in Dem.

ἀναγνωσόμενον αὐτῷ καὶ τῇ βουλῇ, καὶ οὗτος οὐδενὸς ἐστὶ κύριος ἄλλὰ τοῦ ἀναγνῶναι.

6 κληροὶ δὲ καὶ ἱεροποιοὺς δέκα, τοὺς ἐπὶ τὰ ἐκθύματα καλου-

23 ἄλλα: ἀλλ' ἢ Blass, Richards, Gennadios (c Suīda κ-ω, H-L, Th); ἄλλα defendit κ (s¹); ἢ B⁴ appendix.

TEST. § 5 Bekk. *Anecd.* 226, 30, γραμματεῖς: καὶ τὸν γραμματέα χειροτονεῖ ὁ δῆμος ἀναγνωσόμενον αὐτῷ καὶ τῇ βουλῇ. καὶ οὗτος οὐδενὸς τὸ σύνολον ἄλλου ἐστὶ κύριος ἢ τοῦ ἀναγνῶναι.

§§ 6, 7 Pollux viii 107 ἱεροποιοὶ p. 212 a exscriptus. Bekk. *An.* 265, 22, ἱεροποιοὶ: κληρωτοὶ ἄρχοντες, εἰσι δὲ δέκα τὸν ἀριθμὸν, οἱ τὰ τε μαντεύματα ἱεροθυτοῦσι, κἄν τι καλλιεῖναι δέη, καλλιεροῦσι μετὰ τῶν μαντευμάτων καὶ θυσίας τὰς νομιζόμενας ἐπιτελοῦσι καὶ τὰς πενταετηρίδας ἀπάσας διοικοῦσιν πλὴν Παναθηναίων. Fere eadem Photius, ἱεροποιοὶ: κληρωτοὶ ἄρχοντες, δέκα τὸν ἀριθμὸν, οἱ τὰ τε μαντεύματα ἱεροθυτοῦσι, κἄν τις καλλιεῖναι, συγκαλλιεροῦσι τοῖς μαντεύμασι, καὶ θυσίας τὰς νομιζόμενας ἐπιτελοῦσι καὶ τὰς πενταετηρίδας ἀπάσας διοικοῦσι πλὴν Παναθηναίων. εἰσι δὲ καὶ ἄλλοι ἱεροποιοὶ τῶν σεμνῶν θεῶν οἱ τὸν ἀριθμὸν εἰσιν ἄριστοι. Etiam Lex Patm. p. 11 ἱεροποιοὶ: κληρωτοὶ ἄρχοντας δέκα οἱ τὰ μεμαντευμένα ἱερὰ θύουσιν. εἰσι δὲ καὶ ἄλλοι τῶν σεμνῶν θεῶν. Photium usque ad ἐπιτελοῦσι exscripsit Etym. genuinum, ex quo pendet Symes; Bekk. *An.* exscripsit *Etym. Magni auctor addito, post Παναθηναίων, ταῦτα δ' Ἀρ. ἱστορεῖ ἐν τῇ Ἀθ. πολ.

Lept. 94 (of a new law), τῷ γραμματεῖ παραδοῖναι, τοῦτον δ' ἐν ταῖς ἐκκλησίαις ἀναγιγνώσκειν. When the letter of Nicias was delivered in Athens (*Thuc.* vii 10) ὁ γραμματεὺς [τῆς πόλεως] παρελθὼν ἀνέγνω τοῖς Ἀθηναίοις, where Herwerden, Stahl and Hude bracket τῆς πόλεως. The margin of M (the MS in the British Museum) has: ὑπέρειπεν τὸν εἰσθότα ἐν τῷ κοινῷ δῆμῳ τὰ γράμματα ἀναγιγνώσκειν. We should have expected to find him named in CIA ii 61, 26, ἀκούσασαν δὲ τὴν βουλὴν ἀνταναγινωσκομένους τῶν ἀναγεγραμμένων κτλ.]. In CIA ii 114, 10 (B.C. 343/2) we read of a decree in honour of Phanodemus: ἀναγνῶναι τόδε τὸ ψήφισμα τῷ γραμματεῖ τῷ δῆμῳ. In [*Plut.*] ii 841 F, we learn that the orator Lycurgus required the γρ. τῆς πόλεως to see that the authorized text alone of Aeschylus, Sophocles and Euripides was adopted in the public performances of their plays, [*Plut.*] ii 841 F, τὸν τῆς πόλεως γραμματέα παραναγιγνώσκειν τοῖς ὑποκρινομένοις.

ἀλλὰ=ἀλλ' ἢ in *Etth. N.* x 5, 1176 a 22, vii 13, 1152 b 30, *Rhet.* ii 23, 1402 a 27 (*Index Ar.*).

§ 6. ἱεροποιοῦς] 'Commissioners of sacrifices.' *Pol.* 1322 b 18, ἄλλο δ' εἶδος ἐπιμελείας ἢ περὶ τοὺς θεοὺς. οἷον ἱερεῖς τε καὶ ἐπιμεληταὶ τῶν περὶ τὰ ἱερὰ τοῦ σώζεσθαι τε τὰ ὑπάρχοντα καὶ ἀνορθοῦσθαι τὰ πίπτοντα τῶν οἰκοδομημάτων καὶ τῶν ἄλλων ὅσα τέτακται πρὸς τοὺς θεοὺς—(δ 24) οἷον ἱεροποιοὺς κτλ. The text is quoted in *Etym. Magn.*, without any distinction between the two boards. The article adds a reference to *Dem.* 4 § 26, οἱ λοιποὶ τὰς

πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν. The ἱεροποιοὶ are mentioned under the Four Hundred in 30 § 2. Cf. [*Dem.*] 58 § 29, τὴν μὲν ἀρχὴν ἣν ἐκεῖνος ἄρχων ἐτελεύτησεν, ἱεροποῖς ὧν, παρὰ τοὺς νόμους ἦρχεν οὗτος, οὔτε λαχὼν οὔτ' ἐπιλαχὼν. CIA ii 741 (B.C. 334/3), ἐκ τοῦ δερματικοῦ—ἐκ τῆς θυσίας τῇ Ἀγαθῇ Τύχῃ παρὰ ἱεροποιῶν—ἐξ Ἀσκληπτείων παρὰ ἱεροποιῶν—ἐγ Βεν-διδῶν, παρὰ ἱεροποιῶν. (B.C. 333/2). [ἐκ Παναθηναίων παρὰ [ἱεροποιῶν]. B.C. 332/1 ἐκ Παναθηναίων παρὰ ἱεροποιῶν, ἐξ Ἐλευσινίων παρὰ ἱεροποιῶν. For the Hephaestia, two commissions of 10 ἱεροποιοὶ each were appointed by lot (a) from the βουλῆ, (b) from the δικασταί (CIA iv (1) 35 b). Certain kinds of ἱεροποιοὶ, however, were elected and not appointed by lot. Thus, *Dem. c. Mid.* §§ 115, 171 states that he had the honour of being 'elected' from among all the Athenians as one of the three ἱεροποιοὶ τῶν σεμνῶν θεῶν. In an inscr. published in Ἀθήναιον, 6 p. 483, we find 10 ἱεροποιοὶ οἱ αἰρεθέντες ὑπὸ τῆς βουλῆς (out of the 10 tribes). Gilbert i 292²; Müller's *Handbuch*, v 3, 34.

ἐκθύματα] The word is found in the sense of 'pustule' in *Hipp. Epid.* 3, 1086. It is also found in a Coan inscription (27, 36 Paton). ἐκθύω means in act. to sacrifice, in *Soph. El.* 572, and *Eur. Cycl.* 371; and, in middle, to expiate. In the text ἐκθύματα means 'expiations.' The corresponding phrase in an inscr. of B.C. 329/8, in Ἐφ. Ἀρχ. 1883, 110—126, B 82, is εἰς τὰ ἐπιθύματα (=Michel no. 581, p. 465, l. 4).

25 μένους, [οἷ] τά τε μ[αν]τευτὰ ἱερὰ θύουσιν, καὶ τι καλλιερῆσαι δέη, καλλιεροῦσι μετὰ τῶν μάντεων. κληροῖ δὲ καὶ ἐτέρους 7 δέκα, τοὺς κατ' ἐνιαυτὸν καλουμένους, οἱ θυσίας τέ τινες θύουσι [καὶ τ]ὰς πεντετηρίδας ἀπάσας διοικοῦσιν πλὴν Παναθηναίων. εἰ[σὶ δ]ὲ πεντετηρίδες μία μ[ὲν ἢ εἰ]ς Δῆλον (ἔστι δὲ καὶ ἐπτετηρίς

28 διοικοῦσι H-L. 29 εἰ[σὶ δὲ] K, K-W, B²⁻⁴, Th; ε (sc. πέντε) [δ' εἰσὶ] H-L, B¹. πεντετηρίδες <δ'> K-W^{1,2}.

μαντευτὰ) 'appointed by oracle.' Xen. *Anab.* vi 1, 22, ἐθύετο τῷ Διὶ τῷ βασιλεῖ, ὅσπερ αὐτῷ μαντεντὸς ἦν ἐκ Δελφῶν. Sacrifices are enjoined in the μαντεῖαι quoted by Dem. c. *Mid.* 52—54.

καλλιερῆσαι [Xen.] *Vect.* vi 3, τοῦτοις (τοῖς θεοῖς) καλλιερῆσαντας ἀρχεσθαι τοῦ ἔργου.

§ 7. τοὺς κατ' ἐνιαυτὸν] possibly corresponding to the ἐπιμελητὰς of 30 § 2.

πεντετηρίδας] These festivals are also enumerated in Pollux viii 107, ἱεροποιοὶ δέκα ὄντες οὔτοι ἔθνον θυσίας τὰς πεντετηρίδας, τὴν εἰς Δῆλον, τὴν ἐν Βραυρῶνι, τὴν τῶν Ἡρακλείων (Ἡρακλειδῶν codd.), τὴν Ἐλευσίνι.

πλὴν Παναθηναίων] At this festival the procession was marshalled by the δῆμαρχοι: Suidas, s. v. οὔτοι δὲ διεκόσμου τὴν ἑορτὴν τῶν Παναθηναίων, and Schol. Arist. *Nub.* 37, οὔτοι δὲ τὴν πομπὴν τῶν Παναθηναίων ἐκόσμου. In CIA ii 741 ἱεροποιοὶ are twice mentioned in connexion with a Panathenaic festival: α 34, [ἐκ Πανα]θηναίων παρὰ [ἱεροποιῶν], and ε 8, [ἐκ Πανα]θηναίων παρὰ ἱερο[ποιῶν]. The former refers to B.C. 333/2, the latter to 332/1, and, as neither of these is the 3rd year of an Olympiad, the lesser Panathenaea must be meant, and not the 'penteteric' festival mentioned in the text. The difficulty is more serious in CIA i 188, 74 (Ditt. no. 44): ἀθλοθέταις παρεδόθη Παναθήναια τὰ μεγάλα (such and such a sum), ἱεροποιοῖς κατ' ἐνιαυτὸν, Διῶλφ' Ἐρχεῖ καὶ συνάρχουσιν ἐς τὴν ἐκατόμβην (5114 dr.). Boeckh, II p. 8 Fränkel, supposes that, in the Panathenaea, it was the ἀθλοθέται who undertook the duties connected with the games, which were undertaken by the ἱεροποιοὶ in the other festivals, while the ἱεροποιοὶ were only concerned with making arrangements for the hecatomb. The ἱεροποιοὶ, who took part in the lesser Panathenaea, are described in CIA ii 163, as ἱεροποιοὶ οἱ διοικοῦντες τὰ Παναθήναια τὰ κατ' ἐνιαυτὸν.

εἰς Δῆλον] The ancient πανήγυρις at Delos was revived by the Athenians in

the spring of B.C. 425, Thuc. iii 104, 2, τὴν πεντετηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίησαν οἱ Ἀθηναῖοι, τὰ Δῆλια. Besides the πεντετηρίς mentioned in the text there was an annual θεωρία (Plat. *Phaedo* 58 B, *Crito* 43 C). Hermann, *Gottesdienst.* Alt. § 65, 31—34, ed. 1858.

It was formerly supposed that the Delian festival was held on the 6th and 7th of Thargelion = May-June (Boeckh, II p. 72 Fränkel). The Delian inscriptions point to its having been really held in the month known at Delos as Ἱερὸς, corresponding to the Attic Anthesterion = Feb.-March (Robert in *Hermes* xxi 161, approved by A. Mommsen in *Bursian's Jahresb.* 1886, 3 p. 335-8). It included musical (Plut. *Nic.* 3; Lucian *de Salt.* 16) and gymnastic competitions, as well as horse-races (Thuc. iii 104; Dittenberger, 121, 16).

M. Homolle (*Bull. Corresp. Hellén.*, 1891, pp. 149—155) remarks that 'the inventories from Delos for 279 B.C. mention 30 of the cups that the Athenians gave every year, and 23 of the wreaths that they gave every four years... He also remarks that the inventories for 334 B.C., which come next in date, mention 11 of these cups and 20 of these wreaths, so that the last cup would have been given in 315 B.C., and the last wreath in 322. He argues that, as the Athenians certainly left Delos before 310 B.C., the cessation of their gifts after 315 B.C. is attributable to their departure and marks the exact date. But then one would like to know why there was not a twenty-fourth wreath for 318 B.C. The new treatise suggests the reason. It states that the Athenians held a festival at Delos every four years; but adds parenthetically and every six years also, and then alludes obscurely to the archonship of Cephisophon in 329 B.C. Suppose that [after the festival in 330] the interval was increased in 329 from four years to six: the twenty-second and twenty-third wreaths would then belong to 324 B.C. and 318 B.C. and would probably complete the series; for there is no other record of festivals at Delos every

ἐνταῦθα), δευτέρα δὲ Βραυρώνια, τρίτη [δ'] Ἡράκλεια, τετάρτη [δ']³⁰ Ἐλευσίνια, πέμπτη δὲ Παναθήναια· καὶ τούτων οὐδεμία ἐν τῷ

30 Ἡράκλεια ex Pollux κ. 31 Ἐλευ[σίν]ια, [ε] δὲ Wyse (κ³, qui ē pro πέμπτη scribi potuisse ostendit, coll. c. 47 § 4 ubi [θ] pro ἐνάτης recte datum; 'dispicuntur vestigia litterae ε, et super eam ductus transversus qui numerum indicat' (B, κ-W⁴, 'ε nunc clare legitur' κ⁴). Ἐλευσίνια. τὰ δὲ κ-W^{1,2}.

οὐδ(ε)μία, 'ut videtur' κ⁴, οὐδέμα B^{1,2}, κ-W³, Th; οὐδεμῆ κ-W^{1,2}, B³;

six years, and such festivals would presumably have been recorded, had they existed for any length of time' (Mr Torr in *Class. Rev.* v 277).

Βραυρώνια The festival originally held at Brauron in honour of Artemis is mentioned in Hdt. vi 138 (cf. Arist. *Lysistr.* 646 and Schol.). It was afterwards held in the Braurion on the Acropolis (Paus. i 23, 9; Wilamowitz, *Aus Kydathen*, 128 n. 47 f). We have lists of dresses dedicated to Artemis by Athenian ladies (CIA ii 751 ff., p. 113), one of whom actually bears the name of Πεντετηρίς (ib. 756, 15, B.C. 345).

There was also a festival held at Brauron in honour of Dionysus, Arist. *Pax* 874 with Schol. ἐκεῖ δὲ καὶ τὰ Διονύσια ἤγετο, καὶ καθ' ἕκαστον δῆμον. Hence the Dionysia are described by Suidas i 454 as having been held every four years at Brauron. But the country Dionysia were celebrated annually throughout Attica; and it is more probable that the festival under the control of the *λεποποιοί* was the distinctive Braurionian festival of Artemis. Hemsterhuys, Corsini and others refer the Braurionian *πεντετηρίς* (cf. Pollux viii 107) to the Dionysia. K. O. Müller points out that the existence of a *λερεία* τῆς Ἀρτέμιδος τῆς Βραυρωνίας (Dinarch. *Arist.* 12) does not prevent the festival being under the management of the *λεποποιοί*, and Rinck, *die Religion der Hellenen*, ii 105, refers it to the festival of Artemis. Hermann *l. c.* § 62, 14—20.

Ἡράκλεια Dem. *F. L.* § 125, παῖδας καὶ γυναῖκας ἐκ τῶν ἀγρῶν κατακομίζεν ἐψηφίσεσθε... καὶ τὰ Ἡράκλεια ἐν ἄστει θύειν. Harpocr. s. v. πολλῶν ὄντων τῶν κατὰ τὴν Ἀττικὴν Ἡρακλείων, νῦν ἂν ὁ Δημοσθένης νημινοεῦσι ᾗτοι τῶν ἐν Μαραθῶνι ἢ τῶν ἐν Κυνοςάργει· ταῦτα γὰρ μάλιστα διὰ τῆμῃς εἶχον Ἀθηναῖοι. The festival referred to by Dem. was probably held about midsummer, apparently in the month Hecatombaeon, at the same time as the Panathenaea: Steph. Byz. s. v. Ἐχελίδαί.—τοῦ τετρακώμου Ἡρακλείου, ἐν ᾧ τοὺς γυμνικοὺς ἀγῶνας ἐτίθεισαν τοῖς Παναθηναίοις (Böhnecke, *Forschungen*, p. 655). On the Ἡράκλεια at Marathon,

cf. Paus. i 15, 4; Pind. *Ol.* ix 95, Schol. Pind. *Ol.* xiii 110. See also Hermann *l. c.* § 62, 21—24.

Ἐλευσίνια A festival held (as the context shews) once in four years and therefore distinct from the *Eleusinia* in the ordinary sense of the term. A. Mommsen, *Heortologie*, 1864, p. 243, doubted its existence. Cf., however, inscr. from Eleusis in Ἐφ. Ἀρχ. 1883, pp. 110—126, β 50, σύμπαν κεφάλαιον ἱερεῦσι καὶ ἱερείαις εἰς τὴν τριετηρίδα τῶν Ἐλευσινίων καὶ εἰς τὴν πεντετηρίδα, cf. ib. 1887, p. 3, v 25, τῆς πανηγύρεως τῶν Ἐλευσινίων τῶν μεγάλων. It has been conjectured that the *τριετηρίς* and *πεντετηρίς* fell in the second and fourth year respectively of the Olympiad. If the inscr. in CIA ii 741 (Ditt. 374) is correctly restored, the *λεποποιοί*, presumably οἱ κατ' ἐναντίον, were concerned with the annual celebration of the Ἐλευσίνια, cf. c 66 [ἐξ Ἐλευσινίων παρὰ ἱεροποιοῦ—], B.C. 432/1, the first year of an Olympiad, and d 74 [ἐξ Ἐλευσινίων παρὰ ἱεροποιοῦ—], B.C. 331/0, the second year of an Ol. For the fourth year of an Ol., 333/2, the inscr. b 39, as restored in the *Corpus*, has [ἐκ τῆς θυσίας [τῇ Δήμητρι καὶ τῇ Κόρῃ] τῇ Δαείρῃ παρὰ ἐπιμελητῶν]. (Wyse, in *Class. Rev.* v 335 b.)

The inscr. in Ἐφ. Ἀρχ. 1883, mentioning the *πεντετηρίς* τῶν Ἐλευσινίων, refers to B.C. 329/8, the very year in which Cephisophon was archon. Payments are there made to the *λεποποιοί* οἱ κατ' ἐναντίον, β 8 and 38 (κατὰ ψήφισμα δῆμον [τ]ὸ [εἰς θ]υσ[ίας]), and to the *λεποποιοί* ἐγ βουλῆς β 67, 72, 76, 82 (εἰς τὰ ἐπιθόσυμα), γ 4 (Wyse, ib.).

Παναθήναια the great Panathenaea; c. 60.

ἐν τῷ αὐτῷ possibly means 'in the same place,' which is true, the festivals being associated with Delos, Brauron, Marathon, Eleusis and Athens respectively. 'At the same time' is also a possible interpretation. It is not at all probable that the festivals would actually clash in respect of date; but there would be no point in drawing attention to this. The Delian festival and the great Panathenaea were alike in the third year of an

32 αὐτῷ ἐγγίγνε[ται. νῦν] δὲ πρόσκειται [καὶ Ἡ]φαίσ[τια] ἐπὶ
Κηφισοφώντος ἄρχοντος.

κληροῦσι δὲ καὶ εἰς Σαλαμῖνα ἄρχοντα, καὶ εἰς Πειραιέα 8

EN?

ΟΥΔΕΤΡΙΑ H-L. ΕΝΤΩΙΑΥΤΩΙΓΙΝΕΤΑΙ: ἐν τῷ αὐτῷ ἐγγίγνεται K¹, S¹, K-W³, Th; ἐν τῷ αὐτῷ ἔτει γίνεται Jos. Mayor; ἐν τῷ αὐτῷ ἐνιαυτῷ γίγνεται Blass (H-L). [τ]ὰ δὲ Παναθήναια [[καὶ] τούτων οὐδεμῶς ἐν τῷ αὐτῷ ἐν[ιαυτῷ] γίνε[ται] K-W^{1,2}. 32 [νῦν] δὲ B, K-W³, K⁴, Th. πρόσκειται B, Wilcken (K-W³, K⁴, Th); πρόσκειται olim K (B¹, K-W^{1,2}), [ἀθλα] δὲ πρόκειται [κατὰ τὰ ψη]φίσ[ματα τὰ] ἐπὶ κτλ. S¹. [καὶ Ἡ]φαίσ[τια] B²⁻⁴ (K⁴, Th); [Ἄμ]φ[ιδρα] Focart. ΕΠΙ: ἀπὸ malebat B. 34 ΠΕΙ...ΕΔ, Πειραιέα edd.: Πειραιᾷ H-L.

Olympiad (Thuc. iii 104). The Delia of 334 fell in the third year; those of 279 in the second year of an Ol. The Delia were probably held in the month of Anthesterion; the Panathenaea (and probably the Heracleia) in Hecatombaeon; the Eleusinia possibly in the fourth year of an Olympiad, and probably in the same month as the annual Eleusinia, *i.e.* in Boedromion. The month (and even the year) of the Brauronia is unknown. (A. Mommsen, *Heortol.* 409, assigns it to the 16th of Munichion.)

The insertion of ἐνιαυτῷ is only possible if we disconnect the Panathenaea from the four penteteric festivals. The text, as edited by K-W, implies that not one of these four is in the same year as the Panathenaea; which is only possible if the Delian festival had already been transferred to the second year of the Ol., and the Heracleia to the first year, leaving the Brauronia (and possibly the Eleusinia) in the fourth year.

Ἡφαίσ[τια] About the end of October, on the night immediately succeeding the family festival of the Apaturia, the god of fire and of the forge was worshipped 'by men splendidly dressed, holding torches in their hands, which they lighted at the sacred hearth, as an expression of gratitude for the use of fire,' Istrus, the Atthidographer, quoted by Harpocr. *s.v.* λαμπάς; (Boeckh, III xxiii p. 603 Lamb). The other festivals celebrated with torch-races were the Prometheia and the Panathenaea (Harpocr. *l.c.*); and from 403 B.C., the names of all who won the torch-race in the Prometheia and the Hephaestia were publicly recorded, CIA i 213, p. 343; but there is nothing known as to the Hephaestia of 329/8 B.C., nor even as to its being a quadrennial festival.

ἐπὶ Κηφισοφώντος ἄρχοντος] B.C. 329/8, the latest date mentioned in this treatise. The inscr. already quoted from 'Εφ. Ἀρχ. 1883, pp. 110—126, describes the payments made to the *ιεροποιοὶ οἱ κατ'*

ἐνιαυτὸν, β 8 and 38 κατὰ ψήφισμα δῆμον [τ]ὸ [ἐλς θ]υσ[ίας], and γ 7 καὶ τοῦτο (more than 1000 dr.) *ιεροποιοῖς κατεβάλομεν κατὰ ψήφισμα δῆμον δ' Λυκούργος ἔπεν*. The date of the inscr. is the archonship of Cephisophon, B.C. 329/8. It is clear that in that year, on the proposal of Lycurgus, there was a special decree of the people affecting the *πεντετηρίς* of the Ἐλευσίνια. The same decree added a horse-race to the contests, and we are told that the prize in that contest was 70 medimni, β 38, 48, *ἐλς τὴν ἱπποδρομίαν τὴν προστεθεῖσαν κατὰ ψήφισμα ἀθλα μέδιμνοι ἸΔΔ*.

Focart, *Rev. de Philol.* 1895, 27—30, holds that the date of the treatise falls between 334 and 332, and that the clause relating to Cephisophon was a later addition, suggested by the institution of the *Amphiaraea* during his archonship.

§ 8. εἰς Σαλαμῖνα ἄρχοντα] c. 62 § 2. CIA ii 594 (127 B.C.?), v. 1, ἐ[πι] Ἐπι-κλέους ἄρχοντος ἐν ἄστει, ἐν Σαλαμῖνι δὲ Ἀνδρονικοῦ[v], v. 31, Διονυσίων τῶν ἐν Σαλαμῖνι τραγῳδοῖς. *ib.* ii. 469 (somewhat before 69 B.C.), v. 75 and 80, ἐπὶ Πυθέου ἄρχοντος ἐν Σαλαμῖνι, ἐν ἄστει δὲ Ἰππάρχου, v. 82, Διονυσίων τῶν ἐν Σαλαμῖνι τραγῳδῶν ἐν ἀγῶνι (cf. n. 470, v. 58). Before the discovery of this treatise there was nothing to shew how the archon in Salamis was appointed. Cf. von Schoeffer, *De Deli Insulae Rebus*, p. 201 (*Berlin. Studien* xvi 398): 'Archon Salaminis insulae fueritne ab Atheniensibus constitutus an a cleruchis electus, prorsus ignoramus; nomen archontis minime obstat quominus illud verisimilius videatur.' Dittenberger, *Syll. Inscr. Graec.* n. 383, n. 2, on an 'archon' in a decree of Scyros posterior to 196 B.C. (Wyse in *Class. Rev.* v 335.)

Salamis was not reckoned as an Attic deme, but as a community dependent on Athens. Hence (like Athens) it had an archon at its head (Thumser, 435 f; Gilbert, i 508²).

Salamis having long been pacified as

δήμαρχον, οὗ τὰ τε Διούσια ποιοῦσιν ἐκατέρωθι καὶ χορηγοὺς 35
καθιστᾶσιν. ἐν Σαλαμῖνι δὲ καὶ τοῦνομα τοῦ ἄρχοντος
ἀναγράφεται.

55. αὗται μὲν οὖν αἱ ἀρχαὶ κληρωταὶ τε καὶ κύριαι τῶν
εἰρημένων [πάντ]ων εἰσίν. οἱ δὲ καλούμενοι ἐννέα ἄρχοντες
τὸ μὲν ἐξ ἀρχῆς ὃν τρόπον καθίσταντο εἴρηται. [νῦν] δὲ
κληροῦσιν θεσμοθέτας μὲν ἐξ καὶ γραμματέα τούτοις, ἔτι δ'
ἄρχοντα καὶ βασιλέα καὶ πολέμαρχον κατὰ μέρος ἐξ ἐκάστης 5
2 φυλῆς. δοκιμάζονται δ' οὗτοι πρῶτον μὲν ἐν τῇ βουλῇ, τοῖς

35 ποιοῦσιν K⁴, K-W³, Th: ΠΟΙΟΥΣΙ H-L, B, K-W^{1,2}, S¹.

LV 1 'an κληροῦνται καὶ κύριαι?' K-W^{1,2}, repugnante Kaibelio 229. τε <πᾶσαι>
Neustadt coll.

2 [πάντ]ων K⁴, ἀπάντων coniecit cum Papageorgio B²; πράξεων
Kaibel 229 (K-W³, B⁴, Th); [πραγμάτων]ων olim K¹ (H-L, S¹). οἱ καλούμενοι δὲ trans-
posuit B⁴.

3 [εἰρ]ηται [νῦν] B¹, K⁴, Th; [εἴρη]ται [ἡδῆ νῦν] K¹, K-W^{1,2}, H-L;
[προε]ίρηται[ι νῦν] B²⁻⁴, Wilcken (K-W³), 'quod non capit spatium' K⁴. 4 κληροῦσι
H-L. 5 ἐκάστης <τῆς> B (S¹, Th).

TESTIMONIA. LV §§ 1, 2, 4 Heraclidis epitoma; Rose Frag. 611, 8: εἰσι δὲ καὶ
ἐννέα ἄρχοντες, θεσμοθέται 5' (Coraes; θεσμοθέται καὶ vel θεσμοθετικοὶ καὶ codd.), οἱ
δοκιμασθέντες ὁμνύουσι δικαίως ἀρεῖν καὶ δῶρα μὴ λήψεσθαι ἢ ἀνδριάντα χρυσοῦν
ἀναθήσειν.

§§ 2, 3 Pollux viii 85, 86, infra p. 216 δ laudatus. *Lex. rhet. Cantab. θεσμοθετῶν

part of the Athenian dominion, the archon
is an Athenian citizen, appointed by lot
and not elected.

εἰς Πειραεὺς δήμαρχον] In CIA ii 573^b
we have a decree, of the second half of
the fourth century, placing the θεσμο-
φόρον in the Peiraeus under the protec-
tion of the δήμαρχος. In ii 573 the
δήμαρχος is mentioned in connexion with a
theatre in the Peiraeus. In an inscr.
ascribed to the beginning of the 3rd cent.,
ib. 589, one Callimedon has a place of
precedence assigned him ἐν τῷ θεάτρῳ
ὅταμ ποιῶσι Πειραιεῖς τὰ Διούσια—καὶ
εἰσαγέτω αὐτὸν ὁ δήμαρχος εἰς τὸ θέα-
τρον. Lastly, in ii 1059, a lease granted
by the Πειραιεῖς is superscribed ἐπὶ
'Ἀρχιπτον ἄρχοντος (B.C. 321/0), Φρυγι-
ῶνος δημαρχοῦ[ντος]. Cf. Wachsmuth,
Stadt Athen, ii 5. While, in the other
demes, the δήμαρχος was elected by the
members of the deme, in the important
deme of the Peiraeus he was appointed
by lot. Otherwise he would have be-
come too powerful a personage.

Διούσια] τὰ κατ' ἀγρούς, celebrated
in the month Poseideon, and on the
grandest scale in the Peiraeus. CIA ii
589 (quoted above), ib. 741 (Ditt. 374),
6, 72, 79, ἐγ Διονυσίων τῶν ἐν Πειραιεῖ.
Cf. Müller's *Handbuch*, v 3, 162, Wyse
in *Class. Rev.* v 276 b, and Wilamowitz,
i 231 f.

ἐν Σαλαμῖνι—ἀναγράφεται] The ar-

chon of Salamis is an archon eponymus
whose name is recorded in the official
documents of his year. Cf. Wilamowitz,
i 230 f.

LV—LVI § 1. On the nine Archons.
Schömann, *Ant.* p. 410—414; Gilbert, i
279—285²; Thumser, 557 f; *Dict. Ant.*
s.v.

LV § 1. ἐξ ἀρχῆς] c: 3 §§ 2—4;
8 § 1; 22 § 5; 26 § 2.

κληροῦσιν κτλ.] The process is de-
scribed in c. 8 § 1; ταῖς φυλαῖς τὸ δέκα
κληροῦν ἐκάστην, εἴτ' ἐκ τούτων κναμεύειν.

θεσμοθέτας—ἐξ ἐκάστης φυλῆς] It has
hitherto been uncertain whether, in the
annual appointment of archons, the holders
of the office were taken from different
tribes. This was conjectured by Sauppe,
de creatione archontum atticorum, 1864.
Those who (like Schömann, p. 410) ac-
cepted this view, supposed that one of
the ten tribes was unrepresented. We
now learn that the tenth tribe supplied
the γραμματεῖς to the θεσμοθέται.

γραμματέα] The existence of a γρ. to
the thesmothetae has hitherto been un-
known. Pollux, viii 92, after stating that
the first three archons select two πάρε-
δροι each, adds: προσαιρούνται δὲ καὶ
γραμματέα, δς ἐννόμῳ (ἐν μόνῳ? Wyse)
δικαστηρίῳ κρίνεται, but says nothing
of any such secretary to the other six
archons.

§ 2. δοκιμάζονται] Harpocr. s.v. δοκι-

πεντακοσίους, πλὴν τοῦ γραμματέως, οὗτος δ' ἐν δικαστηρίῳ μόνον, ὥσπερ οἱ ἄλλοι ἄρχοντες (πάντες γὰρ καὶ οἱ κληρωτοὶ καὶ οἱ χειροτονητοὶ δοκιμασθέντες ἄρχουσιν), οἱ δ' ἐννέα ἄρχοντες 10 ἔν τε τῇ βουλῇ καὶ πάλιν ἐν δικαστηρίῳ. καὶ πρότερον μὲν οὐκ ἦρχεν ὄντιν' ἀποδοκιμάσειεν ἡ βουλή, νῦν δ' ἔφεσις ἐστὶν εἰς τὸ δικαστήριον, καὶ τοῦτο κύριόν ἐστι τῆς δοκιμασίας. ἐπερωτῶ- 3 σιν δ', ὅταν δοκιμάζωσιν, πρῶτον μὲν 'τίς || σοι πατὴρ καὶ πόθεν [Col.

7 πεντακοσίους <εἶτα δ' ἐν τῷ δικαστηρίῳ> Papageorgios.

7, 10 <τῷ>

δικαστηρίῳ hic et in c. 46, 10, c. 55, 10, H-L; idem in c. 45, 5 articulum omissem non inserunt.

8 πάντες K, B¹, S¹, K-W^{1,2}, Th; ἅπαντες Diels, Wilcken (K-W³, B²⁻⁴), propter spatium improbat K⁴.

γὰρ om. Papageorgios.

9 ἐννέ K-W, B.

12 ἐπερωτῶσι H-L.

ἀνάκρισις: κατὰ Ἀριστοτέλην οἱ θεσμοθέται ἐκ τῶν ἡ ἀρχόντων, αὐτοὶ ἐξ ὄντες. οἱ δὲ λαχόντες ὑπὸ τῆς βουλῆς τῶν πεντακοσίων καὶ τοῦ δικαστηρίου "δοκιμάζονται" "πλὴν τοῦ γραμματέως" ἐρωτῶμενοι τίνες αὐτῶν πατέρες, ὁμοίως καὶ δῆμων τίνων εἰσί, καὶ "εἰ ἐστὶν" αὐτοῖς "Ἀπόλλων πατρός καὶ Ζεὺς ἔρκειος," καὶ εἰ τοὺς "γονέας" εὖ ποιοῦσι, καὶ εἰ "τὰ τέλη" τελοῦσι, καὶ εἰ τὰς ὑπὲρ τῆς πατρίδος στρατείας ἐστρατεύσαντο (Frag. 375², 414³).

μασθεῖς.—Λυκούργος δ' ἐν τῇ περὶ διοικήσεως "γ' δοκιμασία κατὰ τὸν νόμον," φησί, "γίνονται, μία μὲν ἣν οἱ θ' ἄρχοντες δοκιμάζονται κτλ." Bekk. *Anecd.* 235, 11. Dem. *Lept.* 90 describes the six *thesmothetae* as undergoing a double δοκιμασία, ἔν τε τῇ βουλῇ καὶ παρ' ἡμῖν ἐν τῷ δικαστηρίῳ (cf. Lys. 15 § 2). Dem. 57 §§ 66, 70 refers to the δοκιμασία of all the nine archons. Gilbert, i 243²; Schömann, p. 406.

πάντες—δοκιμασθέντες ἄρχουσιν] Aeschin. c. *Ctes.* §§ 14, 15; Lysias 26 §§ 6, 12. Pollux, viii 44, δοκιμασία δὲ τοῖς ἄρχουσιν ἐπηγγέλλετο καὶ τοῖς κληρωτοῖς καὶ τοῖς αἵρετοῖς, εἴτ' ἐπιτήδειοι εἰσιν ἄρχειν εἴτε καὶ μή. The text states that, whereas the nine archons were examined by the Council and by the law-court, all the other officers (whether appointed by lot or by show of hands) were examined by the law-court alone. This is in exact agreement with the view put forward by C. Schaefer in *Jahrb. f. class. Phil.* 1878, 821 (the other views are stated in Gilbert, i 208¹, n. 3; cf. 243², n. 1).

The passages bearing on the δοκιμασία of the ἀρχαὶ χειροτονηταὶ are Dem. 40 § 34, χειροτονησάντων ἡμῶν ἡμὲ ταξίαρχον ἦκεν αὐτὸς ἐπὶ τὸ δικαστήριον δοκιμασθησόμενος, and Aesch. *Ctes.* 15, χειροτονητὰς ἀρχὰς ... ἄρχειν δοκιμασθέντας ἐν τῷ δικαστηρίῳ. In the latter passage it is added that the κληρωτὰ ἀρχαὶ are οὐκ ἀδοκιμαστοί, but nothing is stated about the law-courts. Cf. c. 45 § 3.

ἐν τε τῇ βουλῇ καὶ πάλιν ἐν δικαστηρίῳ] The double δοκιμασία of the

nine Archons (cf. Dem. *Lept.* 90) is accepted by Gilbert, 243², Thumser, 607 n. 3, and Busolt, *Anf.* 223². Lipsius, however (*Das Attische Recht*, 272 n), contends that the second δοκιμασία would only take place in the event of an appeal.

§ 3. ἐπερωτῶσιν] l. 20 *infra*, ἐπερωτᾷ. Pollux, viii 86 (of the θεσμοθετῶν ἀνάκρισις), ἐπηρώτα δ' ἡ βουλή.

πρῶτον μὲν] Dinarchus, *Aristog.* 17, ἀνακρίνοντας τοὺς ὑπὲρ τῶν κοινῶν τι μέλλοντας διοικεῖν, τίς ἐστὶ τὸν ἴδιον τρόπον, εἰ γονέας εὖ ποιεῖ, εἰ τὰς στρατείας ὑπὲρ τῆς πόλεως ἐστράτευσται, εἰ ἱερὰ (ἥλια Baïter and Sauppe, coll. § 18 πατρὸς μῆμα) πατρός ἐστιν, εἰ τὰ τέλη τελεῖ. Xen. *Mem.* ii 2, 13, ἐὰν δὲ τις γονέας μὴ θεραπεύῃ, τοῦτω δίκην τε ἐπιτίθῃσι καὶ ἀποδοκιμάζουσα οὐκ ἐφ' ἄρχειν τοῦτον... καὶ ἐὰν τις τῶν γονέων τελευτήσάντων τοὺς τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. Lys. 16 § 9 (of the δοκιμασία of a βουλευτῆς), ἐν ταῖς δοκιμασίαις δίκαιον εἶναι παντὸς τὸ βίον λόγον διδόναι. Pollux, viii 85, 86, gives a summary of the text, ἐκαλεῖτο δὲ τις θεσμοθετῶν ἀνάκρισις (Dem. *Eubul.* 66), εἰ Ἀθηναῖοι εἰσιν ἐκατέρωθεν ἐκ τριγωνίας καὶ τὸν δῆμον (corrected in margin of Cobet's copy into τῶν δῆμων, which is proved to be right by the text) πόθεν, καὶ εἰ Ἀπόλλων ἐστὶν αὐτοῖς πατρός καὶ Ζεὺς ἔρκειος, καὶ εἰ τοὺς γονέας εὖ ποιοῦσι, καὶ εἰ ἐστράτευσται ὑπὲρ τῆς πατρίδος καὶ εἰ τὸ τίμημα ἐστὶν αὐτοῖς. In the quotation in *Lex. Rhet. Cant.* the clause last quoted is in closer accordance with the text, εἰ τὰ τέλη τελοῦσι: though the form in Pollux

τῶν δήμων, καὶ τίς πατὴρ πατὴρ, καὶ τίς μήτηρ, καὶ τίς μητὴρ
 πατὴρ καὶ πόθεν τῶν δήμων;’ μετὰ δὲ ταῦτα, εἰ ἔστιν αὐτῷ¹⁵
 Ἀπόλλων πατρῶος καὶ Ζεὺς ἑρκείος, καὶ ποῦ ταῦτα τὰ ἱερά
 ἔστιν, εἴτα ἥρία εἰ ἔστιν καὶ ποῦ ταῦτα, ἔπειτα γονέας εἰ εὖ ποιεῖ,
 [καὶ] τὰ τέλη (εἰ) τελεῖ, καὶ τὰς στρατείας εἰ ἐστράτευται. ταῦτα
 δ’ ἀνερωτήσας ‘κάλει’, φησὶν, ‘τούτων τοὺς μάρτυρας’. ἐπειδὴν
 δὲ παράσχηται τοὺς μάρτυρας, ἐπερωτᾷ ‘τούτου βούλεται τις²⁰
 4 κατηγορεῖν;’ κἂν μὲν ἦ τις κατήγορος, δὸς κατηγορίαν καὶ ἀπολο-
 γίαν, οὕτω δίδωσιν ἐν μὲν τῇ βουλῇ τὴν ἐπιχειροτονίαν, ἐν δὲ τῷ
 δικαστηρίῳ τὴν ψῆφον· ἐὰν δὲ μηδεὶς βούληται κατηγορεῖν, εὐθύς
 δίδωσι τὴν ψῆφον. καὶ πρότερον μὲν εἰς ἐνέβαλλε τὴν ψῆφον,
 νῦν δ’ ἀνάγκη πάντας ἐστὶ διαψηφίζεσθαι περὶ αὐτῶν, ἵνα, ἂν τις²⁵
 5 γένηται τοῦτον ἀποδοκιμάσαι. δοκιμασθέν(τες) δὲ τοῦτον τὸν
 τρόπον, βαδίζουσι πρὸς τὸν λίθον ἐφ’ ο[ὗ] τὰ τόμι’ ἐστίν, ἐφ’ οὗ

18 <εἰ> τελεῖ K-W (K⁴) e Lex. Cantabr. coll. Dinarch. ii 18: τελεῖ B, S¹, Th.
 19 ἐπερωτήσας Papageorgios. 20 ΒΟΥΛΕΥΤΑΙ: corr. K. 25 διαψηφ. Wyse etc.
 (edd.): δὲ ψήφ. olim K. ἵν’ ἐὰν H-L. 27 ΔΟΚΙΜΑΣΘΕΝ (K, ‘quod nescio an
 retinendum sit,’ K⁴): δοκιμασθέν<tes> Rutherford, Richards, B, K-W, H-L, K⁴, Th.
 28 ὕφ’ ᾧ τὰ ταμεῖα (ΤΑΜΙ?) ἐστίν K¹; ἐφ’ οὗ τὰ τόμι’ ἐστίν van Leeuwen (H-L, K³,
 Th); ἐφ’ ᾧ K-L. B; ὕφ’ (‘εφ an γφ incertum; utrumque libri Pollucis’) ᾧ τὰ τόμι’
 ἐστίν K-W. ‘εφ potius quam γφ (utrumque libri Pollucis)’ K⁴.

§§ 5, 28 *Harp. λίθος (cf. Testim. ad c. 7, 5).

has been supposed to be the older form (Gilbert i 210⁴, n. 1, a supposition omitted in i 244²).

πατὴρ πατὴρ...μητὴρ πατὴρ] Pollux viii 85, Ἀθηναῖοι—ἐκ τριγωνίας, not necessarily part of an earlier formula.

πόθεν τῶν δήμων] c. 21 § 4 ult.

Ἀπόλλων πατρῶος—Ζεὺς ἑρκείος] The gods of the Athenian’s home. Dem. 57 § 54, παιδίον ὄντα μ’ εὐθέως ἦγον εἰς τοὺς φράτερας, εἰς Ἀπόλλωνος πατρῶος ἦγον, and § 67 quoted below. Cf. Harp. s. v. τὸν δὲ Ἀπόλλωνα κοινῶς πατρῶον τιμῶσιν Ἀθηναῖοι ἀπὸ Ἴωνος· τοῦτον γὰρ οἰκίσαντος τὴν Ἀττικὴν, ὡς Ἀριστοτέλης φησί, τοὺς Ἀθ. Ἴωνας κληθῆναι καὶ Ἀπόλλωνα πατρῶον αὐτοῖς ὀνομασθῆναι, and s. v. ἑρκείος Ζεὺς· Δεῖναρχος ἐν τῷ κατὰ Μοσχίωνος “εἰ φράτορες αὐτῶ καὶ βωμοὶ Διὸς ἑρκείου καὶ Ἀπόλλωνος πατρῶον εἰσίν.” ἑρκ. Ζεὺς, ᾧ βωμὸς ἐν τῷ ἑρκεῖον ἐν τῇ αὐτῇ ἴδρυται.—ὅτι δὲ τοῦτοις μετὴν τῆς πολιτείας οἱς εἴη Ζεὺς ἑρκείος, δεδῆλωκε καὶ Ἱππερίδης κτλ. ἥρία] Dem. 57 § 66, ὥσπερ γὰρ τοὺς θεσμοθέτας ἀνακρίνετε, ἐγὼ τὸν αὐτὸν τρῶπον ἐμαυτὸν ὑμῖν ἀνακρινῶ. (67)—οἰκεῖοι τιμῶς εἶναι μαρτυροῦσιν αὐτῶ; πάνν γε

πρῶτον μὲν γε τέτταρες ἀνέψιοι,—εἰτ’ Ἀπόλλωνος πατρῶον καὶ Διὸς ἑρκείου γεννήται, εἰθ’ οἱς ἥρία ταῦτα (cf. Dinarchus, quoted above).

τὰ τέλη—τελεῖ] Cf. CIA ii 589, 25, τελεῖν δὲ αὐτὸν τὰ αὐτὰ τέλη ἐν τῷ δήμῳ, ἄπερ αἱ καὶ Πειραιεῖς (Wyse).

φησὶν...ἐπερωτᾷ] the president of the Council (or of the law-court); cf. l. 12, ἐπερωτῶσιν.

§ 4. ψῆφον] Meier and Schöm. p. 635 ff. Lips.

ἀπαλλάξῃ] Dem. c. Timocr. § 37, ἀν ἀπαλλάξῃ τις τὸν ἐπιστάνα, and ἀπαλλάξας καὶ διαφθείρας, also And. de Myst. 122, supra c. 27 ad fin.

§ 5. πρὸς τὸν λίθον] Dem. 54 § 26, πρὸς τὸν λίθον (Harpocr.; βωμὸν MSS) ἀγοντες καὶ ἐξορκίζοντες. Plut. Sol. 25, ὡμνεν ὄρκον ἕκαστος τῶν θεσμοθετῶν ἐν ἀγορᾷ πρὸς τῷ λίθῳ.

ἐφ’ οὗ τὰ τόμι’ ἐστίν] Dem. 23 c. Aristocr. 68 (the prosecutor in a case of homicide before the Areopagus) ὁμνυσιν...στάς ἐπὶ τῶν τομῶν κάπρον καὶ κριοῦ καὶ ταύρου. Arist. Lys. 186, καὶ μοι δότω τὰ τόμιά τις. The archon’s oath was taken

καὶ οἱ διαιτηταὶ ὁμόσαντες ἀποφαίνονται τὰς διαίτας καὶ οἱ
 30 μάρτυρες ἐξόμνουνται τὰς μαρτυρίας· ἀναβάντες δ' ἐπὶ τοῦτον
 ὁμνύουσιν δικαίως ἄρξιν καὶ κατὰ τοὺς νόμους, καὶ δῶρα μὴ
 λήψεσθαι τῆς ἀρχῆς ἕνεκα, κἂν τι λάβωσι, ἀνδριάντα ἀναθήσειν
 χρυσοῦν. ἐντεῦθεν δ' ὁμόσαντες εἰς ἀκρόπολιν βαδίζουσιν καὶ
 35 εἰσέρχονται.

56. λαμβάνουσι δὲ καὶ παρέδρους ὃ τ' ἄρχων καὶ ὁ βασι-
 λεὺς καὶ ὁ πολέμαρχος δύο ἕκαστος, οὓς ἂν βούληται, καὶ οὗτοι
 δοκιμάζονται ἐν τῷ δικαστηρίῳ πρὶν παρεδρεύειν, καὶ εὐθύνας
 διδῶσιν ἐπὶ παρεδρεύουσιν.

5 καὶ ὁ μὲν ἄρχων εὐθύς εἰσελθὼν πρῶτον μὲν κηρύττει, ὅσα 2
 τις εἶχεν πρὶν αὐτὸν εἰσελθεῖν εἰς τὴν ἀρχήν, ταῦτ' ἔχειν καὶ
 κρατεῖν μέχρι ἀρχῆς τέλους. ἔπειτα χορηγούς τραγωδοὺς καθί- 3

31 ὁμνύουσι H-L, B¹. 32 λάβωσιν H-L, B¹. 33 βαδίζουσι H-L, B¹.

LVI 1 καὶ ὁ βασιλεὺς om. Harp.

2 ἕκαστος: ἑκάτερος Harp. (K¹).

ἀν: ΕΔΝ.

3 <καλ> δοκ. Papageorgios.

4 ΕΠΑΝ (cf. 42 § 2): ἐπειδὴν H-L.

TESTIMONIA. LVI § 1 *Harp. παρέδρος: 'Αρ. δ' ἐν τῇ 'Αθ. πολ. φησί "λαμβά-
 νουσι δὲ καὶ παρέδρους ὃ τε ἄρχων <καὶ ὁ βασιλεὺς Rose, coll. Meier *Att. Proc.* p. 57;
Bull. de Corr. Hell. vii 158> καὶ ὁ πολέμαρχος, δύο ἑκάτερος (ἕκαστος Rose) οὓς ἂν
 βούληται, καὶ οὗτοι—παρεδρεύουσιν" (cf. Suid. s. v.). Pollux viii 92: παρέδροι δ'
 ὀνομάζονται οὓς αἰροῦνται ἄρχων καὶ βασιλεὺς καὶ πολέμαρχος, δύο ἕκαστος οὓς βούλεται.
 δοκιμασθῆναι δ' αὐτοὺς ἔχρην ἐν τοῖς πεντακοσίοις, εἰτ' ἐν δικαστηρίῳ. Frag. 389², 428³.

§ 3 Lex. rhet. Cantab. ἐπώνυμος ἄρχων... ἔχει δὲ ἐπιμέλειαν χορηγῶν καταστήσαι
 "εἰς Διονύσια" καὶ "Θαργήλια," ἐπιμελεῖται δὲ καὶ τῶν "εἰς Δῆλον" καὶ τῶν ἀλλαχόσε
 πεμπομένων 'Αθήνηθεν χορῶν λαγχάνονται δὲ παρ' αὐτῶν καὶ γραφαί. καὶ δίκας εἰς τὸ
 δικαστήριον εἰσάγει.

(Pollux viii 86) πρὸς τῇ βασιλείῳ στοῦ, ἐπὶ
 τοῦ λίθου ὑφ' ᾧ τὰ ταμεία (ita codex
 Schotti; ἐφ' ᾧ τε ceteri: ἐφ' οὗ τὰ τόμια
 vós corr. Bergk, *Ep. crit. ad Schiller.*,
 p. 131).

ἐξόμνουνται τὰς μαρτυρίας] 'disown
 upon oath the depositions' which they
 have been invited to attest. A reluctant
 witness could be summoned either to de-
 pose or to swear that he knew nothing of
 the matter (Meier and Schömann, p. 881,
 n. 323 Lips.).

ἀνδριάντα ἀναθήσειν] 7 § 1. Gilbert,
 i 246², n. 2.

LVI § 1. παρέδρους] In [Dem.] 59
 § 72, and in CIA ii 597, the παρέδρος
 to the archon βασιλεὺς is mentioned.
 Gilbert, i 254², n. 2; Lipsius, *Das Attische
 Recht*, 66, n. 53.

ἕκαστος] ἑκάτερος is found in the cita-
 tion in Harpocr., where, however, καὶ ὁ
 βασιλεὺς is omitted. It was conjectured
 by Meier (*Att. Proc.* p. 71 Lips.) that it
 was owing to this omission that ἕκαστος

had been there corrupted into ἑκάτερος.
 We now see that this was actually the
 case. (Lipsius, *Leipz. Verhandl.* p. 53;
 n. 3, was accidentally led to state the
 contrary by the reading in Mr Kenyon's
 first edition, ἑκάτερος.)

ἐν τῷ δικαστηρίῳ] τῷ λαχόντι, as in
 49* § 3.

§§ 2—7. *The Archon.* Gilbert, i
 279².

§ 2. ἔχειν καὶ κρατεῖν] a legal phrase,
 as in CIA i 1139, 1140.

§ 3. χορηγούς] Dem. *Lept.* Introd.
 p. iv—vii; Haigh's *Attic Theatre*, p.
 53—563; Albert Müller's *Bühnenalter-
 thümer*, p. 193. This early appointment
 provided a long period,—from midsummer
 to the following spring, in which actors
 and chorus might receive thorough
 training.

τραγωδοὺς] Lys. 24 § 9, κατασταθεῖς
 χορηγὸς τραγωδοῖς, 19 § 29, τραγωδοῖς δις
 χορηγήσαι. Cf. Kühner, § 426, 2.

στησι τρεῖς ἐξ ἀπάντων Ἀθηναίων τοὺς πλουσιωτάτους· πρότερον δὲ καὶ κωμφοῖς καθίστη πέντε, νῦν δὲ τούτους αἱ φυλαὶ φέρουσιν. ἔπειτα παραλαβὼν τοὺς χορηγοὺς τοὺς ἐνηνεγμένους ὑπὸ τῶν 10 φυλῶν εἰς Διούσια ἀνδράσιν καὶ παισὶν καὶ κωμφοῖς, καὶ εἰς Θαργήλια ἀνδράσιν καὶ παισὶν (εἰσὶ δ' οἱ μὲν εἰς Διούσια κατὰ φυλάς, εἰς Θαργήλια (δὲ) δυοῖν φυλαῖν εἰς· παρέχει δ' ἐν μέρει ἑκατέρα τῶν φυλῶν), τοῦτοις τὰς ἀντιδόσεις ποιεῖ καὶ τὰς σκήψεις εἰσ[άγει, ἐά]ν τις ἢ λελητουργηκέναι φῇ πρότερον ταύτην τὴν 15

9 τούτους Wyse coll. Dem. 39 § 7 (K-W, B¹⁻⁴): ΤΟΥΤΟΙΣ K et H-L, 'i.e. τοῖς κωμφοῖς χορηγοὺς φέρουσιν,' Th. 11—12 ἀνδράσι—παισὶ—ἀνδράσι H-L, B¹.

13 <δὲ> 'in codice non exstare certum est' K⁴. ΔΥΕΙΝ K¹, B, Th: δυοῖν K-W, K³; in titulis duein (quod in anno 329 A.C. primum prodit) cum plurali tantum coniungi dicitur, Meisterhans, pp. 157³, 201³. 14 τοῦτοις, τὰς ἀντιδόσεις ποιεῖ K¹; τοῦτοις τὰς κτλ. K-W (K³, B, Th); τοῦτον, τὰς κτλ. Richards (H-L). 15 λε.....η [πρὸς] ἕτερον K¹; λελητουργηκέναι φῇ πρότερον scripsi (K³, B, K-W³, Th); λελητουργη[κέναι λε]γῇ π[ρ]ότερον K-W^{1,2}.

TESTIMONIA. 13 Schol. Dem. *Lept.* 27, ἐν τοῖς Θαργήλοις δυοῖν φυλαῖν εἰς μόνος καθίστατο χορηγός.

τρεῖς] In tragedy the number of competitors was limited to three. In the extant notices we never find more than three tragic poets competing, e.g. B.C. 467, (1) Aeschylus, *S. C. T.* &c, (2) Aristias, (3) Polyphradmon, B.C. 431, (1) Euphorion, (2) Sophocles, (3) Euripides, *Medea*, &c. B.C. 428, (1) Euripides, *Hippolytus*, &c, (2) Iophon, (3) Ion. Cf. Haigh, *Attic Theatre*, pp. 11—123.

κωμφοῖς—πέντε] In comedy the number of competitors during the fifth century was three, as in tragedy: thus Aristophanes, in producing at the City Dionysia the *Clouds*, the *Peace* and *Birds*, during the latter part of the fifth century, had in each case two competitors. The same was the rule at the Lenaea. With the beginning of the fourth century the number was raised to five at both festivals (cf. Arg. Arist. *Plut.* and CIA ii 972, Haigh, *l.c.* p. 203 f).

τούτους—φέρουσιν] Dem. Or. 39 § 7, οὐκοῦν...οἴσουσι με, ἂν χορηγὸν ἢ γυμνασιάρχον ἢ ἐστιάτορα ἢ ἑάν τι τῶν ἄλλων φέρωσιν; It is only in the case of comedy that the φυλαὶ nominate; and even here it is a recent innovation. The χορηγοὶ concerned with the production of tragedies were not nominated by the tribes; cf. Lipsius, *Leips. Verhandl.* 1885, p. 411.

Διούσια] ἐν ἄστει. Elaphebolion 9—13.

ἀνδράσιν καὶ παισὶν] At the City Dionysia, besides the dramatic contests, there were choral competitions, between choruses of men and boys respectively.

In the list of victors the contests are always enumerated in the following order:—παῖδων, ἀνδρῶν, κωμῶδων, τραγῶδων. There were five choruses of men and five of boys, each chorus being provided by one of the ten tribes, each tribe being represented by one of its members as χορηγός. Haigh, *l.c.* p. 93 f.

Θαργήλια] On the second day of the festival, about May 25, there was a competition among the cyclic choruses of men and boys. *Lys.* 21 § 1, Θαργήλοις νικήσας ἀνδρικῶς χορῶ, *Ant. de Chor.* §§ 11—13, of a χορὸς παίδων, CIA ii 553, εἰ τις ἄλλος νενίκηκεν ἀπ' Εὐκλείδου ἀρχοντος παισὶν ἢ ἀνδράσιν Διονύσια ἢ Θαργήλια κτλ. *Dem. Mid.* § 10 (*lex*), Θαργήλιων τῇ πομπῇ καὶ τῷ ἀγῶνι. Cf. A. Mommsen, *Heortol.*, 414—424.

δυοῖν φυλαῖν εἰς] *Ant. de Chor.* 11, χορηγὸς κατεστάθη εἰς Θαργήλια καὶ ἑλαχὼν Κεκροπίδα φυλὴν πρὸς τῇ ἑμαυτοῦ.

ἀντιδόσεις] *Lys.* 24 § 9, εἰ—κατασταθεὶς χορηγός—προκαλεσαμένη αὐτὸν εἰς ἀντίδοσιν. *Dem. Lept.* §§ 40, 130, Or. 4 § 36, and Or. 42 *ad Phaenippum*. [*Xen.*] *de Rep. Ath.* iii 4, χορηγοῖς διαδικάσαι εἰς Διούσια καὶ Θαργήλια. Cf. Boeckh IV xvi; Meier and Schömann. p. 738 Lips.; *Dict. Ant.* s. v.

τὰς σκήψεις εἰσάγει] CIA ii 809 (of the στρατηγοί, who dealt with ἀντιδόσεις in the case of the trierarchy and property-tax, just as the archon did in that of the χορηγία), ὅπως δ' ἂν καὶ αἱ σκήψεις εἰσαχθῶσι. Meier and Schömann, p. 743 n.

λητουρ[γίαν, ἢ ἀ]τελής εἶναι, ληλητουρ[γῆκώς ἐ]τέραν λητουρ-
γίαν καὶ τῶν χρόνων αὐτῷ [τῆς ἀτελ]είας μὴ ἐξεληλυθό[των, ἢ
τὰ] ἔτη μὴ γεγονέναι· δεῖ γὰρ τὸν τοῖς παι[σιν χορ]ηγοῦντα
ὑπὲρ τετταράκοντα ἔτη γεγονέναι. καθίστησι δὲ καὶ εἰς Δῆλον
20 χορηγούς καὶ ἀρχ[ι]θέω[ρον τ]ῷ τριακοντορίῳ τῷ τοὺς ἡθέους
ἄγοντι. πομπῶν δ' ἐπιμελεῖται τῆς τ]ε τῷ Ἀσκληπιῷ γιγνο- 4

H

16 ΛΕΙΤΟΥΡΓΙΑΝ (vel ΛΟΥΤΗΡΓΙΑΝ pr.). ἢ ἀ]τελής εἶναι· ληλητουρ[γῆκώς
γὰρ] K-W; ἢ ἀ]τελής εἶναι ληλη[τουργῆκώς] K³, S¹ (B, Th). 17 τῶν χρόνων αὐτῷ [τῆς
ἀτελ]είας μὴ ἐξελη[λυθό]των, ἢ τὰ μ[ε] ἔτη K³, S¹; eadem (omisso μ[ε] quod olim protuli) B,
K³, Th; τὸν χρόνον· ἐξελεῖν olim K-W^{1,2}. 18 παῖσι H-L. 20 ἀρχιθέωρους Torr
coll. CIG 158 a 33 (H-L, K³); ἀρχιθέωρον Lipsius, Fränkel, K-W, B, Th, 'spatium sin-
gulari numero aptius' K⁴. Cf. Boeckh, ii 84³, n. 391.

TEST. 19 *Harp. ὅτι νόμος ἐστὶν ὑπὲρ τεσσαράκοντα ἔτη γενόμενον χορηγεῖν παῖσιν,
Αἰσχίνης τε ἐν τῷ κατὰ Τιμάρχου φησὶ καὶ Ἀρ. ἐν τῇ Ἀθ. πολ. (Frag. 431², 471³).

§§ 4—7 Pollux viii 89: ὁ δὲ ἀρχων διατίθῃσι μὲν Διονύσια καὶ Θαργήλια "μετὰ
τῶν ἐπιμελητῶν," δίκαι δὲ πρὸς αὐτὸν λαγχάνονται "κακώσεις," "παρνοίαις," "εἰς
δατητῶν (διαιτητῶν vulgo) αἵρεσιν," ἐπιτροπῆς ὀρφανῶν, ἐπιτρόπων καταστάσεως, "κλή-
ρων καὶ ἐπικλήρων ἐπιδικασίαι. ἐπιμελεῖται δὲ καὶ" "τῶν γυναικῶν" αἱ ἀν φῶσιν ἐπ'
ἀνδρὸς τελευτῇ κύνει, καὶ τοὺς οἴκους ἐκμισθοῖ τῶν ὀρφανῶν. § 6 Lex. rhet. Cantab.
ἐπὶ νόμος ἀρχων...λαγχάνονται δὲ παρ' αὐτῷ καὶ γραφαί· καὶ δίκας εἰς τὸ δικαστήριον
εἰσάγει. Bekk. An. 310: πρὸς τὸν ἀρχοντα κακώσεις ἐλαγχάνον<το> γραφαὶ καὶ αἱ
τῶν γονέων, εἰ τοῦτους τις αἰτίαν ἔχει κακοῦν, καὶ <αἱ> τῶν ὀρφανῶν. ἔτι δὲ παρνοίαις
καὶ ἀργίας, <καὶ κλήρων> ἐπιδικασίαι καὶ ἐπικλήρων γυναικῶν. Ib. 269 δίκη... "γονέων
κακώσεις," "ὀρφανῶν κακώσεις" ἢ "οἴκου ὀρφανοῦ κακώσεις." Phot. ἡγεμονία
δικαστηρίου: τοῖς ἀρχουσιν οὐ πάσας πᾶσιν ἐφέιτο δίκας εἰσάγειν· ἀλλὰ τῷ μὲν ἀρχοντι
τὰς τῶν ὀρφανῶν καὶ τὰς τῆς παρνοίαις καὶ τὰς τῶν ἐπικλήρων ἐπιδικασίας. Harp. ἡγ.
δικ....πρὸς μὲν τὸν ἀρχοντα αἱ τῶν ὀρφανῶν καὶ τῶν ἐπικλήρων (ἐλαγχάνοντο δίκαι).
Frag. 381², 420³.

ληλητουργῆκώς ἑτέραν λητουργίαν]
Dem. 50 § 9, τούτων ἐγὼ οὐδεμίαν πρό-
φασιν ποιούμενος ὅτι τριηραρχῶ; καὶ οὐκ
ἀν δυναίμην δύο λητουργίας λητουργεῖν,
οὐδὲ οἱ νόμοι ἐώσω.

καὶ τῶν χρόνων—μὴ ἐξεληλυθότων] 'or
owing to the period of his exemption
having not yet expired.' The obligation
to perform a λητουργία recurred only
every other year, Dem. *Lept.* 6.

ὑπὲρ τετταράκοντα ἔτη] Aeschin. c.
Timarch. § 11, κελεῖται τὸν χορηγὸν τὴν
οὐσίαν τὴν αὐτοῦ ἀναλίσκειν ὑπὲρ τετταρά-
κοντα ἔτη γεγονότα τοῦτο πράττειν, ἢ ἤδη
ἐν τῷ σωφρονεσάτῃ αὐτοῦ ἡλικίᾳ ὢν, οὕτως
ἐντυγχάνῃ τοῖς ὑμετέροις παῖσιν. Cf. Plat.
Leg. 764 E, 765 D.

εἰς Δῆλον χορηγούς] lex. Cantab. 670;
Ἀθῆν. vii p. 480, no. 3 (Gilbert i 280³ n.
4 ult.); Thuc. iii 104, §§ 3, 6; Xen. *Mem.*
iii 3, 12, χορὸς...ὁ εἰς Δῆλον πεμπόμενος,
Lucian *de Saltat.* 16, ἐν Δῆλῳ δὲ γε-οὐδὲν
αἱ θυσίαι ἀνευ ὀρχήσεως, ἀλλὰ σὺν ταύτῃ
καὶ μετὰ μουσικῆς ἐγίγνοντο· παῖδων χοροὶ
συνελθόντες ὑπ' αὐλῶ καὶ κιθάρα, οἱ μὲν
ἐχόμενοι, ὑπὸρχοῦντο δὲ οἱ ἀριστοὶ προκρί-
νέντες ἐξ αὐτῶν. On the Delian πεντετη-
ρίς, cf. § 4 § 7.

ἀρχιθέωρος] The leader was specially
called ὁ ἀρχιθέωρος, e.g. Nicias in Plut.
Nic. 3 § 5. For the pl. cf. CIA ii 814 a.

τῷ τριακοντορίῳ κτλ.] Xen. *Mem.* iv 8,
2, ἔως ἀν ἡ θεωρία ἐκ Διῶν ἐπανελθῇ, Plat.
Phaed. p. 58 A; Plut. *Thes.* 23, τὸ πλοῖον,
ἐν ᾧ μετὰ τῶν ἡθῶν ἐπλευσε καὶ πάλιν
ἐσώθη, τὴν τριακόντορον (cf. πεντηκόντορος
in Xen. *Anab.* v 1, 15 f). Cf. Boeckh,
Seurkunden, pp. 76—79; A. Mommsen,
Heortologie, p. 402. In the *Class. Rev.*,
v 123 a, τριακοντόριον is described as an
'entirely new word'; but it is actually
found in a contemporary inscr. of B.C.
325/4, CIA ii 811, p. 261, col. 2, 180,
τριακοντορίων κώπας.

ἡθέους] trisyllabic in Attic, Eur. *Phoen.*
945, οὐ γὰρ ἐστὶν ἡθεός, and Eupolis *Incert.*
332 Kock, εἰ μὴ κόρη δέουσε τὸ σταῖς
ἡθεός. The Homeric form ἡῖθεός is re-
tained by editors in Plat. *Leg.* 840 D,
877 E.

§ 4. τῷ Ἀσκληπιῷ κτλ.] Philostr. *Vit.*
Apoll. iv 18, τὰ δὲ Ἐπιδαῦρια μετὰ πρό-
ρῃσιν τε καὶ ἱερεῖα δεῦρο μυεῖν Ἀθηναῖοις
πάτριον ἐπὶ θυσίᾳ δευτέρα, τοῦτ' ὁ ἐνόμισαν
Ἀσκληπιῷ ἔνεκα, ὅτι δὴ ἐμύνησαν αὐτὸν
ἡκοντα Ἐπιδαυρόθεν ὅψε μυστηρίων. The

μένης, ὅταν οἰκουρῶσι μύσται, καὶ τῆς Διουνυσίων τῶν μεγάλων μετὰ τῶν ἐπιμελητῶν, οὓς πρότερον μὲν ὁ δῆμος ἐχειροτόνει δέκα ὄντας, κ[αὶ τὰ] εἰς τὴν πομπὴν ἀναλώματα παρ' αὐτῶν ἀνήλiskon, νῦν δ' ἓνα τῆς φυλῆς ἐκάστης κληροῖ καὶ δίδωσιν 15
5 εἰς τὴν κατασκευὴν ἑκατὸν μνᾶς. ἐπιμελεῖται δὲ καὶ τῆς εἰς Θαργῆλια καὶ τῆς τῷ Διὶ τῷ Σωτήρι. διοικεῖ δὲ καὶ τὸν ἀγῶνα τῶν Διουνυσίων οὗτος καὶ τῶν Θαργελίων. ἐορτῶν μὲν οὖν 6
ἐπιμελεῖται τούτων. γραφαὶ δ[ὲ καὶ] δίκαι λαγχάνονται πρὸς

21 ΓΙΝ (K-W). 22 <οί> μ. K-W^{1,2}, -ν <οί> μ. H-L. 25 ἀνήλiskon K-W, B, K², Th: ἡ[εγκ]ον? K¹, H-L, S¹. 26 παρασκευὴν Kontos. 28 τῶν τῶν Διον] H-L sed spatium non sufficit. <τὸν> τῶν Θ. K-W^{1,2}, S¹.

night of the 18th Boedromion, the eve of the festal march to Eleusis, was probably spent by the devout in sleeping in the temple of Asclepius, S. of the Acropolis (Mommsen, *Heortologie*, p. 253, ap. *Dict. Ant.* i 718 δ).

ὅταν οἰκουρῶσι μύσται] 'when the initiated remain within doors,' a reference to the 'incubation' in the temple of Asclepius (Arist. *Plut.* 411, 621). Cf. Philostr. *Vit. Apoll.* iv 18, *supra*.

Διουνυσίων] The πομπή was on the 9th of Elaphebolion (about March 28). In it the statue of Dionysus Eleuthereus was carried from his temple in Limnae to another of his sanctuaries, near the Academy (Paus. i 29, Philostr. *Vit. Soph.* ii 15); and then brought back again and placed in the theatre. The procession included the priests and civil officials, the knights and the citizens in their tribes, as well as the *ephebi*, and the *canephoroi* (Schol. Arist. *Ach.* 242). Daremberg and Saglio, iii 242.

τῶν ἐπιμελητῶν] *sc.* τῆς πομπῆς, one from each tribe, Dem. c. *Mid.* 13, τῶν ἐπιμελητῶν τῆς φυλῆς. In *Mid.* 15, they are described as elected by open voting, (Μειδίας) κελεύων ἑαυτὸν εἰς Διονύσια χειροτονεῖν ἐπιμελητήν. In *Phil.* i § 35, Dem. implies that the functionaries concerned with the Dionysia were appointed by lot: τὴν μὲν τῶν Παναθηναίων ἐορτὴν καὶ τὴν τῶν Διουνυσίων αἰὲ τοῦ καθήκοντος χρόνον γίγνεσθαι ἂν τε δεινοὶ λάχωσιν ἂν τε ἰδῶνται οἱ τούτων ἑκατέρων ἐπιμελούμενοι, but this probably refers to the *Athlothetae* and the *Archon*, and not to the *Epimeletae*, who were minor officials concerned with the procession alone. The first Philippic falls in the first half of B.C. 351. The speech against Midias is assigned by Dionys. Hal. *Epist. Ammon.* i 4, 4 (A. Schaefer, *Dem.* ii 103¹, 109²) to B.C. 349; the Dionysia at which

Midias insulted Dem. fell in the spring of 350; and Midias must have been elected ἐπιμελητής for 351/0.

After the time when the text was written, the appointment by lot was apparently given up. In B.C. 281/0 (Ditt. 382) we have 10 ἐπιμεληταὶ τῆς πομπῆς τῷ Διονύσῳ representing only 6 or 7 of the tribes, and therefore probably elected out of the whole body of citizens, instead of being taken by lot, one from each tribe. After B.C. 265 (CIA ii 420) they are described as οἱ χειροτονηθέντες ἐπιμεληταὶ τῆς πομπῆς and their number is 24 (two for each of the 12 tribes of that time). Daremberg and Saglio, s. v. iii 682-4.

ἐχειροτόνει] Dem. c. *Mid.* 15, *supra*. ἑκατὸν μνᾶς] Probably the sum granted to the whole body.

§ 5. τῆς εἰς Θαργῆλια] *sc.* πομπῆς. On the second day there was a procession, as well as a cyclic chorus.

τῆς τῷ Διὶ τῷ Σωτήρι] This festival, which included a public sacrifice, was held on the 14th day of Scirophorion, the last month of the Attic year, either in Athens in the Cerameicus (so Hermann-Stark, *Gottesdienst. Alt.* § 61, 21; Boeckh, ii 117, 125 Fränkel; A. Schaefer, *Dem.* iii 337, n. 2; A. Mommsen, *Heortol.* p. 453), or in the Peiraeus (see esp. Wachsmuth, *Stadt Athen*, ii 143). The text does not help to decide the dispute as to the place where the festival was held. It should probably be distinguished from the *θυσία* to Zeus Σωτήρ on the last day of the year (Lys. 26 § 6, cf. *Plut. Dem.* 27, 6), which was also superintended by the archon. Shortly before B.C. 268 the sacrifice of the *ελευτήρια* for the βουλή and δῆμος was offered not by the archon, but by the priest of Zeus Σωτήρ (CIA ii 325-6).

διοικεῖ—Θαργελίων] This fact is new. § 6. γραφαὶ κτλ.] The archon *eponymus*

30 αὐτόν, ἃς ἀνακρίνας εἰς τὸ δικαστήριον εἰσάγει, [γρ]υῶν κακώ-
σεως (αὐται δ' εἰσὶν ἀξήμιοι τῷ βουλομένῳ διώκειν), ὀρφανῶν
κακώσεως (αὐται δ' εἰσὶ κατὰ τῶν ἐπιτρόπων), ἐπικλήρου κακώ-
σε[ως] . . . (αὐτ)αι δ' εἰσὶ κατὰ [τῶν] ἐπιτρόπων καὶ τῶν συνοι-
κούντων), οἴκου ὀρφανικοῦ κακώσεως (εἰσὶ δὲ καὶ [αὐται κατὰ
35 τῶν] ἐπιτρόπων), παρανοίας, εἰάν τις αἰτιᾶται τινα παρανοοῦντα

30 εἰς τὸ K-W (B, 'τὸ non certum' K⁴, Th); εἰτ' [eis] K¹; εἰτ' [eis <τὸ>] H-L.
γρ]υῶν Wyse, Blass (edd.)

succeeded to many of the judicial functions of the ancient kings, and was specially regarded as the public protector of those who were unable to defend themselves. This is shewn by the duties here assigned to him. Cf. Dem. 25 *Lacr.* 48, ἐπικλήρων καὶ ὀρφανῶν καὶ τῶν τοκέων τῷ ἀρχοντι προστέτακται ἐπιμελεῖσθαι, and the Law quoted in Dem. 43 *Macart.* 75. In the following list we have no clear distinction drawn between γραφαὶ καὶ δίκαι.

ἀνακρίνας] Dem. *Olymp.* 31, ὁ ἀρχων ἀνέκρινε πᾶσιν ἡμῶν τοῖς ἀμφισβητοῦσιν. Meier and Schöm. pp. 43, 823 Lips.; Dict. Ant. s. v. *Anakrisis*.

γονέων κακώσεως κτλ.] Dem. 39 § 39, οἱ περὶ τῶν γονέων νόμοι. In Bekker's *Anecd.* p. 269, s. v. κακώσεως, the three kinds of κακώσις are all mentioned in the same order, and in the same terms, as in the text: ἡ τοιαύτη δίκη οὕτως ἀπεφέρετο γονέων κακώσεως, ὀρφανῶν κακώσεως ἢ οἴκου ὀρφανικοῦ κακώσεως. On the various forms of κακώσις cf. Meier and Schöm. p. 353—360 Lips., and Lipsius, *Das Attische Recht*, 342—353.

'κακώσις γονέων was committed by those who struck or reviled their parents, or even were disobedient to them; by those who refused them the means of support... or did not bury them after their death and pay them proper honours' (Dict. Ant. s. v.); Xen. *Mem.* ii 2, 13, εἰάν τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην τε ἐπιτίθῃσι καὶ ἀποδοκιμάζουσα οὐκ ἐξ ἀρχῆν τοῦτον... εἰάν τις τῶν γονέων τελευτήσαντων τοὺς τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. Dem. *Timocr.* 105 and 107, (the laws) οἱ καὶ ζῶντας ἀναγκάζουσι τοὺς παῖδας τοὺς γονέας τρέφειν, καὶ ἐπειδὴ ἀποθάνουσιν, ὅπως τῶν νομιζομένων τύχωσιν. [Dem.] 10 § 40. Diog. Laërt. i 55 (lex Solonis), εἰάν τις μὴ τρέφῃ τοὺς γονέας, αἵτιμος ἔστω. Lys. 13 § 91; Isaeus 8 § 32, (the law of κακώσις) κελεύει τρέφειν τοὺς γονέας. Hyp. 3, *pro Eucl.* 6, φαῦλός ἐστι πρὸς τοὺς ἑαυτοῦ γονέας· ὁ ἀρχων ἐπὶ τούτου κᾶθηται.

ἀξήμιοι] Dem. 37 *Pant.* 46 (in a case of ἐπικλήρου κακώσις), τῷ ἐπεξίοντι μετ' οὐδεμῆς ζημίας ἢ βοήθειαι.

ὀρφανῶν κακώσεως] committed by those who wronged orphans. Dem. *Macart.* § 75, ὁ ἀρχων ἐπιμελεῖσθαι τῶν ὀρφανῶν καὶ τῶν ἐπικλήρων. Schol. ad Dem. *Timocr.* ὁ ἀρχων ἐπιμελεῖτο... τῶν ὀρφανῶν.

ἐπικλήρου κακώσεως] committed by the guardians of heiresses; or by their nearest relatives, who either declined to marry them or give them a dowry, or who kept them out of their wedded rights. Law in Dem. *Macart.* 54, 75. Isaeus 3 § 46, οὐκ ἂν εἰσήγγελλες πρὸς τὸν ἀρχοντα κακοῦσθαι τὴν ἐπικλήρον... ἄλλως τε καὶ μόνων τούτων τῶν δικῶν ἀκινδύνων τοῖς διώκουσιν οὐσῶν καὶ ἐξὸν τῷ βουλομένῳ βοηθεῖν ταῖς ἐπικλήροις; and *ib.* 47 (cf. Meier and Schöm. p. 333 Lips.). Lipsius, *Das Att. Recht*, 349.

κατὰ τῶν ἐπιτρόπων κτλ.] These are the ordinary cases, but the statement is not exhaustive. Dem. 37 *Pant.* 45, ἡτι-
δάστο ἐκείνων—ἐπὶ τὰς ἐπικλήρους εἰσελθεῖν καὶ τὴν μητέρα τὴν αὐτοῦ. Lipsius, 344.

τῶν συνοικούντων] 'their husbands'; Pollux, viii 53, Δημοσθένης ἐν τῷ κατὰ Μέδοντος καὶ κατὰ τῶν μὴ προσηκόντως τῇ ἐπικλήρῳ συνοικούντων γίνεσθαι τὰς εἰσαγγελίας λέγει (Plut. *Sol.* 20).

οἴκου ὀρφανικοῦ] 'an orphan's estate,' the regular technical sense of οἶκος, Xen. *Oec.* i 5, = ὅσα τις ἔξω τῆς οἰκίας κέκτηται, and vi 4, = κτήσις ἢ σύμπασα. Thus, in Dem. 27 § 15, οἶκον μαθεῖν is 'to let the orphan's estate,' whereas in § 16 we have οἴκων οἰκίαν in a different sense. Lips. 346.

παρανοίας] This suit might be instituted by a son (or other relative acting on his behalf), against one who had become mentally incapable of managing his own affairs. Arist. *Nub.* 844 ff.; Xen. *Mem.* i 2, 49; Plat. *Leg.* 928 D, E, 929 D; Aeschin. c. *Ctes.* 251. Meier and Schöm. p. 566; Lipsius, 355 f.

τὰ [ὑπάρχοντα ἅ]πολλύν[αι], εἰς δατητῶν αἵρεσιν, ἐάν τις μὴ θέλῃ κοινὰ [τὰ ὄντα νέμεσθαι], εἰς ἐπιτροπῆς κατάστασιν, εἰς ἐπιτροπῆς διαδικασίαν, εἰς [ἐμφανῶν κατάστασ]ιν, ἐπίτρ[ο]πον

36 τὰ [ὑπάρχοντα] B (S¹, Th); τὰ [ἐαυτοῦ κτήματα] olim K; τὰ [πατρῶα] Wyse (H-L), τ[ὸν οἶκον] K-W^{1,2}; litterarum decem lacunam indicarunt K-W³, item K⁴, qui ὑπάρχοντα spatio idoneum esse dicit, sed cum vestigiis primae litterae parum congruere.

ΔΙΑΙΤΗΤΩΝ: δατητῶν ex Harp. et lex. Cantabr. edd. 37 κοινὰ τὰ ὄντα K (H-L, K-W, B¹⁻³) e lex Cant.: τὰ κοινὰ, ὄντα B⁴ (Th) ex Harp. 38—39 εἰ [πλείους τῆς αὐτῆς θέλωσ]ιν ἐπιτροπον αὐτὸν ἐγγράφαι K²; [ἐάν πλείους ἅμα ἐθέλωσ]ιν ἐπιτροπον <τὸν> αὐτὸν ἐγγράφαι H-L: [ἐάν τις ἀμφισβητῇ δε]ῖν Lipsius (Poland). εἰς [ἐμφανῶν κατάστασ]ιν ex Harp., ἐπίτρ[ο]πον αὐτὸν ἐγγράφαι K-W, K³, verba tria ultima non intelligi posse confessi (B, Th).

TEST. 36 *Lex. rhet. Cantab. εἰς δατητῶν <αἵρεσιν> : ...ἐπὶ τῶν διανεμόντων τὰ κοινὰ τισιν, ὥς Ἀρ. ἐν τῇ Ἀθ. πολ. “δίκαι λαγχάνονται πρὸς” τὸν ἀρχοντα ἄλλαι τε (Dobree; ἀλλ’ εἰ τις cod.) καὶ “εἰς δατητῶν αἵρῃσιν,” θταν <τις> “μὴ θέλῃ κοινὰ τὰ ὄντα νέμεσθαι.” *Etym. gen. (exscr. Et. M. 249, 42) δατηταί· δατητῆς παρὰ Ἀττικοῖς ὁ διανεμητής. Ἀριστοτέλης. τίνες οἱ δατηταί... *Harp. δατεῖσθαι...τὸ δὲ εἰς δατητῶν αἵρεσιν εἶδος τι δίκης ἐστίν. ὅποτε γὰρ κοινωνοῖν τινες ἀλλήλοις καὶ οἱ μὲν βούλονται διανέμεσθαι τὰ κοινὰ, οἱ δὲ μὴ, ἐδικάζοντο οἱ βουλόμενοι τοῖς μὴ βουλομένοις προσκαλούμενοι εἰς δατητῶν αἵρεσιν. Λυσίας ἐν τῇ πρὸς Ἀλεξίδημον, εἰ γνήσιος, καὶ Ἀρ. ἐν τῇ Ἀθ. πολ. (Frag. 383², 422³). Addit Suidas, s.v. δατεῖσθαι: δατηται κυρίως οἱ τὰ κοινὰ διανέμοντες τοῖς μὴ βουλομένοις.

38 aut hic aut alibi in eodem capitulo (velut v. 37, ante εἰς ἐπιτροπῆς κατάστασιν) excidit εἰς ἐμφανῶν κατάστασιν. Cf. *Harp. εἰς ἐμφανῶν κατάστασιν : ...ὁ δὲ Ἀρ. ἐν τῇ Ἀθ. πολ. πρὸς τὸν ἀρχοντὰ φησι λαγχάνεσθαι ταύτην τὴν δίκην, τὸν δὲ ἀνακρίνοντα εἰσάγειν εἰς τὸ δικαστήριον (Frag. 382², 421³).

[εἰς δατητῶν αἵρεσιν] If, in a business held in partnership, any one or more of the partners wished to retire, and the partners could not agree, those who insisted on the winding up of the concern might bring an action for the appointment of liquidators (Harpocr. s. v. δατεῖσθαι). It has been conjectured that δατηται might be appointed even in cases not involving partnership in business, e.g. in disputes as to the division of an inheritance, and that this was the original object of the legal process (Meier and Schöm. p. 483 Lips.). This is confirmed by the context, which refers to matters of family property and the duties of guardians. Probably it was only in the case of the inheritance of a citizen that the archon eponymus was the responsible official. Daremberg and Saglio, s. v.

[ἐπιτροπῆς κατάστασιν] ‘constituting a wardship.’ In the absence of directions by will, the next of kin acted as ἐπιτροποι if authorised by the archon (e.g. the elder brother, Lys. c. Theomn. i 5; or the uncle, Isaeus, Cleonym. § 9). Failing relatives suitable for the duty, the archon selected some one from the general body of citizens. Dict. Ant. *Epitropus*, i 751 b; Meier and Schöm. p. 552.

[ἐπιτροπῆς διαδικασίαν] ‘deciding between rival claims to a wardship.’ ‘The duties of guardian might be a burden

which relatives would seek to escape, as well as a privilege for which they would compete; διαδικασία covers both cases’ (Wyse). Meier and Schöm. p. 471 ff. Lips.; and Lipsius, *Leipzig Verhandl.* 1891, p. 50.

[εἰς ἐμφανῶν κατάστασιν] Isaeus, 6 § 31, ἀπῆται τὸν Πυθόδωρον τὸ γραμματεῖον καὶ προσεκαλέσατο εἰς ἐμφανῶν κατάστασιν. καταστήσαντος δὲ ἐκείνου πρὸς τὸν ἀρχοντα κτλ. (with Wyse’s note). [Dem.] 53 § 14, ἐξ ἐμφανῶν καταστάσεως. A man in possession of goods or documents, which another person either owned or had a legal right to inspect, might be required by the latter to produce them, ἐμφανῇ καταστήσαι. If he refused, he might be fined; on the other hand, the party summoned might disclaim possession of the things required or decline to admit the obligation of producing them. In either case the person demanding their production might bring an action εἰς ἐμφανῶν κατάστασιν. Meier and Schöm. p. 478 Lips.

In the present context, the phrase can only refer to procedure connected with cases of inheritance (ib. p. 59).

[ἐπιτροπον αὐτὸν ἐγγράφαι] The infinitive without a subject may possibly depend on the verbal noun implied in the previous phrase, as in 59 § 2, εἰσάγουσι—γραφὰς παρανόμων καὶ νόμον μὴ

αὐτὸν ἐγγράψαι, κλήρων καὶ ἐπικλήρων ἐπι[δικασίαι. ἐπιμε- 7
 40 λείτ[αι δὲ καὶ τῶν [ὀρφ]ανῶν καὶ τῶν ἐπικλήρων καὶ τῶν
 γυναικῶν ὅσαι ἂν τελευτ[ήσαντος τοῦ ἀνδρ]ὸς σκη[πτω]νται
 κύνει· καὶ κύριός ἐστι τοῖς ἀδικούσιν ἐπιβάλλ[ειν ἢ εἰσάγειν
 εἰς] τὸ δικαστήριον. μισθοὶ δὲ καὶ τοὺς οἴκους τῶν ὀρφανῶν
 καὶ τῶν ἐπικλ[ήρων, ἕως ἂν τις τετταρ]ακαιδεκέτις γένηται,
 45 καὶ τὰ ἀποτιμήματα λαμβάν[ει· καὶ τοὺς ἐπιτρόπους], ἐὰν μὴ
 [δι]δῶσι τοῖς παισὶ τὸν σίτον, οὗτος εἰσπράττει.

39 ΕΝΓΡΑΨΑΙ.

(H-L) sed spatium vix sufficit.

42 ἢ εἰσάγειν Lipsius, K-W, K³, B, Th; ζημίαν ἢ ἀγειν K¹

44 post ἐπικλήρων lacunam indicant K-W^{1,2}.

H

ΑΚΑΙΔ...ΤΕΙΣ; δ[ατη]τῆς K; δ...της K-W; ἐὰν μὴ αὐτὸς ὁ ἐπίτροπος διοικητῆς γένηται
 aut simile aliquid exspectabat Herwerden. [ἔως ἂν τις τετταρ]ακαιδε[κέ]τις γένηται
 optime B (K-W³, S¹, K⁴, Th).

45 καὶ τοὺς ἐπιτρόπους E H Brooks (edd.); καὶ οἱ
 ἐπίτροποι (hiatu admisso) quondam conieci. ΕΑΝ (K, K-W, B, Th): οἱ ἂν (ex ol
 ἐὰν) van Leeuwen (H-L).

46 [δι]δῶσι K-W, B, K⁴, Th; ἀποδιδῶσι H-L; [ἀπο]δῶσι

et Wysio et mihi olim placuit (K³, S¹).

TESTIMONIA. 46 *Harp. σίτος...σίτος καλεῖται ἡ διδομένη πρόσδοδος εἰς τροφήν
 ταῖς γυναιξίν ἢ τοῖς ὀρφανοῖς, ὡς ἐξ ἄλλων μαθεῖν ἐστι καὶ ἐκ τοῦ Σόλωνος ἁ ἀξονος καὶ
 ἐκ τῆς Ἀριστοτέλους Ἀθ. πολ.

ἐπιτήδειον θῆναι. Otherwise, we must
 suppose that some such words as ἐὰν τις
 ἐθέλῃ have fallen out. The clause serves
 to define and limit the phrase εἰς ἐμφανῶν
 κατὰστασιν, shewing that the present case
 resembles the particular kind of ἐμφανῶν
 κατὰστασις mentioned in Isaeus 6 § 31,
 quoted above. Cf. *ib.* § 36, ἀπογράφουσι
 τῷ παῖδι τούτῳ—ἐπιγράφαντες σφᾶς
 αὐτοὺς ἐπιτρόπους. Cf. Kaibel, p. 234.

κλήρων καὶ ἐπικλήρων ἐπιδικασίαι]
 'claims for...'. [Dem.] 46 § 22, ἀνεπί-
 δικον μὴ ἐξεῖναι ἔχειν μήτε κλῆρον μήτε
 ἐπικλῆρον, and *lex* in 43 *Macart.* 16.
 Meier and Schöm. pp. 603—617 Lips.;
 Thalheim, *Rechtsalt.* p. 84 n.

§ 7. τῶν ὀρφανῶν κτλ.] The archon
 is ἐπικλήρων καὶ ὀρφανῶν κύριος (Lysias,
 26 *Euvand.* 12). Cf. Dem. 43 § 75 (*lex*),
 ὁ ἀρχὼν ἐπιμελεῖσθω τῶν ὀρφανῶν καὶ τῶν
 ἐπικλήρων καὶ τῶν οἰκῶν τῶν ἐξερμυ-
 μένων καὶ τῶν γυναικῶν, ὅσαι μένουσιν
 ἐν τοῖς οἰκοῖς τῶν ἀνδρῶν τῶν τεθνηκότων
 φάσκουσιν κνεῖν. τούτων ἐπιμελεῖσθω καὶ
 μὴ ἐάτω ὑβρίζειν μηδένα περὶ τούτους. ἐὰν
 δὲ τις ὑβρίσῃ ἢ ποιῇ τι παράνομον, κύριος
 ἐστω ἐπιβάλλειν κατὰ τὸ τέλος. [Dem.]
 35 § 48; 37 § 46; 46 § 22; Aesch. 1
 § 158.

μισθοῖ] Isaeus 3 § 36, μισθοῦν ἐκέλευον
 τὸν ἀρχοντα τοὺς οἴκους ὡς ὀρφανῶν δυνῶν,
 ὅπως...τὰ ἀποτιμήματα κατασταθῇ καὶ
 μοι τεθεῖεν, 2 § 9, μετασχὼν τοῦ οἴκου τῆς
 μισθώσεως τῶν παίδων τοῦ Νικίου, and 11
 § 34, Lys. 32 c. *Diog.* 23, ἐξῆν αὐτῷ κατὰ
 τοὺς νόμους οἱ κείνται περὶ τῶν ὀρφανῶν...
 μισθῶσαι τὸν οἶκον. Dem. 27 *Arhob.* A

58, ἐξῆν (τῷ ἐπιτρόπῳ) μηδὲν ἔχειν τούτων
 τῶν πραγμάτων μισθῶσαντι τὸν οἶκον, and
 29 § 60. The income was often more than
 12 per cent.

The lessees had to give security (ἀποτι-
 μημα) for the property leased to them.
 The archon sent certain persons (ἀποτι-
 μηταί) to value the security and determine
 whether it was a fair equivalent for the
 property leased (Harpocr. s. v. ἀποτι-
 μηταί· οἱ μισθοῦμενοι τοὺς τῶν ὀρφανῶν
 οἴκους παρὰ τοῦ ἀρχοντος ἐνέχυρα τῆς μισ-
 θώσεως παρέχοντο· ἔδει δὲ τὸν ἀρχοντα
 ἐπιπέμειν τινας ἀποτιμησομένους τὰ ἐνέ-
 χυρα. τὰ μὲν οὖν ἐνέχυρα τὰ ἀποτιμώμενα
 ἐλέγοντο ἀποτιμήματα κτλ.). On land thus
 offered as security a δρος was placed, with
 an inscr. stating the person for whose
 property it served as security, CIA ii 1135,
 δρος χωρίου καὶ οἰκίας ἀποτίμημα παιδί
 ὀρφανῷ Διογέτονος Προβα[λίσου]. Meier
 and Schöm. p. 362—3 Lips.; Schulthess,
Vormundschaft, pp. 139—173.

τετταρακαιδέκτις] If this restoration
 is correct (and none better has been pro-
 posed), we here have the age at which
 the ἐπικληρος ceased to be under the care
 of her guardian. Nothing has hitherto
 been known on this point (Schulthess,
 p. 177). Isaeus (6 § 14) simply tells us
 that one Callippe would naturally have
 ceased to be under an ἐπίτροπος at the
 age of 30 (τριακοντούτις). Cf. Plat. *Leg.*
 833 D, ταῖς τριακαιδεκέτεσι μέχρι γάμον
 μενούσης κοινωνίας (the context implying
 that girls younger than 13 were ἀνηβοί).

ἀποτιμήματα] here of lands offered as

57. καὶ ὁ [μὲν ἄρχων ἐπιμελεῖτ]αι τούτ[ων· ὁ] δὲ βασιλεὺς πρῶτον μὲν μυστηρίων ἐπιμελεῖτ[αι μετὰ τῶν ἐπιμελητῶν ὧν] ὁ δῆμ[ος χ]ειροτονεῖ, δύο μὲν ἐξ Ἀθηναίων ἀπάντων, ἓνα δ' [ἐξ Εὐμολπιδῶν, ἓνα] δ' ἐκ Κηρ[ύκω]ν. ἔπειτα Διονυσίων τῶν ἐπὶ Ληναίῳ· ταῦτα δὲ ἐστὶ [πομπή τε καὶ ἀγών. τ]ῇ μὲν οὖν 5

LVII 1 ὁ μὲν ἄρχων Blass et Herwerden (edd.): οὗτος μὲν οὖν κ¹. 2 ὧν B²⁻⁴, K-W³, 'ν non certum est' K⁴, Th: ex Harp. οὗς legebatur. 4 Εὐμολπιδῶν K ex Harp.: ἐξ Εὐμολπιδῶν—ἐκ Κηρύκων Gertz (edd.). 5 ΕΠΙΛΗΝΔΙΩΝ Foucart (*Journ. de Philol.* 1895, 31), K-W³: corr. Bywater, al. [πομπή τε καὶ ἀγών] Papageorgios, Kibel (K-W³, B^{3,4}, K⁴, Th); πομπή καὶ ἀγών H-L, K³, B^{1,2}; πομπή καὶ μουσικῆς ἀγών K-W^{1,2} (s¹).

TESTIMONIA. LVII § 1 *Harp. ἐπιμελητῆς τῶν μυστηρίων: παρ' Ἀθηναίους ὁ λεγόμενος βασιλεὺς... Ἀρ. ἐν Ἀθ. πολ. φησὶν οὕτως: "ὁ δὲ βασιλεὺς—τῶν μυστηρίων—χειροτονεῖ (Bekker et Müller; ἔχειροτόνει codd.), δύο μὲν ἐξ Ἀθηναίων ἀπάντων, ἓνα δ' ἐξ Εὐμολπιδῶν, ἓνα δ' ἐκ Κηρύκων. Suid. et Etym. M. τέσσαρες δὲ ἦσαν, δύο μὲν ἐξ... εἰς δὲ ἐκ... καὶ εἰς ἐκ (Frag. 386², 425³). Pollux viii 90: ὁ δὲ βασιλεὺς μυστηρίων προσέθηκε "μετὰ τῶν ἐπιμελητῶν" καὶ Ληναίων καὶ ἀγώνων τῶν ἐπὶ λαμπάδι (cf. Lex. Dem. Patm. p. 11) καὶ (add. Schol. Pl. *Euthyphr.* p. 325) τὰ περὶ τὰς πατρὸς θυσίας διοικεῖ (cf. Heraclidis epitom., Rose Frag. 611, 8, ὁ δὲ βασιλεὺς τὰ κατὰ τὰς θυσίας διοικεῖ, et Schol. in Plat. *Phaedr.* 235 D, ὁ δὲ βασιλεὺς μυστηρίων προνοεῖται καὶ τὰς θυσίας τὰς πατρὸς διοικεῖ). Bekk. *An.* p. 219, 14: ...ὁ δὲ βασιλεὺς "μυστηρίων ἐπιμελεῖται μετὰ τῶν ἐπιμελητῶν οὗς ὁ δῆμος", ἔχειροτόνησε. Phot. ἡγεμονία δικαστηρίου, ad fin. ὁ βασιλεὺς καὶ τῶν μυστηρίων ἅμα τοῖς ἐπιμεληταῖς προϊστάται. Cf. Frag. 385², 422³.

security by persons who had the estates of minors leased to them. The term is also applied to the security which a husband gives the κύριος of his wife as a guarantee that her marriage-portion (of which he has the usufruct) will remain intact (Meier and Schöm. p. 518). [Dem.] 49 § 11, ὁ... ἐν πεδίῳ ἀγρός ἀποτίμημα τῷ παιδί τῷ Εὐμηλίδου καθιστῆται. Cf. Schulthess, *l.c.* p. 157, and see note on μισθοί, above.

σίτον] Pollux viii 33, σίτος δὲ ἐστὶν αἱ ὀφειδόμεναι τροφαί. Cf. Meier and Schöm. p. 525-6 Lips.

LVII. *The archon basileus.*

§ 1. βασιλεὺς] The archon basileus succeeded to the religious duties of the ancient kings. Gilbert i 281²; Lipsius, *Das Att. Recht*, 61 f, 358 f.

μυστηρίων] [Lys.] 6 c. *Andoc.* 4, ἀν... λάχῃ βασιλεὺς, ἄλλο τι ἢ ὑπὲρ ἡμῶν καὶ θυσίας θύσει καὶ εὐχὰς εὐξεται κατὰ τὰ πάτρια, τὰ μὲν ἐν τῷ ἐνθάδε Ἑλευσίνιῳ, τὰ δὲ ἐν τῷ Ἑλευσίνι ἱερῷ, καὶ τῆς ἐορτῆς ἐπιμελήσεται μυστηρίοις;

ἐπιμελητῶν] sc. τῶν μυστηρίων. Dem. 21 § 171, ἔχειροτονήσατε τοῦτον (Midias) μυστηρίων ἐπιμελητῆν. We have decrees in honour of these ἐπιμεληταί in CIA ii 315 (=Ditt. 386, 26; B.C. 283/2 or 282/1), and 376 (before end of 3rd cent. B.C.). In each of these decrees the compliment

is paid to the two ἐπιμεληταί elected out of the whole body of the citizens, and not to those belonging to the Κήρυκες and Εὐμολπιδαι. Cf. CIA ii 741 (=Ditt. 374, 10), B.C. 334/3, [ἐγ] Διονυσίων τῶν [ἐπὶ Ληναίῳ] π[α]ρὰ μυστηρίων ἐπιμελητῶν. It is suggested by Foucart, *Journ. de Philol.* 1895, 31, that the two elected out of the sacred families may have been charged with the religious rites, while the business arrangements may have been assigned to the two elected out of the Athenians in general.

Κηρύκων] CIA ii 597 (a decree of the Κήρυκες, about the age of Alexander): ἐπεὶ δὲ Εὐθύδημος ὁ πάρεδρος τοῦ βασιλέως καλῶς καὶ φιλοτιμῶς μετὰ τοῦ βασιλέως καὶ τοῦ γένους τοῦ Κηρύκων ἐπεμελήθη τῶν περὶ τὰ μυστήρια κτλ.

τῶν ἐπὶ Ληναίῳ] held in the district called Λίμνα, S.E. of the Acropolis, about Jan. 28—31 (Dict. Ant. i 638). It was the festival at which Comedies were generally produced, e.g. the *Acharnians*, *Equites*, *Vesprae* and *Ranae*.

πομπή κτλ.] 'law of Euegoros' in Dem. c. *Mid.* 10, ἡ ἐπὶ Ληναίῳ πομπή καὶ οἱ τραγῳδοὶ καὶ οἱ κωμῳδοὶ. Cf. Plat. *Protag.* 327 E, and Schol. Arist. *Eq.* 547. The mistake in the MS (Ληναίων for Ληναίῳ) possibly arose out of such phrases as ἐνίκα δις ἐπὶ Ληναίων (Schol. Aeschin. 2 § 15).

πομπήν κοινῇ πέμ|πουσιν ὃ τε βασιλεὺς καὶ οἱ ἐπιμεληταί, τὸν [Col]
 δὲ ἀγῶνα διατίθουσιν ὁ βασιλεὺς. τίθησι δὲ καὶ τοὺς τῶν λαμ-
 πάδων ἀγῶνας ἅπαντας· ὡς δ' ἔπος εἰπεῖν καὶ τὰς πατρίους
 θυσίας διοικεῖ οὗτος πᾶσας. γραφαὶ δὲ λαγχάνονται πρὸς αὐτὸν 2
 10 ἀσεβείας, κἄν τις ἱερωσύνης ἀμφισβητῇ πρὸς τινα. διαδικάζει
 δὲ καὶ τοῖς γένεσι καὶ τοῖς ἱερεῦσι τὰς ἀμφισβητήσεις τὰς ὑπὲρ
 τῶν ἱερῶν ἀπάσας οὗτος. λαγχάνονται δὲ καὶ αἱ τοῦ φόνου
 δίκαι πᾶσαι πρὸς τοῦτον, καὶ ὁ προαγορεύων εἰργεσθαι τῶν

7 ΤΙΘΗΣΙ (κ, β, Th): <δια>τίθησι Richards, Gertz, κ-ω, H-L. 8 καὶ del. κ-ω^{1,2}, H-L, S¹.

9 'quidni οὗτος διοικεῖ?' B; διοικεῖ πᾶσας οὗτος Diels, ut v. 12.

10 ἱερῶς ἱερωσύνης κ-ω, Meisterhans, p. 46³. ΠΡΟΣΤΙΝΑ edd.; διαδικάζει addendum putat B: προστιμῇ Bekk. *Anec.* (κ¹).

12 ἱερῶν, cf. Bekk. *An.* 310, coniecerat Richards, in ectypo vidit Blass (κ⁴, Th): γερῶν κ¹ e Bekk. *An.* 219 (κ-ω, H-L, B, S¹).

TESTIM. § 2 Pollux viii 90: δίκαι δὲ πρὸς αὐτὸν λαγχάνονται ἀσεβείας, ἱερωσύνης ἀμφισβητήσεως. καὶ τοῖς γένεσι καὶ τοῖς ἱερεῦσι πᾶσιν αὐτοῖς (leg. οὗτος) δικάζει. Harp. ἡγεμονία δικαστηρίου...πρὸς δὲ τὸν βασιλέα αἱ τῆς ἀσεβείας (sc. δίκαι λαγχάνονται). Bekk. *An.* p. 219, 16: "γραφαὶ δὲ λαγχάνονται πρὸς αὐτὸν ἀσεβείας. καὶ ἂν τις ἱερωσύνης" ἀμφισβητήσῃ προστιμῇ. "διαδικάζει δὲ καὶ τοῖς γένεσι καὶ τοῖς ἱερεῦσι τὰς ἀμφισβητήσεις τὰς ὑπὲρ τῶν γερῶν. λαγχάνονται δὲ—πρὸς τοῦτον." Phot. ἡγεμονία δικαστηρίου...τῷ μέντοι γε βασιλεῖ τὰς τε φονικὰς καὶ τὰς τῆς ἀσεβείας καὶ ἂν τις ἱερωσύνης ἀμφισβητῇ, πρότερον δὲ καὶ τὰς περὶ τῶν ἱερῶν (γερῶν Meier) τοῖς ἱερεῦσιν ἀμφισβητήσεις. προηγόρευε δὲ καὶ τῶν νομίμων εἰργεσθαι τοὺς ἐν αἰτία. Pollux viii 90 προαγορεύει δὲ τοῖς ἐν αἰτία ἀπέχεσθαι μυστηρίων καὶ τῶν ἄλλων νομίμων κτλ. Bekk. *An.* 310, 6: ὁ βασιλεὺς εἰσάγει τὰς φονικὰς ἀπάσας, ἐπεὶ καὶ προαγορεύει τὸν ἀνδρόφονον εἰργεσθαι τῶν νόμων (leg. νομίμων), καὶ περὶ τῶν ἱερῶν (coni. γερῶν) καὶ τοῖς γένεσι δικάζει.

διατ(θ)ησι...τίθησι] See note on 54 § 2, καταγιγνώσκουσι...τὸ γνωσθέν.

λαμπάδων ἀγῶνας] At the Panathenaea (CIA ii 1229, Mommsen, *Heortol.* p. 169 f) and Thesea (*ib.* 282), and the festivals of Hephaestus (*ib.* 311 f), Prometheus and Pan (Plut. *Sol.* i ad fin.), also at the Bendideia in the Peiraia (Plat. *Rep.* 328 A). The expenses connected with the torch-race were borne by a γυμνασιάρχος. In CIA ii 606 we have a decree in honour of a γυμνασιάρχος reciting the names of certain λαμπαδηδρόμοι (about 350 B.C.). Law-suits concerning the γυμνασιάρχος come before the archon basileus (Dem. 35 § 48).

ὡς ἔπος εἰπεῖν] here modifying πᾶσας. Cf. 49 § 5; and 2 § 3, ὡς εἰπεῖν, with οὐδενός.

πατρίους θυσίας] *Pol.* 1285 b 16, αἱ πάτριοι θυσίαι κατατελεσθήσαν τοῖς βασιλεῦσι μόνον. Plat. *Politicus*, 290 E, τῷ λαχόντι βασιλεῖ φασι τῇδε (at Athens) τὰ σεμνότεστα καὶ μάλιστα πάτρια τῶν ἀρχαίων θυσιών ἀποδεδοσθαι. Athen. 234 F, κἄν τοῖς τοῦ βασιλέως δὲ νόμοις γέγραπται· θύειν τῷ Ἀπόλλωνι τοὺς Ἀχαρνέων παρασίτους.

§ 2. γραφαὶ κτλ.] Meier and Schöm. p. 61—64 Lips.; Lipsius, *Das Att. Recht*, 358—368.

ἀσεβείας] Hyp. 3, *pro Eux.* 6, ἀσεβεῖ τις περὶ τὰ ἱερά; γραφαὶ ἀσεβείας εἰσι πρὸς τὸν βασιλέα. Meier and Schöm. pp. 62, 367 Lips.; Lipsius, *l. c.* 359 f.

ἱερωσύνης] a hereditary priesthood. c. 42, 36, κἄν τινα κατὰ τὸ γένος ἱερωσύνη γέννηται. Dem. 57 § 46 (§ 62), προεκρίθην ἐν τοῖς εὐγενεστάτοις κληροῦσιν, τῆς ἱερωσύνης τῷ Ἡρακλεῖ. Cf. Syrianus, Schol. in Hermog. ii 42, 22—43, οἱ παῖδες ἀμφοτέρων ἀμφισβητοῦσι τῆς ἱερωσύνης.

τῶν ἱερῶν] Bekk. *Anec.* 310, 9, and Photius, quoted in *Testim.* τῶν γερῶν, *ib.* 219, 20; cf. Aeschin. c. *Ctes.* 18, τοὺς ἱερεῖς τοὺς τὰ γέρα μόνον λαμβάνοντας.

εἰργεσθαι τῶν νομίμων] *inf.* § 4, εἰργεταὶ τῶν ἱερῶν. Soph. *O. T.* 236 ff.; Dem. *Lept.* 158, (Δράκων) γράφων χέρνιβος εἰργεσθαι τὸν ἀνδρόφονον, σπονδῶν κρατήρων ἱερῶν ἀγορᾶς, Ant. *Tetral.* i 1, 10, *de Chor.* 34, 40, *Herod.* 10, Plat. *Leg.* 868 E, 871 A, 873 B. Pollux viii 66, εἰργονταὶ ἱερῶν καὶ ἀγορᾶς οἱ ἐν κατηγορίᾳ φόνου, ἀχρι κρίσεως: καὶ τοῦτο προαγορεύουσιν ἐκαλέετο. Dem. *Macart.* 1069, προειπεῖν. The text

3 νομίμων οὗτός ἐστιν. εἰσὶ δὲ φόνον δίκαι καὶ τραύματος, ἂν μὲν ἐκ προνοίας ἀποκτείνῃ ἢ τρώσῃ, ἐν Ἀρείῳ πάγῳ, καὶ φαρμάκων, ¹⁵ ἐὰν ἀποκτείνῃ δούς, καὶ πυρκαϊᾶς· ταῦτα γὰρ ἡ βουλὴ μόνα δικάζει· τῶν δ' ἀκουσίων καὶ βουλευσεως, κἂν οἰκέτην ἀποκτείνῃ

14 εἰάν H-L.

15 <τις> ἀποκτ. Kontos; ἀποκτ. <τις> Papageorgios.

ἢ τρώ[σ]η K-W (B, cet.), quod legi posse recte (ut videtur) censet K: ΕΝΓΡ? ἐγγράφεται] K¹; <τις>, γράφεται H-L. ΦΑΡΜΑΚΟΝ (K¹, H-L, B^{1,4}): φαρμάκων K-W Pollucem secuti (S¹, B^{2,3}, K⁴, Th).

16 πυρκαῖας B¹⁻³; πυρκαϊᾶς B⁴, cet. μόνῃ H-L.

TESTIM. § 3 Pollux viii 90: καὶ τὰς τοῦ φόνου δίκας εἰς Ἀρειον πάγον εἰσάγει. ib. 117 Ἀρειος πάγος: ἐδίκαζε δὲ φόνον καὶ τραύματος ἐκ προνοίας, καὶ πυρκαϊᾶς, καὶ φαρμάκων, ἐάν τις ἀποκτείνῃ δούς. Bekk. An. 311, 9 περὶ Ἀρείου πάγου: αὕτη κρίνει τὰς φονικὰς δίκας καὶ φαρμάκων καὶ πυρκαϊᾶς.

17 *Harp. (et Suidas) βουλευσεως, infra exscriptus (Frag. 418², 458³).

17—18 *Harp. ἐπὶ Παλλαδίῳ...δικαστήριον οὕτω καλούμενον, ὡς καὶ Ἀρ. ἐν Ἀθ. πολ., ἐν ᾧ δικάζουσιν ἀκουσίου φόνου οἱ ἐφέται. Pollux viii 118, τὸ δ' ἐπὶ Παλλαδίῳ: οἱ ἀκούσιοι φόνοι ἐν τούτῳ ἐκρίνοντο... Bekk. An. 311, 3, 8: ἐπὶ Παλλ. οἱ ἀκούσιοι φόνοι ἐν τούτῳ ἐκρίνοντο...δικάζουσι δὲ ἐν τούτῳ οἱ ἐφέται. ib. 257, 23: ἐφέται καὶ ἐπὶ Παλλ.: δικαστήριον ἐστὶν οὕτω καλούμενον, καὶ οἱ ἐν αὐτῷ κρίνοντες κριταὶ ἐφέται ἐκαλοῦντο (Frag. 417², 457³). Pleniora habent Et. gen. ἐπὶ Παλλ.: δικαστήριον Ἀθήνησιν ἐν ᾧ περὶ ἀκουσίου φόνου ἐδίκαζον..., et Lex. Patm. ἐφέται ἦσαν ἄνδρες ἂν ἐξελεγμένοι, ἐδίκαζον δὲ τοὺς ἀκουσίους φόνους <κα> ἐὰν ξένος ἢ δοῦλος ἢ ὁ ἀναιρεθεὶς...Schol. Aeschin. 2 § 87 ἐπὶ τούτῳ ἐκρίνοντο οἱ ἀκούσιοι φόνοι. οἱ δὲ ἐν τούτῳ τῷ δικαστηρίῳ δικάζοντες ἐκαλοῦντο ἐφέται, ἐδίκαζον δὲ ἀκουσίου φόνον καὶ βουλευσεως καὶ οἰκέτην ἢ μέτοικον ἢ ξένον ἀποκτείναντι.

shews that we are not justified in restricting the πρόρρησις to the next of kin, to the exclusion of the archon basileus (as urged by Philippi, *Areop.* p. 70).

§ 3. φόνον δίκαι] *Pol.* 1300 b 24, φονικοῦ μὲν οὖν εἶδη, ἂν τ' ἐν τοῖς αὐτοῖς δικασταῖς ἂν τ' ἐν ἄλλοις, περὶ τε τῶν ἐκ προνοίας καὶ περὶ τῶν ἀκουσίων καὶ ὅσα ὁμολογεῖται μὲν ἀμφισβητεῖται δὲ περὶ τοῦ δικαίου, τέταρτον δὲ ὅσα τοῖς φεύγουσιν ἐπὶ καθόδῳ ἐπιφέρεται φόνου, ὅσον Ἀθήνησι λέγεται καὶ τὸ ἐν Φρεαττοῖ δικαστήριον. Meier and Schöm. p. 376—387 Lips.; Gilbert, i 424—435².

τραύματος] Dem. p. 1018, 9, τραυμάτος με εἰς Ἀρειον πάγον προσεκαλέσαστο, 54 § 18, τραύματος γραφαί. Aeschin. *F. L.* 93, *Ctes.* 51 and 212, τραύματος ἐκ προνοίας γραφὰς γραφόμενος, and Plat. *Leg.* 877 b. It was only 'wounding with intent to kill' that was classed with φόνος; in the absence of proof of such intent, the case was one of unlawful wounding (αἰκέλα, 52 § 2).

ἐκ προνοίας κτλ.] Dem. 23 c. *Aristocr.* 24, γέγραπται γὰρ ἐν μὲν τῷ νόμῳ τὴν βουλὴν δικάζειν φόνον καὶ τραύματος ἐκ προνοίας καὶ πυρκαϊᾶς καὶ φαρμάκων, ἐάν τις ἀποκτείνῃ δούς. Lucian, *Anacharsis* 19. φαρμάκων] Philippi, *Areop.* pp. 41, 51. Meier and Schöm. p. 382 Lips.

ἐὰν ἀποκτείνῃ δούς] Ant. de *Chor.* 17, εἰ τὸν δόντα τὸ φάρμακον φασιν αἰτίον εἶναι, ἐγὼ οὐκ αἰτίος. It was probably

essential that actual death should ensue, and that the poison should have been administered by the person charged before the Areopagus: 'etenim qui per alium curasset ut venenum daretur, eum oportuit βουλευσεως accusari' (Forchhammer, de *Areop.*, p. 30). Similarly Antiphon, *Or.* 1, κατηγορία φαρμακείας, is really a case of βούλευσις, which would be tried by οἱ ἐπὶ Παλλαδίῳ.

ἐκ προνοίας applies to φαρμάκων as well as to φόνον κτλ.: *Magn. Mor.* i 16 (17), φασὶ ποτέ τινα γυναῖκα φίλτρον τιλ δοῦναι πιεῖν, εἰτα τὸν ἀνθρώπον ἀποθανεῖν ὑπὸ τοῦ φίλτρον, τὴν δ' ἀνθρώπων ἐν Ἀρείῳ πάγῳ ἀποφύγειν· οὐ παρούσαν δὲ οὐδὲν ἄλλο ἀπέλυσαν ἢ διότι οὐκ ἐκ προνοίας.

πυρκαϊᾶς] Meier and Schöm. p. 387 Lips. ἀκουσίων κτλ.] Schol. Aeschin. *F. L.* § 87, ἐδίκαζον δ' ἀκουσίου φόνον καὶ βουλευσεως καὶ οἰκέτην ἢ μέτοικον ἢ ξένον ἀποκτείναν (MSS; ἀποκτείναντι Sauppe; κελ τις οἰκέτην—ἀποκτείνει Wyse). Plat. *Rep.* 451 A—B.

βουλευσεως] sc. ἐξ ὧν ἀπέθανεν διὰ φόνον ἀκούσιον (Wilamowitz, i 252, n. 138), 'conspiracy (against life).' Harpocr. (and Suidas) s. v. ὅταν ἐξ ἐπιβουλῆς τίς τινα κατασκευάσθαι θάνατον, ἐάν τε ἀποθάνῃ ὁ ἐπιβουλευθεὶς ἐάν τε μή.—μάρτυς Ἰσάιος ἐν τῷ πρὸς Εὐκλείδην, ἐπὶ Παλλαδίῳ λέγων εἶναι τὰς δίκας, Δείναρχος δὲ ἐν τῷ κατὰ Πιστίου ἐν Ἀρείῳ πάγῳ. Ἀριστοτέλης δ'

τις ἢ μέτοικον ἢ ξένον, οἱ ἐπὶ Παλλαδίῳ· ἐὰν δ' ἀποκτείνειαι
 μέν τις ὁμολογῇ, φῆ δὲ κατὰ τοὺς νόμους, οἶον μοιχὸν λαβὼν ἢ
 20 ἐν πολέμῳ ἀγνοήσας ἢ ἐν ἄλλῳ ἀγωνιζόμενος, τούτῳ ἐπὶ
 Δελφινίῳ δικάζουσιν· ἐὰν δὲ φεύγων φυγὴν ὧν αἰδεσίς ἐστιν,
 αἰτίαν ἔχῃ ἀποκτείνειαι ἢ τρώσαι τινα, τούτῳ δ' ἐν Φρεάτῳ

18 οἱεπιπαλλαδιῳι? κ versus prioris parte ultima litteris evanidis scripta (κ³, β, κ-w³, Th); τούτῳ μὲν ἐπὶ Π. κ-w^{1,2}; sed neque spatium sufficere neque litteras tout cerni posse censet κ. [οἱ ἐφέται ἐπὶ Π.] Brooks, H-L, sed ne his quidem verbis satis spatii relictum. 20 τοῦτῳ ἐν τῷ ἐπὶ κ¹; τοῦτῳ ἐπὶ Brooks, H-L, κ³, β, Th; τούτῳ δ' [ἐπὶ] Lipsius (κ-w), sed neque Δ cerni posse neque spatium litterae aptum superesse putat κ. 21 αἰδ(supra scr. ρ)εσις (sc. αἰδεσις in αἰρεσις mutatum); ἀρεσις cum Weillio B²⁻⁴; αἰδεσις ceteri omnes. 22 αἰτίαν ἔχῃ ἀποκτείνειαι κ-w (κ³, β, coll. Dem. 23 § 77, Th): αἰτίαν προσλάβη κτείνειαι κ¹ (H-L); αἰτίαν σχῇ? B⁴. Φρεάτου κ-w, β (edd.) coll. Dem. 23 §§ 77, 78, ubi φρεαίτου pr. S; nomen ἀπό τινος Φρεάτου ἥρωος, καθά φησι Θεόφραστος, deducit Harp.; Φρεατοῖ Harp., Ar. Pol. 1300 b 29 codex Ambrosianus, Helladius in Phot. Bibl. 535 a 28, Suidas; ἐς Φρεάτου et ἐν Φρεάτ.. Hesychius: Φρεατοῖ Pollux, Bekk. Anec. 311, 20 (κ¹, H-L).

TESTIM. 18—21 *Harp. ἐπὶ Δελφινίῳ... δικάζονται δὲ ἐν ταῦθα οἱ ὁμολογούντες μὲν ἀπεκτονέαι, δικαίως δὲ πεποιθέναι τοῦτο λέγοντες, ὡς Δημ. ἐν τῷ κατ' Ἀριστοκράτους δηλοῖ καὶ Ἀρ. ἐν τῇ Ἀθ. πολ. (Epitomen exscr. Suidas etc.). Lex. Patm. p. 138, οἱ ἐν ταῦθα κρινόμενοι ἐπὶ φόνοις ὁμολογούμενοις μὲν, δικαίως δὲ γεγενῶσι δικάζονται. Pollux viii 119 :... οὗς ὠμολογεῖ μὲν ἀποκτείνειαι, δικαίως δ' ἔφη τοῦτο δεδρακέναι. Bekk. An. 311, 13 ἐπὶ Δελφινίῳ ὁμολογούμενος φόνος ἐννομος δικάζεται (Frag. 419², 459³).

22 ἐν Φρεάτῳ. Cf. Poll. viii 120 infra exscriptum.

ἐν τῇ Ἀθ. πολ. τῷ Ἰσαίῳ συμφωνεῖ. Hesych. τὸ ἐπιβεβουλευκέναι θάνατον οὗτος Ἀθηναίων ἐλέγετο. And. de Myst. 94, Ant. de Chor. 16. Meier and Schöm. p. 384-6 Lips.; Philipp, Areopag, p. 29—50; Thalheim, Rechtsalt. 52 n. 2; Dict. Ant. s. v.

ἐπὶ Παλλαδίῳ Dem. 23 § 71, δικαστήριον τὸ τῶν ἀκουσίων φόνων... τὸ ἐπὶ Παλλαδίῳ... ἐν ταῦθ' ὑποκείται πρῶτον μὲν διωμοσία, δεύτερον δὲ λόγος, τρίτον δὲ γνῶσις τοῦ δικαστηρίου... τῶν ἀλόντ' ἐπὶ ἀκουσίῳ φόνῳ ἐν τισιν εἰρημένοις χρόνοις ἀπελθεῖν τακτὴν ὁδὸν καὶ φεύγειν ἕως ἂν αἰδέσθῃται τινα τῶν ἐν γένει τοῦ πεπονθότος. Aristoph. frag. 585 Kock, ἀκων κτενῶ σε, τέκνον· ὁ δ' ὑπεκρίνετο | ἐπὶ Παλλαδίῳ τὰρ', ὦ πάτερ, δῶσεις δίκην. Paus. i 28, 8. Philipp, Areopag, p. 23.

The Palladium and the Delphinium were probably S.E. of the Acropolis, near the Olympieum (Milchhöfer in Baumeister's Denkm. p. 179 f).

μοιχὸν λαβὼν κτλ.] Dem. 23 § 55, ἂν τις ἐν ἄλλοις ἀποκτείνῃ τινά, ἂν ἐν πολέμῳ ἀγνοήσας, ἢ ἐπὶ δάμαρτι ἢ ἐπὶ μητρὶ ἢ θυγατρὶ, ἢ ἐπὶ παλλακῇ ἢν ἂν ἐπ' ἐλευθέρους παισιν ἔχῃ. Cf. Lys. i § 31. Philipp, p. 55.

ἐπὶ Δελφινίῳ Dem. 23 § 74, ἂν τις ὁμολογῇ μὲν κτείνειαι ἐννόμως δὲ φῆ δεδρακέναι. Paus. i 28, 10, Pollux viii 119,

ιδρύσθαι ὑπὸ Αἰγέως λέγεται Ἀπόλλωνι Δελφινίῳ.

ἐὰν δὲ φεύγων—τινα Dem. 23 § 77, δικαστήριον τὸ ἐν Φρεατοῖ. ἐν ταῦθα... κελεύει δικας ὑπέχειν ὁ νόμος, ἐὰν τις ἐπ' ἀκουσίῳ φόνῳ πεφειγῶς, μήπω τῶν ἐκβαλλόντων αὐτὸν ἡδεσμένων, αἰτίαν ἔχῃ ἐτέρου φόνου ἐκουσίῳ. Meier and Schöm. p. 379 f. With αἰδεσις cf. also Dem. Meid. 43, τοὺς ἀκουσίους (ἀποκτυνύντας) αἰδέσεως καὶ φιλανθρωπίας πολλῆς ἤξιωσεν, 23 § 72 (the unwitting homicide remains in banishment) ἕως ἂν αἰδέσθῃται τινα τῶν ἐν γένει τοῦ πεπονθότος, lex in 43 § 57 and CIA i 61 (Ditt. no. 45).

ἐν Φρεάτῳ] i. c. § 78, ἐπὶ θαλάττῃ (near the harbour of Zea). Paus. i 28, 11, ἐστι δὲ τοῦ Πειραιῶς πρὸς θαλάττῃ Φρεατὸς. Philipp, Areop, p. 48. There can be little doubt that the place derived its name from φρέαρ, and was so called long before the invention of the eponymous hero Φρέατος. Ulrich puts it west of the entrance to the harbour of Zea, at a point where there is a very small bay with a landing-place to the S.W.; near the latter is an oval depression, resembling a slipper-bath, hewn out of the rocky shore, with a small round pit in front of it, both of them filled by a spring of fresh water, called τὸ Τζυρλονέρι (Reisen, ii 173). Milchhöfer, with perhaps more probability, prefers as-

4 δικάζουσιν· ὁ δ' ἀπολογεῖται προσορμισάμενος ἐν πλοίῳ· δι-
κάζουσι δ' οἱ λαχόντες ταῦ[τα ἐφέται] πλὴν τῶν ἐν Ἀρείῳ 24

24 τα[ῦτα ἐφέται] 'ex Harp.' K, K-W^{1,2}, S¹; τα[ῦτα δικασταί] Paton, H-L, B¹; ταῦ[τ'] ἀ[νδρε]ς Wilckenium secutus Kaibel (K-W³); τα[ῦτα πάντα] Lipsius, qui participio λαχόντες excludi putat ἐφέται (*Att. R.* 130); lacunam indicant B²⁻⁴, Th.

TESTIMONIA. 24 Harp. ἐφέται infra exscriptus.

signing it to the southern extremity of the tongue of land east of Zea (Baumeister's *Denkmäler*, p. 1200 a).

ἐν πλοίῳ] Dem. 23 § 78, ὁ μὲν ἐν πλοίῳ προσπλεύσας λέγει, τῆς γῆς οὐχ ἀπτόμενος, οἱ δ' ἀκροῶνται καὶ δικάζουσιν ἐν τῇ γῇ. Paus. i 28, 11, οἱ πεφευγότες... πρὸς ἀκρωμένους ἐκ τῆς γῆς ἀπὸ νεῶς ἀπολογοῦνται. Harpocr. s. v. ἐν Φρεαττοῖ (φρεάτου libri). Pollux viii 120, τὸν ἐν αἰτία προσπλεύσαντα τῆς γῆς οὐ προσαπτόμενον ἀπὸ νεῶς ἐχρὴν ἀπολογεῖσθαι, μήτ' ἀποβάθραν μήτ' ἄγκυραν εἰς τὴν γῆν βαλλόμενον. Helladius in Photius, *Bibl.* 535 a 28, ...ἐν Φρεατοῖ—(ὁ κρινόμενος) ἐπὶ νηὸς ἐξωθεν τοῦ Πειραιῶς ἀπολογούμενος ἄγκυραν καθλεῖ. Bekker, *Anecd.* 311, 17, ἐν Ζεᾷ· τόπος ἐστὶ παράλιος. ἐνταῦθα κρίνεται ὁ ἐπὶ ἀκουσίῳ μὲν φόνῳ φεύγων, αἰτίαν δὲ ἔχων ἐφ' ἑκούσιῳ φόνῳ.—ἐν Φρεαττοῖ· οἱ ἐπ' ἀκουσίῳ φόνῳ φεύγοντες, ἐπ' ἄλλῳ δὲ τιμὴ κρινόμενοι· οἱ ἐπὶ πλοίῳ ἑστῶτες ἀπολογοῦνται. This form of trial had obviously been long obsolete.

§ 4. ἐφέται] Harpocr. s. v. οἱ δικάζοντες τὰς ἐφ' αἵματι κρίσεις ἐπὶ Παλλαδίῳ καὶ ἐπὶ Πρυτανείῳ καὶ ἐπὶ Δελφινίῳ καὶ ἐν Φρεαττοῖ (φρεάτοις libri; Φρεατοῖ *Epitome*) ἐφέται ἐκαλοῦντο. It is agreed that Harpocr. derived his information from this treatise (Philippi, *Areopag.* p. 210), and this is the only passage where the term can be inserted.

The ἐφέται were 51 in number (law in Dem. *Macart.* 57); they were more than 50 years of age and were selected by merit, ἀριστὶνδρην αἰρεθέντες (Pollux viii 125). The ἐφέται and the Areopagus were probably among the primitive institutions of Attica, being certainly earlier than Solon (Plut. *Sol.* 19) and perhaps earlier than Dracon. According to Lange, *die Epheten*, the 51 ἐφέται and the 9 archons formed the pre-Solonian Areopagus. But (as has been shewn by Mr J. W. Headlam, *Class. Rev.* vi 249—252) all our evidence respecting the ἐφέται is derived from legal and judicial documents, and there is no proof that they ever held any constitutional position outside the law-courts. Similarly, Wilamowitz, i 251 n. 137; cf. Gilbert, i 137²

n. 1. The ἐφέται are named in CIA i 61 (B.C. 409), in a quotation from a law of Dracon incorporated in those of Solon: ἐὰμ μὴ κ' προνομίας κτ' εἴνη τις τινα, φεύγειν. δι' ἐκάζειν δὲ τοὺς βασιλεῖς αἰτιῶν φόνου ἢ [ἐάν τις αἰτιάται τὸν βου]λεύσαντα, τοὺς δὲ ἐφέτας διαγνῶναι (cf. Dem. *Macart.* 57 and *Aristocr.* 37). Solon reserved the φονικαὶ δίκαι for the Areopagus, leaving the ἐφέται to preside in the four courts held in the precincts of the Palladium, Delphinium and Prytaneum, and 'in Phreatto.'

One of Solon's laws, quoted in Plutarch's *Solon* 19, runs as follows:—ἐπιτίμους εἶναι πλὴν ὅσοι ἐξ Ἀρείου πάγου ἢ ὅσοι ἐκ τῶν ἐφετῶν ἢ ἐκ τῶν πρυτανέων καταδικασθέντες ὑπὸ τῶν βασιλέων ἐπὶ φόνῳ ἢ σφαγαῖσιν ἢ ἐπὶ τυραννίδι ἔφευγον. Here ἐπὶ φόνῳ refers to cases under the cognisance of the Areopagus, σφαγαῖσιν to those under that of the ἐφέται, and ἐπὶ τυραννίδι to those under that of the court sitting in the Prytaneum to try offences against the Constitution. This law is incorporated in the decree of Patrocleides (*Andoc. de Myst.* 78) after the time of the 400, where we find excluded from the privilege of ἀδεία all the names ὅπσοι ἐν στήλαις γέγραπται τῶν μὴ ἐνθάδε μενάντων ἢ ἐξ Ἀρείου πάγου ἢ τῶν ἐφετῶν ἢ ἐκ πρυτανείου δικασθεῖσιν ὑπὸ τῶν βασιλέων ἐπὶ φόνῳ τίς ἐστι φυγῇ ἢ σφαγαῖσιν ἢ τυραννίδι. (So Droysen and Lipsius. The MSS, followed by Blass, have: ἢ ἐκ πρυτανείου ἢ Δελφινίου ἐδικάσθη ἢ ὑπὸ τῶν βασιλέων, ἢ ἐπὶ φόνῳ τίς ἐστι φυγῇ, ἢ θάνατος κατεγνώσθη, ἢ σφαγεῖσιν ἢ τυράννοις. But ἢ Δελφινίου must have been added by some one who confused the court for trial of Constitutional offences held in the Prytaneum, with that for trial of inanimate things held in its precincts; and, since the archon basileus presided in the Areopagus and Prytaneum, as well as in the four courts, the βασιλεῖς cannot be contrasted with these courts as is implied by ἢ.) In Dem. *Aristocr.* 38 it is stated that, in the event of a banished manslayer being killed, the ἐφέται were to have cognisance of the matter, διαγιγνώσκειν,—a term not necessarily implying

25 πάγω γιγνόμενων, εἰσάγει δ' ὁ βασιλεὺς, καὶ δικάζουσιν ἐν ἱερ[ῶ] καὶ ὑπαίθριοι, καὶ ὁ βασιλεὺς ὅταν δικάζῃ περιαιρεῖται τὸν στέφανον. ὁ δὲ τὴν αἰτίαν ἔχων τὸν μὲν ἄλλον χρόνον εἴργεται τῶν ἱερῶν καὶ οὐδ' εἰς τὴν ἀγορὰν ν[όμος] ἐμβαλεῖν αὐτῷ· τότε δ' εἰς τὸ ἱερὸν εἰσελθὼν ἀπολογεῖται. ὅταν δὲ μὴ

25 ἐν ἱερ[ῶ] B²⁻⁴ (K-W³, K⁴, Th); [N]...λι[O] K³; primum δικάζουσι [σκοτ]α[ῖ]οι (H-L), postea δικάζουσιν [ἐν ἡλι]α[ῖ]α, frustra conieci; τριταῖοι Lipsius, coll. Schol. Aeschin. 1 § 188. 28 οὐδ' εἰς τὴν ἀγορὰν Wyse, Blass, van Leeuwen, Hartman, coll. Dem. 23 § 80 et 24 §§ 103, 165 (K-W, H-L, K⁴, Th): οὐδεὶς τὴν αἰτίαν K¹. ν[όμος] B²⁻⁴ (K-W³, Th), 'fortasse recte' K⁴: legebat δ[ικαιο]ν van Leeuwen (K³, S¹), ἔξεστιν Wyse, δ[ύναται] K¹, δ[έδοται] Gertz, K-W^{1,2}, H-L, B¹. ΕΜΒΑΛΕΙΝ (edd., K-W³): ἐμβάλλειν K-W^{1,2}. 29 ΜΗ (K, K-W, B, Th): μηδεὶς H-L, sed spatii non satis est.

TESTIMONIA. § 4, 26 Pollux viii 118 ("Ἀρειος πάγος): ὑπαίθριοι δ' ἐδίκάζον.

26—27 Pollux viii 90: καὶ τὸν στέφανον ἀποθέμενος σὺν αὐτοῖς δικάζει.

29—31 Harp. ἐπὶ Ἱπρυτανεῖω: δικαστήριόν ἐστι καὶ τοῦτο φονικόν, δικάζει δὲ ἂν τι τῶν ἀψύχων ἐμπροσὶν ἀποκτείνῃ τινά, τοῦτο δὲ ἐστίν, εἰς λίθος ἢ ξύλον ἢ σίδηρος ἢ τι

that they acted as judges, but not inconsistent with their so acting.

In Isocr. c. Callim. §§ 52, 54, a trial for homicide, held ἐπὶ Παλλαδίῳ, is stated to have come before a tribunal of 700 dicasts: (μάχης γενομένης) ἐκ τοῦ τραύματος φάσκοντες ἀποθανεῖν τὴν ἀνθρωπὸν λαγχάνουσιν αὐτῷ φόνου δίκην ἐπὶ Παλλαδίῳ. Similarly in [Dem.] c. Neaeram § 10 a trial ἐπὶ Παλλαδίῳ came before 500 dicasts. Hence it has been inferred that the ἐφέται had been deprived of their jurisdiction in that court (Gilbert, i 424ⁿ). The first speech of Lysias is connected with a case of justifiable homicide, but there is nothing to shew whether it was delivered before δικασταί (Schömann, Scheibe, Froberger, Blass, Philippi), or before ἐφέται (Forchhammer and others) in the court of the Δελφίνιον. The text implies that the ἐφέται had not lost the privilege of trying such cases; possibly they retained it only in a formal sense as a kind of presiding committee, while the actual voting was in the hands of the dicasts. This is consistent with the statement of Pollux viii 125, κατὰ μικρὸν δὲ κατεγελάσθη τὸ τῶν ἐφετῶν δικαστήριον.

If ἐφέται is inserted, we must assume that this ancient name was given in the fourth century to the ordinary δικασταί when they were engaged in trying cases at the Palladium or the Delphinium. (The trial ἐν Φρεάτου was obsolete.) See also Kaibel, 240, and Wilamowitz, i 251 n. 137.

δικάζουσιν ἐν ἱερῶ] 'they hold the trial in a sacred place,' e.g. the precincts of the Palladium or Delphinium. ἐν ἱερῶ is confirmed by the retrospective use of the article in τὸ ἱερὸν, three lines below.

ὑπαίθριοι] Antiphon, de caede Herodis, 11, ἅπαντα τὰ δικαστήρια ἐν ὑπαίθρῳ δικάζει τὰς δίκας τοῦ φόνου.

τὸν στέφανον] characteristic of the office of archon. Aeschin. i § 19, ἂν τις Ἀθηναίων ἐταιρήσῃ, μὴ ἐξέστω αὐτῷ τῶν ἐννέα ἀρχόντων γενέσθαι, ὅτι οἶμαι στεφανηφόρος ἢ ἀρχή, and Schol. ad loc., οἱ γὰρ ἐννέα ἀρχόντες στέφανον ἐφόρου μυρρίνης, Dem. Meid. 17, τὸν ἐστεφανωμένον ἀρχοντα, [26] § 5, Lys. 26 § 8, δοκιμάσαντες τὸν ἄξιον τῆς ἀρχῆς στεφανώσιν, with Hesyech. s. v. μυρρινῶν, and Pollux viii 86, μυρρίνη δ' ἐστεφάνωντο. Hence in Photius, s. v. ἡγεμονία δικαστηρίου ad fin. (of the archon βασιλεὺς), ἔχει δὲ μόνος καὶ στέφανον should be corrected into ἔχει δὲ μυρρίνης στέφανον. Cf. Lys. 26 § 8 (of the archon), [Dem.] 58 § 27 (of the θεσμοθέται). The king-archon removes his crown, either as a sign of mourning, or as a protest against being brought into relations with a homicide (Wilamowitz, i 252, n. 139).

εἴργεται] § 2. Cf. Plat. Leg. 806 A, 868 A. οὐδ' εἰς τὴν ἀγορὰν κτλ.] Aeschin. i § 164, ἔπειτα ἐμβάλλεις εἰς τὴν ἀγορὰν ἢ στεφανοὶ ἢ πράττεις τι τῶν αὐτῶν ἡμῖν; F. L. 148, οὐ καθαρὸς ὢν τὰς χεῖρας αὐτῶν τὴν ἀγορὰν ἐμβάλλεις. Lycurg. Leocr. 5, εἰς τὴν ἀγορὰν ἐμβάλλοντα καὶ τῶν κοινῶν ἱερῶν μετέρχοντα. Dem. 24 c. Timocr. 103, εἰς ἀλοὺς τῆς κακώσεως τῶν γονέων εἰς τὴν ἀγορὰν ἐμβάλλῃ, and 165, εἰς τὴν ἀγορὰν φοβοῖτ' ἐμβαλεῖν, also ib. 60 and Andrrot. 77. Stobaeus, v 52, Κράτης, εἰς ἀγορὰν ἐμβάλων.

ὅταν δὲ μὴ εἶδῃ κτλ.] [Dem.] 47 c. Euerget. 69, συμβουλευόμεν σοι... ὀνομασθὶ μὲν μηδενὶ προαγορεύειν, τοῖς δεδρακόσι δὲ καὶ κτείνασιν. Plat. Leg. 874 A, εἰς δὲ τεθνεὺς μὲν αὐτὸς φανῇ καὶ μὴ ἀμελῶς

εἰδῇ τὸν ποιήσαντα, τῷ δράσαντι λαγχάνει. δικάζει δ' ὁ βασιλεὺς 30 καὶ οἱ φυλοβασιλεῖς καὶ τὰς τῶν ἀψύχων καὶ τῶν ἄλλων ζῶων.

58. ὁ δὲ πολέμαρχος θύει μὲν θυσίας τήν τε τῇ Ἀρτέμιδι

30 εἰδῇ Wyse (K-W, H-L, K³, B, Th). Addidit <τις>, coll. Dem. 23 § 76, Papageorgios. Post λαγχάνει 'intercidit fere ὁ προσήκων ἐπὶ πρυτανείῳ' K-W^{1,2}; <ἐπὶ Πρ.> τῷ δρ. λαγχάνει mallet Th. 31 ΖΩΩΝ. Desiderantur οὗτοι δικάζονσι καὶ τὰ καταγνωσθέντα ὑπερορίζουσι, coll. Poll. viii 120, K-W^{1,2}; sed cf. Kaibel 242.

LVIII 1 ΘΓΕΙΜΕΝ (K-W, K³, B, Th): ΠΟΙΕΙΤΑΙ K¹ (H-L). τήν τε τῇ: τῇ τε K-W.

τοιούτων, καὶ τὸν μὲν βαλόντα ἀγνοῇ, αὐτὸ δὲ εἰδῇ καὶ ἔχῃ τὸ τὸν φόνον εἰργασμένον. Addit Epitome ἀρχαῖον γὰρ ἔθος ἦν τὸ καὶ τὰ ἀψυχα κρίνειν, εἰ χρῆ ἐξορίζεσθαι. Epit. exscr. Suidas et (ex Photio) Et. genuinum etc. Cf. Bekk. An. 311, 15, Lex. Patm. 138, 75. Pollux viii 120 τὸ ἐπὶ Πρυτανείῳ δικάζει περὶ τῶν ἀποκτείναντων, κἂν ὥσιν ἀφανεῖς, δικάζει δὲ καὶ περὶ τῶν ἀψύχων τῶν ἐμπεσόντων καὶ ἀποκτεινάντων. προεσιτή-
κεσαν δὲ τοῦτον τοῦ δικαστηρίου οἱ φυλοβασιλεῖς, οὓς εἶδε τὸ ἐμπεσὼν ἀψυχὸν ὑπερορίσαι.

TESTIMONIA. LVIII § 1 Heraclidis epitom. (Rose, Frag. 611, 8): καὶ τὰ πολέμια. Pollux viii 91: "ὁ δὲ πολέμαρχος θύει μὲν" Ἀρτέμιδι "ἀγροτέρα καὶ τῷ Ἐνναλίῳ, διατίθησι" δὲ τὸν ἐπιτάφιον ἀγῶνα τῶν ἐν πολέμῳ ἀποθανόντων, καὶ τοῖς περὶ Ἀρμόδιον ἐναγίζει. (§ 2) δίκαι δὲ πρὸς αὐτὸν λαγχάνονται μετοίκων, ἰσοτελῶν, προξένων, καὶ διανέμει τὸ λαχὼν ἐκάστη φυλῇ [τι] μέρος, τὸ μὲν δαιτυταῖς παραδιδούς, (§ 3) εἰσάγων δὲ δίκας ἀποστασίον, ἀπρωστασίον, κλήρων μετοίκων (Frag. 387², 426³). Bekk. An. 290, 28: "καὶ τῷ Ἐνναλίῳ διατίθησι" τὸν "ἀγῶνα τὸν ἐπιτάφιον."

ζητοῦσιν ἀνεύρετος γίγνηται, τὰς μὲν προ-
ρήσεις τὰς αὐτὰς γίγνεσθαι καθάπερ τοῖς
ἄλλοις, προαγορεύειν δὲ τὸν φόνον τῷ δρά-
σαντι καὶ ἐπιδικασμένον ἐν ἀγορᾷ κηρύξαι
'τῷ κτείναντι τὸν καὶ τὸν καὶ ὠφληκτὶ
φόνον μὴ ἐπιβαίνειν ἱερῶν' (Wyse). Pollux,
viii 120, τὸ ἐπὶ Πρυτανείῳ δικάζει περὶ τῶν
ἀποκτεινάντων κἂν ὥσιν ἀφανεῖς.

ὁ βασιλεὺς καὶ οἱ φυλοβασιλεῖς]
Pollux, viii 90, says (of the βασιλεῖς),
δικάξει τὰς τῶν ἀψύχων δίκας. In § 120 he
says (of the φυλοβασιλεῖς), προεσιτήκεσαν
δὲ τοῦτον τοῦ δικαστηρίου φυλοβασιλεῖς,
οὓς εἶδε τὸ ἐμπεσὼν ἀψυχὸν ὑπερορίσαι.
These statements have hitherto been re-
garded as inconsistent with each other,
and it has been supposed by Philippi,
Ateor. p. 18, that the duty of the φυλο-
βασιλεῖς was simply to cast the condemned
object beyond the bounds of Attica. The
text shews that both the statements are
correct and that the βασιλεὺς and the
φυλοβασιλεῖς jointly presided over this
court.

The trial was held in the precincts of
the Prytaneum. Dem. *Aristocr.* 76, εἰάν
λίθος ἢ ἔξυλον ἢ σίδηρος ἢ τι τοιούτων ἐμ-
πεσὼν πατάξῃ, καὶ τὸν μὲν βαλόντα ἀγνοῇ
τις, αὐτὸ δὲ εἰδῇ καὶ ἔχῃ τὸ τὸν φόνον εἰρ-
γασμένον, τοῦτοις ἐνταῦθα λαγχάνεται. εἰ
τοίνυν τῶν ἀψύχων κτλ. Pollux, viii 120,
τὸ ἐπὶ Πρυτανείῳ δικάζει περὶ τῶν ἀπο-
κτεινάντων κἂν (*leg.* εἰάν) ὥσιν ἀφανεῖς, καὶ
περὶ τῶν ἀψύχων τῶν ἐμπεσόντων καὶ
ἀποκτεινάντων. In the ceremony of the
βουφόνια, the priest who slew the ox fled

after flinging away the axe, οἱ δὲ αὔτε τὸν
ἄνδρα ὃς ἔδρασε τὸ ἔργον οὐκ εἰδότες ἐς
δικὴν ὑπάγονται τὸν πέλεκυν (Paus. i 24, 4,
cf. 28, 10 and vi 11, 6). Cf. Wilamowitz,
i 94 f, 253, n. 140, 141.

τῶν ἀψύχων καὶ τῶν ἄλλων ζῶων]
(Kühner § 405 b n. 1). *Rhet.* 1366 a 30,
καὶ ἀψυχα καὶ τῶν ἄλλων ζῶων τὸ τυχόν.

The fact that animals could be tried
has been hitherto unknown. But the
case is provided for in Plato's *Lawes*,
873 E, εἰάν δ' ἄρα ὑποζύγιον ἢ ζῶον ἄλλο
τι φονεύσῃ τινα... ἐπεξίτωσαν μὲν οἱ προσή-
κοντες τοῦ φόνου τῷ κτείναντι, διαδικάζοντων
δὲ τῶν ἀγρονόμων οἰσιν αὖ καὶ ὁπόσοις
προστάξῃ ὁ προσήκων, τὸ δὲ ὄφλον ἐξω τῶν
ὄρων τῆς χώρας ἀποκτείναντες διορίσαι.
Then follows the case of things without
life: εἰάν δὲ ἀψυχὸν τι κτλ. We may
compare, in general, the obsolete English
law of Deodands.

LVIII. *The Polemarch.*

§ 1. πολέμαρχος] Thumser, 563;
Gilbert, i 283²; Lipsius, *Das Att. Recht*,
63 f, 369 f.

θύει κτλ.] a survival of the duties per-
formed in early times by the Polemarch
in his military capacity. Ἀρτέμιδι] The
sacrifice to Artemis was in memory of the
battle of Marathon on the 6th day of
Boedromion, Xen. *Anab.* iii 2, 12; Plut.
de malign. Her. 26; Aelian, *V. H.* ii 25
(wrongly ascribed to the 6th of Ther-
gellion); Schol. Aristoph. *Eq.* 660 (Her-
mann, *Gottesdienst. Alt.* § 56, 3 and 5;
Mommson, *Heortol.* p. 211-4.

τῇ ἀγροτέρᾳ καὶ τῷ Ἐνναλίῳ, διατίθησι δ' ἀγῶνα τὸν ἐπιτάφιον
 [[καὶ]] τοῖς τετελευτηκόσιν ἐν τῷ πολέμῳ, καὶ Ἀρμοδίῳ καὶ Ἀριστο-
 γείτονι ἐναγίσματα ποιεῖ. δίκαι δὲ λαγχάνονται πρὸς αὐτὸν ἴδιαι 2
 5 μὲν, αἷ τε τοῖς μετοίκοις καὶ τοῖς ἰσοτελέσι καὶ τοῖς προξένοις
 γιγνόμεναι. καὶ δεῖ τοῦτον λαβόντα καὶ διανείμαντα δέκα μέρη, τὸ
 λαχὸν ἐκάστη τῇ φυλῇ μέρος προσθεῖναι, τοὺς δὲ τὴν φυλὴν δικά-
 ζοντας τοῖς διαιτηταῖς ἀποδοῦναι. αὐτὸς δ' εἰσάγει δίκας τὰς τε 3

ΕΝΥΩ

2 <τὴν> τῷ Kontos. ΕΝΥΩΛΛΙΩΙΕΝΥΑΛΙΩΙ? Ἐνναλίῳ κ (κ-w, B, Th): Ἐνναλίῳ
 τὴν ἐνιαυσίαν H-L. 3 καὶ secl. κ (H-L, B¹); retinent κ-w, comm. signo post
 ἐπιτάφιον, non post πολέμῳ posito (B²⁻⁴); ἐπὶ Papageorgios (Th), coll. Philostrato
 infra laudato. 5 Μ(ΕΝ) κ¹, H-L, B, S¹, Th: μόνον κ-w, κ¹. <αἷ> τοῖς προξ. Kaihel
 243 (κ-w³). 6 ΓΙΝΟΜ(ΕΝ)ΔΙ (adscr. οἰκ). 7 μέρος secl. κ-w^{1,2}. 8 παρα-
 δοῦναι Papageorgios.

TESTIM. § 3 *Harp. πολέμαρχος... Ἄρ. δ' ἐν τῇ Ἄθ. πολ. διεξελθὼν ὅσα διοικεῖ ὁ
 πολέμαρχος, πρὸς ταῦτα, φησὶν, αὐτὸς τε “εἰσάγει δίκας τὰς τε τοῦ ἀποστασίου καὶ
 ἀποστασίου καὶ κλήρων—ταῦτα τοῖς μετοίκοις ὁ πολέμαρχος.” *Harp. ἀποστασίου...
 Ἄρ. δ' ἐν Ἄθ. πολ. περὶ τοῦ πολέμαρχου γράφει ταυτί. “οὗτος δὲ εἰσάγει δίκας τὰς τε
 τοῦ ἀποστασίου καὶ κλήρων καὶ ἐπικλήρων.” Harp. ἡγεμονία δικαστηρίου... ἄλλαι πρὸς
 ἄλλους ἐλαγχάνοντο δίκαι... πρὸς δὲ τὸν πολέμαρχον τοῦ ἀποστασίου τε καὶ ἀποστασίου.
 Bekk. An. 310, 9: ὁ πολέμαρχος (εἰσάγει δίκας) ἀποστασίου “καὶ κλήρων καὶ ἐπι-
 κλήρων τοῖς μετοίκοις· καὶ τὰλλα ὅσα τοῖς” ἀστοῖς ὁ ἄρχων, οὗτος τοῖς μετοίκοις παρέχεται
 (Frag. 388², 427³). Phot. ἡγεμονία δικαστηρίου... τῷ πολέμαρχῳ δὲ ὅσαι ἀποστασίου
 γραφὴν ἔφερον· ἐτι μὴν καὶ ὅσα ὁ ἄρχων ἐν τοῖς ἀστοῖς, ὁ πολέμαρχος τοῖς μετοίκοις
 διέτα, id. πολέμαρχος... προειστῆκει μὲν τῶν τε ξένων καὶ τῶν μετοίκων (cf. Lex. Patm.
 p. 147).

ἀγῶνα τὸν ἐπιτάφιον] Plat. *Menex.*
 249 B, ἀγῶνας γυμνικὸν καὶ ἵππικόν—καὶ
 μουσικὴς πάσης, [Lys.] 2 § 80; Philostr.
Vit. Soph. ii 30 ad fin. ἐν τῇ ἀκαδημίᾳ, οὗ
 τίθησι τὸν ἀγῶνα ἐπὶ τοῖς ἐκ τῶν πολέμων
 θαπτομένοις ὁ πολέμαρχος. Cf. Suidas,
 s.v. Θεμιστοκλέους παῖδες. See Mommsen,
Heortologie, p. 281, and Daremberg and
 Saglio, s. v. *Epitaphia*, iii 727, where this
 commemorative festival is connected with
 the Θεοσεία and assigned to the 7th of
 Pyanepsion (end of October), cf. CIA ii
 471, 22, ἐποικήσαντο δὲ καὶ τοῖς ἐπιταφίοις
 δρόμων ἐν δπλοῖς—καὶ ἀπεδείξαντο ἐν τοῖς
 δπλοῖς τοῖς τε Θεοσείοις καὶ ἐπιταφίοις. In
 this part of his duties the Polemarch was
 assisted by the στρατηγοί; Gilbert, *Bei-
 träge*, p. 61.

ἐναγίσματα] ὡς ἡρώϊ. Cf. Paus. ii 11,
 7 (of Achilles); and ii 10, 1 (of Heracles).
 The offerings consisted of libations of
 wine, oil, milk and honey. Hermann,
Gottesdienst. Att. § 16, 14; Müller's
Handbuch, v 3 p. 98.

§ 2. δίκαι... ἴδιαι] Meier and Schömann
 pp. 64—70, 619; Lys. 23 § 2, προσεκαλε-
 σάμην αὐτὸν πρὸς τὸν πολέμαρχον νομίζων
 μέτοικον εἶναι. Lipsius, *Att. Recht*, 65,
 n. 48 f.

τοῖς ἰσοτελέσι] resident aliens who had

the privilege of ranking with citizens for
 purposes of taxation. Aliens without
 this privilege paid a higher war-tax.
 Gilbert, i 202² n. 2.

προξένοις] the addition of ξένων, after
 προξένων, proposed by Meier in the cor-
 responding passage of Pollux, is proved
 by the text to be unnecessary. ξένοι who
 were not resident in Attica could only
 be concerned in δίκαι ἀπὸ συμβόλων or
 δίκαι ἐμπορικαί. By πρόξενοι we must
 here understand the privileged class of
 foreigners presented by Athens with rights
 such as those of ἐγκλητῆς, ἀτέλεια and
 προεδρία.

The privilege of the Polemarch's pro-
 tection is expressly granted to a πρόξενος
 in CIA ii 42, πρόσσπον αὐτῷ εἶναι πρὸς τὸν
 πολέμαρχον καθάπερ τοῖς ἄλλοις προξένοις.
 In 131, we also have the grant of ἀτέλεια
 καὶ γῆς καὶ οἰκίας ἐγκλητῆς. Meier and
 Schömann, p. 70 Lips.; Gilbert i 202².

λαβόντα] τὰς δίκας. διανείμαντα—
 μέρη] 21 § 4.

τοὺς τὴν φυλὴν δικάζοντας] i.e. the
 four δικασταὶ assigned to each tribe, who
 introduce private actions concerning mem-
 bers of that tribe. [Cf. 53 § 1.] As
 resident aliens are not members of any
 tribe, the lawsuits in which they are con-

τοῦ ἀποστασίου καὶ ἀπροστασίου καὶ κλήρων καὶ ἐπικλήρων τοῖς μετοίκους, καὶ τὰλλ' ὅσα τοῖς πολίταις ὁ ἄρχων, ταῦτα τοῖς 10 μετοίκους ὁ πολέμαρχος.

59. οἱ δὲ θεσμοθέται πρῶτον μὲν τοῦ προγράψαι τὰ δικαστήριά εἰσι κύριοι τίσιν ἡμέραις δεῖ δικάζειν, ἔπειτα τοῦ δοῦναι ταῖς ἀρχαῖς· καθότι γὰρ ἂν οὗτοι δώσιν, κατὰ τοῦτο χρῶνται. 2 ἔτι δὲ τὰς εἰσαγγελίας εἰσαγγέλλουσιν εἰς τὸν δῆμον καὶ τὰς κατα-

9 τοῦ secl. K-W; habet Harp. ἀποστασιοῦ, supra scripto καὶ προστασιοῦ, καὶ ἀπροστασίου Harp.

LIX 4 εἰσαγγέλλουσιν εἰς τὸν δῆμον secl. K-W, Wil. i 244; retinent K, H-L, B¹2, Th; <ἀς ἂν times> εἰσαγγείλωσιν B³, <ἀς> εἰσαγγέλλουσιν B⁴, Lipsius *Att. R.* 207, sed cf. *Herm.* xxxvii 350; εἰσαγγέλλουσιν defendunt Pollux et Photius: εἰσάγουσιν Schol. ad Plat. *Phaedr.* 235 et ad Aesch. i 16 (Gomperz).

TESTIMONIA. LIX Pollux viii 87: § 1 ἰδίᾳ δὲ οἱ μὲν θεσμοθέται προγράψουσι πότε δεῖ δικάζειν τὰ δικαστήρια, (§ 2) καὶ “τὰς εἰσαγγελίας εἰσαγγέλλουσιν εἰς τὸν δῆμον καὶ τὰς” χειροτονίας “καὶ τὰς προβολὰς” εἰσάγουσι καὶ τὰς τῶν παρανόμων γραφάς, καὶ εἰ τις μὴ ἐπιτήδευον νόμον γράφειν, “καὶ στρατηγοῖς εὐθύνας” (cf. Schol. Aeschin. i § 1, p. 253 Schultz, ἡ δὲ εὐθυνα—ὅλον πρεσβείαν, στρατηγίαν κτλ.).

*Harp. θεσμοθέται:...ὁ δὲ Ἄρ. ἐν τῇ Ἀθ. πολ. διέρχεται ὅσα οὗτοι πράττουσιν. Phot. θεσμ.:...τὰς εἰσαγγελίας εἰσήγγελλον εἰς τὸν δῆμον καὶ τὰς χειροτονίας καὶ τὰς προβολὰς ἀπάσας καὶ γραφὰς παρανόμων... Schol. in Plat. *Phaedr.* 235 D εἶχον δὲ ἐξουσίαν τοῦ ὑπογράψαι τὰ δικαστήρια, καὶ τὰς εἰσαγγελίας εἰσήγον καὶ τὰς χειροτονίας καὶ προβολὰς καὶ γραφὰς παρανόμων καὶ ἄλλων τινῶν. Cf. Schol. in Aeschin. i § 16 infra exscriptum.

cerned are distributed by lot among the ten groups of four *δικασταί* each. This shews that *μέτοικοι* were in no way enrolled in any particular deme, as suggested by Wilamowitz, *Hermes*, xxii 107 f, 211 f; cf. *Ar. u. Athen.*, i 249 n. 129; and, on the other side, Gilbert i 196^a n. 3, and Thumser, 421.

The quotation of this passage in Pollux is unintelligible, and none of the various corrections (enumerated in Hubert *de Arbitris Atticis*, p. 29 f) are satisfactory (Lipsius, *Leipzig Verhändl.* 1891, p. 55).

§ 3. ἀποστασίου καὶ ἀπροστασίου] The former designation was applied to the case in which a freedman deserted (or acted without the sanction of) the *προστάτης* under whom he had been enrolled; the latter, to that in which a *μέτοικος* had no *προστάτης*. Dem. 35 *Lacr.* 48, ἀλλ' ὁ πολέμαρχος εἰσάξει. ἀποστασίου γε καὶ ἀπροστασίου.

On the *δίκη ἀποστασίου*, see Meier and Schöm. p. 619—623 Lips.; on the *γραφὴ ἀπροστασίου*, *ib.* p. 388—391; Lipsius, 369 f.

κλήρων καὶ ἐπικλήρων τοῖς μετοίκους] [Dem.] 46 § 22, ἐπιδικασταί εἶναι τῶν ἐπικλήρων ἀπασῶν καὶ ξένων καὶ ἀστῶν καὶ περὶ μὲν τῶν πολιτῶν τὸν ἄρχοντα εἰσάγειν καὶ ἐπιμελεῖσθαι, περὶ δὲ τῶν μετοίκων τὸν πολέμαρχον. Pollux, viii 91, has *κλήρων μετοίκων*, corrected by Meier into *κλήρων*

ἐπικλήρων μετοίκους (or *μετοικικῶν*). The general purport of this correction is confirmed by the text.

LIX. *The Thesmothetae.*

§ 1. θεσμοθέται] Meier and Schöm. p. 72—81 Lips.; Lipsius, 68—74, 374—451; Gilbert, i 283^a f.; and Dict. Ant. s. v. *Archon*; also Wilamowitz, i 244 f.

τίσιν ἡμέραις δεῖ δικάζειν] *cf.* Dem. c. *Mid.* 47 (of a *γραφὴ ὕβρεως*), οἱ δὲ θεσμοθέται εἰσαγγόντων εἰς τὴν ἡλιαίαν τριάκοντα ἡμερῶν κτλ. (Meier and Schöm., p. 906 Lips.).

τοῦ δοῦναι ταῖς ἀρχαῖς] ‘of assigning the courts to the several magistrates.’

§ 2. εἰσαγγέλλας] The statement of Pollux, viii 87, that it was the *θεσμοθέται* who laid *εἰσαγγέλαι* before the popular assembly was doubted by Boeckh (*Kleine Schriften*, v p. 163); but it is now clear that the ultimate authority for the statement was the present passage. Cf. Schol. Aeschin. i § 16, οἱ θεσμοθέται ἄλλα μὲν ποιῶσι κοινῇ, ἰδίᾳ δὲ, πότε δεῖ δικάζειν τὰ δικαστήρια καὶ τὰς εἰσαγγελίας εἰσάγειν εἰς τὸν δῆμον, καὶ τὰς χειροτονίας καὶ τὰς προβολὰς εἰσάγουσι καὶ τὰς τῶν παρανόμων γραφὰς καὶ ἕτερα. Cf. Lipsius, *Das Att. Recht*, 207 n. 99, and, in favour of omitting *εἰσαγγέλλουσιν εἰς τὸν δῆμον*, Kaibel, 246, and Wilamowitz, i 244 n. 117.

καταχειροτονίας] they bring forward

5 χειροτονίας καὶ τὰς προβολὰς ἀπάσας εἰσάγουσιν οὗτοι καὶ γραφὰς παρανόμων, καὶ νόμον μὴ ἐπιτήδειον θεῖναι, καὶ προεδρικὴν

6 καὶ <τοῦ> νόμον Jos. Mayor (H-L).

all cases of 'removal from office by the votes of the people.' In Dem. c. *Mid.* 6, the noun is applied to the preliminary vote of condemnation called *προβολή*: *καταχειροτονίαν ὃ δῆμος ἐποίησας*, and similarly with the verb in §§ 2, 199 and twice in § 175. In 51 § 8, in a speech before the βουλή, it is applied to a case of *προδοσία*: *παρεδώκατε εἰς τὸ δικαστήριον, καταχειροτονήσαντες προδοτικῶναι τὰς ναῦς καὶ ληλοῖσθαι τὴν τάξιν*. In the text the reference is to sentences passed by the ἐκκλησία on the occasion of an *εἰσαγγελία*, and then referred to a court of law (Lipsius, *Leipzig Verhandl.* 1891, p. 48).

προβολὰς c. 43 § 5. Preliminary decisions of the ἐκκλησία directing public prosecutions to be instituted, Dem. c. *Mid.* §§ 9, 11. Isocr. 15 § 314, *προβολὰς ἐν τῷ δήμῳ ἐποίησαν*.

προβολαὶ were only resorted to in case of offences against religion (Dem. c. *Mid.*), complaints against magistrates (Harpocr. s. v. *καταχειροτονία*), and against *συκοφάνται* (43 § 5). Meier and Schömann, *de Comit.* p. 231 f) is founded on passages of grammarians connecting *προβολαὶ* with *καταχειροτονία*, and this supposed connexion may have originated in a misunderstanding of the present passage. The statement that the *ἡγεμονία δικαστηρίῳ* belonged to the *θεσμοθέται* is confirmed by Dem. c. *Mid.* 32, *τῶν θεσμοθετῶν τούτων*.

γραφὰς παρανόμων] c. 29 § 4, Hyp. *pro Euxenippo*, 6, *παράνομά τις ἐν τῇ πόλει γράφει; θεσμοθέτων συνέδριον ἔστι*. Dem. *Lept.* 98, 99. Cf. Whibley, *Compt. to Gk Studies*, p. 367 f; Gilbert, i 334² f; Lipsius, *Das Att. Recht*, 383—396.

καὶ νόμον μὴ ἐπιτήδειον θεῖναι] It has sometimes been supposed that a *γραφὴ παρανόμων* could be directed against *ψηφίσματα*, as well as against *νόμοι*, on the ground of *inexpediency*, as well as on that of *illegality*.

This opinion rests on passages such as (1) the spurious law quoted in Dem. c. *Timocr.* 33, *ἐὰν δέ τις λύσας τινὰ τῶν νόμων τῶν κεμένων ἕτερον ἀντιθῇ μὴ ἐπιτήδειον τῷ δήμῳ τῷ Ἀθηναίων ἢ ἐναντίον τῶν κεμένων τῷ, τὰς γραφὰς εἶναι κατ' αὐτοῦ κατὰ τὸν νόμον δὲ κείναι, ἐὰν τις μὴ ἐπιτήδειον θῇ νόμον*. (Here inexpedient

and contradictory laws are confusedly blended together.) (2) Pollux viii 56, *ὕπνωσιν δὲ ἔστιν, ὅταν τις ἢ ψήφισμα ἢ νόμον γραφέντα γράφηται ὡς ἀνεπιτήδειον*, and 44 (in a *γραφὴ παρανόμων*) *διήλεγχεν ὅτι ἔστι παράνομον ἢ ἄδικον ἢ ἀσύμφορον*.

It was urged by Madvig (*Kleine Schriften*, p. 378 ff) that, in the case of *νόμοι*, no less than in that of *ψηφίσματα*, the argument from inexpediency was really irrelevant, the only legitimate ground of attack in both cases being that of illegality. This opinion has, however, been contested by Schöll (*Sitzungsber. d. k. b. Akad.*, München, 1886, p. 136). Relying partly on the passage in Pollux viii 87, which proves to be quoted from the text (see *Testimonia*), he contends that, under a *γραφὴ παρανόμων*, a *ψηφισμα* could only be impugned on the ground of illegality, whereas a *νόμος* might be formally attacked on the ground of inexpediency, as well as on that of illegality (Dem. c. *Timocr.* 61, 68, 108). Cf. Gilbert, i 335², n. 1; Meier and Schömann, p. 431 Lips.; Dict. Ant. ii 340 a.

Lipsius, who formerly supported Madvig, held in 1891 that the text confirms Schöll's view (*Leipzig Verhandl.* p. 48). But it will be observed that in the text the reference to inexpedient laws is introduced by *καὶ*, which (unless it is merely exegetic) makes the following clause an additional item in the enumeration. This fact is in favour of a separation of legal proceedings on the ground of inexpediency from the strict procedure of the *γραφὴ παρανόμων*. We may accordingly suppose that the *γραφὴ παρανόμων* was originally intended to be directed against *ψηφίσματα*, as well as *νόμοι*, on the sole ground of illegality; and that, subsequently, fresh powers were granted for the institution of formal proceedings against *νόμοι* alone, on the sole ground of inexpediency. This new kind of procedure is the subject of the additional clause *καὶ νόμον μὴ ἐπιτήδειον θεῖναι*.

The speech of Dem. against the law of Leptineas, regarded by Schömann, *de causa Leptineas*, 1855, as part of a *γραφὴ παρανόμων*, is now best connected with a *γραφὴ νόμον μὴ ἐπιτήδειον θεῖναι*, cf. §§ 83, 88, 95, 153 (Lipsius, *Das Attische Recht*, 383, n. 33).

προεδρικὴν] the later form of the *γραφὴ πρυτανικὴ* which is mentioned together with the *γρ. ἐπιστατικὴ* by Harpocr. s. v.

3 καὶ ἐπιστατικὴν καὶ στρατηγοῖς εὐθύνας. εἰσὶ δὲ καὶ γραφαὶ πρὸς αὐτοὺς ὧν παράστασις τίθεται, ξενίας καὶ δωροξενίας, ἅν τις δῶρα δοὺς ἀποφύγῃ τὴν ξέναν, καὶ συκοφαντίας καὶ δώρων καὶ ψευδεγγραφῆς καὶ ψευδοκλητείας καὶ βουλεύσεως καὶ 10

8 'ξενίας μὲν, ἐάν τις κατηγορηθῇ ξένος εἶναι, δωροξενίας δὲ lex. Cant.—ἀν τις—ξέναν glossa?' K-W^{1,2}. 9 τὴν ξενίας Meier *Att. Pro.* p. 73, H-L, repugnante Kaibelio 246.

TESTIM. § 3 *Harp. παράστασις:...'Ἀρ. δ' ἐν 'Αθ. πολ. περὶ θεσμοθετῶν λέγων φησὶν οὕτως "εἰσὶ δὲ γραφαὶ—τὴν ξέναν," "καὶ ψευδεγγραφῆς—μοιχείας." *Harp. δωροξενία:...'καὶ 'Ἀρ. δ' ἐν τῇ 'Αθ. πολ. περὶ τῶν θεσμοθετῶν λέγων γράφει ταυτὶ "εἰσὶ δὲ καὶ γραφαὶ—ἀποφύγῃ τὴν" συκοφαντίαν ('ex sequentibus errore arripit pro ξέναν' (Rose). *Lex. rhet. Cantab. ξενίας γραφὴ καὶ δωροξενίας διαφέρει. 'Ἀρ. ἐν τῇ 'Αθ. πολ. φησὶ περὶ τῶν θεσμοθετῶν διαλεγόμενος "εἰσὶ δὲ καὶ γραφαὶ πρὸς (περὶ cod.) αὐτοὺς ὧν παράστασις (περιστάσεις cod.) τίθεται, ξενίας καὶ δωροξενίας." ξενίας μὲν ἐάν τις κατηγορηθῇ ξένος εἶναι, δωροξενίας δὲ "ἐάν τις δῶρα δοὺς ἀποφύγῃ τὴν ξέναν." Pollux viii 44: δωροξενίας δὲ εἰ τις ξενίας κρινόμενος δῶρα δοὺς ἀποφύγοι (Hesych. δωροξενία· τὸ ἐπὶ ξέναν καλούμενον ἀποφυγεῖν δῶρα δόντα). Harp. ἡγεμονία δικαστηρίου:...'πρὸς δὲ τοὺς θεσμοθέτας αἱ τῆς ξενίας τε καὶ δωροξενίας (ἐλαγχάνοντο δίκαι) καὶ συκοφαντίας καὶ δώρων καὶ ψευδεγγραφῆς καὶ ὕβρεως καὶ μοιχείας καὶ βουλεύσεως καὶ ἄλλων. Bekk. *An.* 310, 12: οἱ θεσμ. εἰσῆγον ξενίας καὶ συκοφαντίας καὶ δώρων καὶ ψευδεγγραφῆς καὶ ὕβρεως καὶ μοιχείας καὶ βουλεύσεως. Phot. ἡγεμ. δικαστ.:...'οἱ θεσμ. συκοφαντίας καὶ δώρων καὶ ὕβρεως καὶ μοιχείας καὶ βουλεύσεως (cf. *Frag.* 379², 418³). Pollux viii 87: γίνονται δὲ γραφαὶ πρὸς αὐτοὺς ξενίας, δωροξενίας, δώρων, συκοφαντίας, ψευδοκλητείας, ψευδεγγραφῆς, βουλεύσεως, ἀγραφίου, μοιχείας. Cf. etiam Bekk. *An.* 238, 24 δωροξενία; 240, 33 δωροξενίας δίκη.

ῥητορικὴ γραφή.—ἡ κατὰ ῥήτορας γράψαντος τι ἢ ἐπύκντος ἢ πράξαντος παράνομον, ὥσπερ λέγεται καὶ πρυτανικὴ ἢ κατὰ πρυτάνεως, καὶ ἐπιστατικὴ ἢ κατ' ἐπιστάτου. Hyper. 4 *Phil.* § 4 (α γραφὴ παρανόμων), προσήκει τοὺς προέδρους κατὰ τοὺς νόμους προεδρεύειν κτλ. (Lipsius, *Das Att. Recht*, 397). Cf. c. 44.

ἐπιστατικὴν] Lipsius, *l. c.*

στρατηγοῖς εὐθύνας] Lys. 9 § 11; 14 § 38; [Dem.] 49 § 25. Generals might even be called back to give account before the expiration of their office (Lys. 28 § 5). Meier and Schöm. p. 263 Lips.; Lipsius, 294-8; Gilbert, *Beiträge*, pp. 26-28; Schöll, *de Synegoris*, pp. 12, 14; Wilamowitz, *Aus Kydathen*, p. 62, *Ar. und Athen*, ii 243-251; Hauvette-Besnault, *Les Stratèges Ath.* pp. 56-63.

§ 3. γραφαί] Meier and Schöm. p. 437 ff. Lips.

παράστασις] the fee (probably a drachm) paid to the state by the prosecutor in certain public causes. The present passage (as quoted by Harpocr. s. v.) has been the authority for the causes in which it was paid; but the list is probably not exhaustive. Harpocr. quotes from Menander, *παράστασις μὴ δραχμῇ*. The fee was not paid in an *εἰσαγγελία κακώσεως ἐπικλήρων* (Isae. 3 *Pyrrh.* 45). Meier and Schöm. pp. 799 f, 813-4 Lips.

ξενίας] a prosecution for usurping the

rights of citizenship. Meier and Schöm. pp. 437-442 and 95-98; Lipsius, 416; Dict. Ant. s. v.

The *Lex. Rhet. Cant.* adds the needless explanation: ἐάν τις κατηγορηθῇ ξένος εἶναι.

δωροξενίας] If a person tried on the charge of *ξενία* was acquitted by fraudulent collusion with the prosecutor or witnesses, or by any species of bribery, he was liable to be indicted afresh by a γρ. *δωροξενίας* (Dict. Ant. s. v.; Meier and Schöm. p. 441; Lipsius, 417).

συκοφαντίας καὶ δώρων] omitted by Harpocr. and the *Lex. Rhet. Cant.* in their list of causes in which *παράστασις* was paid. Lipsius (*Att. Proc.* p. 73) was led to propose the addition of these causes by Bekker's *Anecd.* p. 310, 14, where *συκοφαντίας*, *δώρων*, *ὕβρεως* are inserted. On the γρ. *συκοφαντίας*, see Meier and Schöm. p. 413, Lipsius 448; on the γρ. *δώρων*, M. and S. p. 444; Lipsius, 403.

ψευδεγγραφῆς] a prosecution against a public officer for making a false entry in the list of debtors to the state. Meier and Schöm. p. 415; Lipsius, 443 f; Dict. Ant. s. v.

ψευδοκλητείας] a prosecution for falsely appearing as witness to a summons. Meier and Schöm. p. 414; Lipsius, 446; and Dict. Ant. s. v.

βουλεύσεως] a prosecution instituted by one who was wrongfully inscribed as

ἀγραφίου καὶ μοιχείας. εἰσάγουσιν δὲ καὶ τὰς δοκιμασίας ταῖς 4
ἀρχαῖς ἀπάσαις καὶ τοὺς ἀπεψηφισμένους ὑπὸ τῶν δημοτῶν καὶ
τὰς καταγνώσεις τὰς ἐκ τῆς βουλῆς. εἰσάγουσι δὲ καὶ δίκας ἰδίας, 5
ἐμπορικὰς καὶ μεταλλικὰς καὶ δούλων, ἃν τις τὸν ἐλεύθερον κακῶς
15 λέγῃ. καὶ ἐπικληροῦσι ταῖς ἀρχαῖς οὗτοι τὰ δικαστήρια τὰ ἴδια
καὶ τὰ δημόσια. καὶ τὰ σύμβολα τὰ πρὸς τὰς πόλεις οὗτοι κυροῦσι, 6

11 καὶ ὕβρεως ante καὶ μοιχείας ins. Harp. s.v. ἡγεμονία δικαστηρίου (cf. Bekk. An., Phot.); non inserit Harp. s.v. παράστασις. εἰσάγουσι H-L, B⁴. 14 ἐάν

15—16 καὶ ἐπικληροῦσι—δημόσια secl. K-W; defendit Pollux viii 87. 15 ΟΥΓΟΙΤΑ (edd.): πάντα K¹, πάντα τὰ H-L. τὰ <τ'> ἴδια B⁴, Th. 16 ΚΥΡΟΥΣΙ (K, K-W, B¹⁻³, Th); idem habet Pollux: <κατα>κυροῦσι Wyse (H-L, B⁴).

TESTIM. §§ 4—6 Pollux viii 87: (§ 4) εἰσάγουσι δὲ καὶ δοκιμασίαν ταῖς ἀρχαῖς, καὶ τοὺς ἀπεψηφισμένους, καὶ τὰς ἐκ τῆς βουλῆς καταγνώσεις. (§ 5) καὶ δίκας ἐμπορικὰς καὶ μεταλλικὰς, καὶ ἐάν δοῦλος κακῶς ἀγορεύῃ τὸν ἐλεύθερον, καὶ ταῖς ἀρχαῖς ἐπικληροῦσι τὰ δικαστήρια τὰ ἴδια καὶ τὰ δημόσια. (§ 6) καὶ τὰ σύμβολα τὰ πρὸς πόλεις κυροῦσι, καὶ δίκας τὰς ἀπὸ συμβόλων εἰσάγουσι καὶ τὰς τῶν ψευδομαρτυριῶν τῶν ἐξ Ἀρείου πάγον.

a state debtor against one who had so inscribed him. The distinction between this kind of γρ. βουλεύσεως and the cognate γρ. ψευδεγγραφῆς is stated as follows by Boeckh, p. 390 Lewis: 'whoever falsely declared that another had been registered was liable to the action for false registration (ψευδεγγραφῆς). If, on the other hand, a man who had been a state debtor had paid all that was due, but his name was not erased, or, having been erased, was re-entered, the action for conspiracy applied (βουλεύσεως).' Meier and Schöm. p. 415; Lipsius, 444; Dict. Ant. i p. 314a.

ἀγραφίου] a prosecution for non-registration of a name in the list of state debtors, instituted in the event of the name being improperly erased before the debt was paid. This action might be brought either against the person whose name was improperly erased, or against the officer who omitted to register the debt. If the name of a debtor had not been registered at all, he could only be proceeded against by ἐνδείξις, and was not liable to the ἀγραφίου γραφή (Dem. c. Theocrin. 51), Meier and Schöm. p. 447-9; Lipsius, 410, 443 f; and Dict. Ant. s. v.

μοιχείας] Meier and Schöm. p. 402-9; Lipsius, 429-435; Dict. Ant. i 29 b.

§ 4. δοκιμασίας] 55 §§ 2-4. Gilbert, i 243².

ἀπεψηφισμένους κτλ.] Those whose claims to citizenship were rejected at the δεμῆ, might appeal to a law-court. 13 § 5; 42 § 1; Meier and Schöm. p. 989 f; Lipsius, 415.

καταγνώσεις] 45 § 1, τὰς καταγνώσεις

εἰσάγειν τοὺς θεσμοθέτας εἰς τὸ δικαστήριον.

§ 5. ἐμπορικὰς] commercial law-suits heard during the winter, when the sea was closed to mercantile enterprise. These, as well as the μεταλλικαὶ δίκαι, belonged to the class of ἐμμενοὶ δίκαι, which were decided within a month ([Dem.] 7 § 12). Meier and Sch., p. 635 Lips.; Dict. Ant. i p. 730a.

μεταλλικὰς] mining suits, Dem. Pant. 35. Boeckh, On the Silver Mines of Laurium, § 12; Meier and Sch., p. 634 Lips.

δούλων] It was only in the event of a δίκη κατηγορίας being brought by a free man against a slave that the θεσμοθέται presided over the court. In other cases, it came before the Forty. Meier and Sch., pp. 80, 628 Lips.

ἐπικληροῦσι—δικαστήρια] CIA ii 567 b (in a decree in honour of a θεσμοθέτης), ἐπιμελεῖται δὲ καὶ τῆς κληρώσεως τῶν δικαστηρίων. Meier and Sch., p. 160; Lipsius, 147. Cf. 66 § 1.

§ 6. τὰ σύμβολα τὰ πρὸς τὰς πόλεις] 'international contracts.' Such agreements were finally ratified by a heliastic court. In [Dem.] 7 § 9, Philip claims that they shall be ratified οὐκ ἐπειδὴν ἐν τῷ δικαστηρίῳ τῷ παρ' ὑμῖν κυρωθῇ ὥσπερ ὁ νόμος κελεύει. Cf. [Andoc.] in Alcib. 18. They secured to the citizens of the contracting states the reciprocal right of suing and being sued; Pol. 1275 a 8, (among those who are not citizens are) οἱ τῶν δικαίων μετέχοντες οὕτως ὥστε καὶ δίκην ὑπέχουν καὶ δικάζεσθαι· τοῦτο γὰρ ὑπάρχει καὶ τοῖς ἀπὸ συμβόλων κοινωνοῦσι. The decision was given in the court of the defendant's city, and in accordance with laws agreed upon in the σύμβολα.

καὶ τὰς δίκας τὰς ἀπὸ τῶν συμβόλων εἰσάγουσι, καὶ τὰ ψευδομαρ-
τύρια (τὰ) ἐξ Ἀρείου πάγου.

7 τοὺς δὲ δικαστὰς κληροῦσι πάντες οἱ ἐννέα ἄρχοντες, δέκατος
δ' ὁ γραμματεὺς ὁ τῶν θεσμοθετῶν, τοὺς τῆς αὐτοῦ φυλῆς ἕκαστος. 20

60. τὰ μὲν οὖν περὶ τοὺς ἐννέα ἄρχοντας τοῦτον ἔχει τὸν
τρόπον. κληροῦσι δὲ καὶ ἀθλοθέτας δέκα ἄνδρας, ἓνα τῆς
φυλῆς ἐκάστης. οὗτοι δὲ δοκιμασθέντες ἄρχουσι τέτταρα ἔτη,

17 τὰ ψ. τας mutatum in τας. 18 <τὰ> Bernardakis, K-W, H-L, B¹⁻³, K⁴
coll. Poll. τὰς τῶν ψ. τῶν K-W. <τὰ> non recepit Th; τὰς <τῶν> ψευδομαρτυρίων
<τῶν> ἐξ Kontos, Pollucem secutus; τὰς ψ. <τῶν> ἐξ B⁴. 18—20 τοὺς δὲ—ἐκαστος
secl. K-W^{1,2}, cf. 63 § 1; defendit Schol. Arist. *Vesp.* 775. 19 ΠΑΝΤΑΣ K-W^{1,2}:
πάντες corr, K, H-L, B, K-W³, Th.

TESTIM. 17 *Lex. Bachm. in Bekk. *An.* i 436 ἀπὸ συμβόλων δικάζει infra ex-
scriptum (Frag. 380², 419³); cf. Harp. infra laudatum.

19 δικαστὰς κληροῦσι: Pollux viii 87 κοινῇ μὲν (οἱ ἐννέα ἄρχοντες) ἔχουσιν ἐξουσίαν...
κληροῦν δικαστὰς κτλ.

19—20 Schol. Ar. *Vesp.* 775: θεσμοθεταὶ καὶ δέκατος ὁ γραμματεὺς κληροῦσι τοὺς
δικαστὰς τοὺς τῆς αὐτῆς φυλῆς ἕκαστος.

LX § 1 Pollux viii 93: ἀθλοθέται δέκα μὲν εἰσιν, εἰς κατὰ φυλὴν, δοκιμασθέντες δὲ
ἄρχουσιν ἑτη τέτταρα ἐπὶ τῷ διαθεῖναι τὰ Παναθήναια, τὸν τε μουσικὸν <add. ἀγῶνα>
“καὶ τὸν γυμνικόν” “καὶ τὴν ἱπποδρομίαν.” *ib.* 87 (οἱ ἐννέα ἄρχοντες)...ἔχουσιν
ἐξουσίαν...κληροῦν δικαστὰς καὶ ἀθλοθέτας, ἓνα κατὰ φυλὴν ἐκάστην.

τὰς δίκας τὰς ἀπὸ τῶν συμβόλων]
These were mainly commercial suits; but
while, in the ordinary δίκαι ἐμπορικά, the
suit was tried in the state where the con-
tract was made, and in accordance with
the laws of that state; in the δίκαι ἀπὸ
συμβόλων, it was tried in the defendant's
state and in accordance with the laws
agreed upon in the σύμβολα. Thus, on
the reduction of Chalcis in B.C. 446/5,
the inhabitants retained their own juris-
diction except in the case of offences
punishable by disfranchisement, exile, or
death. These were to be sent to Athens
for trial: περὶ δὲ τούτων ἐφεσιν εἶναι Ἀθή-
ναζε εἰς τὴν ἡλιαίαν τῶν θεσμοθετῶν.

In Bekker's *Anecd.* i 436 we read:
Ἀθηναῖοι ἀπὸ συμβόλων ἐδίκασον τοῖς ὑπη-
κόοις οὕτως Ἀριστοτέλης, and similarly
(so far as regards the first statement)
Hesych. s. v. ἀπὸ συμβόλων δικάζειν;
but it will be observed that the text says
nothing of ὑπήκοοι. Cf. Pollux viii 63,
ἀπὸ συμβόλων δέ, ὅτε οἱ σύμμαχοι ἐδίκασ-
ζοντο. Harpocr. σύμβολα: τὰς συνθήκας
ἃς ἂν αἱ πόλεις ἀλλήλαις θέμεναι τάττωσι
τοῖς πολίταις ὥστε διδόναι καὶ λαμβάνειν
τὰ δίκαια, and similarly Phot. and Etym.
M. On this subject cf. Meier and Schöm.
pp. 994—1006 Lips.; Goodwin in *Ameri-
can Journal of Philology*, i 1880, p. 1—16;
Dict. Ant. ii 734—6.

τὰ ψευδομαρτύρια] this form has hither-
to been found only in Plat. *Theaet.* 148 B,

ἐνοχος τοῖς ψευδομαρτυρίοις, and is pre-
ferred by Blass in *Hyper.* 4, *Phil.* 12, τοῖς
τῶν ψευδομαρτυρίων δις ἡλωκόσιν. Cf.
Cobet, *V. L.* 623 f. In the case of δίκαι
ψευδομαρτυρίων in general, the manage-
ment of the suit was in the hands of the
same authorities as those who presided at
the trial at which the alleged false witness
was tendered: it was only in the event of
false witness before the Areopagus, that
the case came under the cognisance of the
θεσμοθεταί. Meier and Schöm. p. 485 f.

§ 7. τοὺς δὲ δικαστὰς κληροῦσι] 63 § 1.
Lipsius, *Att. Recht*, p. 57.

ὁ γραμματεὺς] 55 § 1; 63 § 1.

LX. *The Athlothetae*.

§ 1. κληροῦσι] ‘they (the people, as
in cc. 53, 54, not the archons) appoint
by lot.’ Pollux (viii 87) supposed that
‘all the archons’ not only κληροῦσι
δικαστὰς in 59 § 7, and ἀθλοθέτας (60 § 1),
but also χειροτονοῦσι all the military
officers of c. 61 (Wilamowitz, i 295 f).

ἀθλοθέτας] The lists of payments from
the treasures of Athena for public purposes
include the following items: CIA i 183
(Hicks, no. 53), 7 (in the British Museum),
ἀθλοθέταις ἐς Παναθήναια, in B.C. 415,
9 talents; *ib.* 188 (Ditt. no. 44), 5 (in the
Louvre), ἀθλοθέταις ἐς Παναθήναια τὰ
μεγάλα, in B.C. 410, 5 talents, 1000
drachmae; also Ditt. 101, 27—40, B.C.
346. Cf. Wilamowitz, i 238 f; Gilbert,
i 293².

καὶ διοικοῦσι τὴν τε πομπὴν τῶν Παναθηναίων καὶ τὸν ἀγῶνα τῆς
5 μουσικῆς καὶ τὸν γυμνικὸν ἀγῶνα καὶ τὴν ἵπποδρομίαν, καὶ τὸν
πέπλον ποιοῦνται, καὶ τοὺς ἀμφορεῖς ποιοῦνται μετὰ τῆς βουλῆς,

ΛX 5 μουσικῆς < καὶ τῆς εὐανδρίας > Sakellarios.

Papageorgios coll. 60 § 3 ad finem.

Gennadios (K-W, H-L); ποιοῦνται retinet B (κ², Th) commatis signo post prius
ποιοῦνται addito, et coll. c. 49 § 3.

< καὶ τὴν εὐανδρίαν > καὶ τὴν

6 ἀμφορεῖς ποιοῦνται (κ): ἀμφορεῖς

πομπὴν τῶν Παναθηναίων] Thuc. vi
56—58. Michaelis, *Parthenon*, p. 327.

τὸν ἀγῶνα τῆς μουσικῆς] Plut. *Per.* 13, φιλοτιμούμενος δ' ὁ Περικλῆς τότε πρῶτον ἐψηφίσατο μουσικῆς ἀγῶνα τοῖς Παναθηναίοις ἀγεσθαι καὶ διέταξεν αὐτὸς ἀθλοθέτης αἰρεθεῖς, καθότι χρὴ τοὺς ἀγωνιζομένους αὐλεῖν ἢ ᾄδωιν ἢ κιθαρίζειν. Phrynus of Mytilene won the prize with the κιθάρα in B.C. 456. The prizes for κιθαρωδοί were a crown, together with 500, 300, 200, or 100 dr. (schol., Arist. *Av.* 11); and for the ἄνδρες αὐλωδοί, a crown and 100 dr. This competition is mentioned in Plut. ii 1134 A, *de Musica*, 8, ἐν ἀρχῇ γὰρ ἔλεγεια μεμελοποιημένα οἱ αὐλωδοὶ ᾄδον· τούτῳ δὲ ὁμοῦ ἢ τῶν Παναθηναίων γραφῇ ἢ περὶ τοῦ μουσικοῦ ἀγῶνος. The prize for the ἄνδρες κιθαρισταί was a crown, or 200 or 100 dr.; there was also a prize for the αὐληταί, probably a crown (Michaelis, *Parthenon*, p. 322). A crown won at a μουσικὸς ἀγὼν is represented in an inscr. published in 'Εφημ. Ἀρχ. 1862, 219 (copied *ib.* p. 318). Cf. note on § 3, τὴν μουσικὴν νικῶσιν.

γυμνικὸν ἀγῶνα] mentioned in documents quoted in Dem. 18 § 116 and Hipocrates, iii 830 Kühn, also in CIA ii 331, 177 (c. B.C. 270), Παναθηναίων τῶν μεγάλων τῷ γυμνικῷ ἀγῶνι. The contests included running, wrestling, boxing, and the πένταθλον and παγκράτιον (Michaelis, *l. c.* p. 323).

ἵπποδρομίαν] The horse-races were held at Echelidae (τόπος Ἀθήνῃσι σταδίων ὁκτώ, ἐν ᾧ αἱ ἵπποδρομαί, Etym. M.). The race is mentioned in Xen. *Symp.* i 2. Cf. Athen. p. 168, νικήσαντος ἵπποις Παναθήναια (cf. Michaelis, pp. 324—5).

πέπλον] 49 § 3. Schol. Arist. *Av.* 826, τῇ Ἀθηνᾷ πολιადι ὁδοῇ πέπλος ἐγίνετο παμποικίλος, ὃν ἀνέφερον ἐν τῇ πομπῇ τῶν Παναθηναίων. Among the mythological subjects represented on it was the battle of Athene with the Giants. Michaelis, *l. c.* p. 328.

ἀμφορεῖς] In the athletic contests the prize was a garland from the sacred olive-trees, together with a vase filled with oil from the same. Pindar's ornate descrip-

tion of the prizes is well known: *Nem.* x 62—66, ἀδεία γέ μὲν ἀμβολάδαν ἐν τελευταῖς δις Ἀθαναίων μιν ὁμφαὶ κύμασαν· γαῖα δὲ καθέισα πυρὶ καρπὸς ἐλαίας ἔμολεν Ἦρας τὸν εὐάνορα λαὸν ἐν ἀργέων ἔρκεσιν παμποικίλοις (with Schol.). Cf. Simonides in Anth. Pal. xiii 19, 3, καὶ Παναθηναίοις στεφάνους λάβει πέντ' ἐπ' ἀέθλοις ἐξῆς (i.e. in the Pentathlon) ἀμφορεῖς < τ' > ἐλαίον. In the list of Panathenaic prizes in CIA ii 965 (Ditt. no. 395, early 4th cent.) ἀμφορῆς ἐλαίου are mentioned 16 times.

Panathenaic vases have been found not only in Attica, but also in Italy and Sicily, and at Cyrene and in the Tauric Chersonesus. They have the figure of Athene on one side, and a representation of the contest for which they were awarded on the other. The earliest Panathenaic vase, now extant, known as the "Burgon Vase" in the British Museum (Vase Room II B 1), is ascribed to the 6th century (c. 560 B.C.), and there are 14 others in the same room; in Room IV there are 10 of the 4th century, to which the majority of such vases belong (varying in date from 368 to 312 B.C.). None of the dated vases known to us belong to the third Olympian year, that of the Great Panathenaia; hence these prizes appear to belong to the Lesser Panathenaia. One of those in the Museum, bearing the inscr. τῶν Ἀθήνηθεν ἄθλων, belongs to B.C. 328, about the date when the text was written. Many of these vases are reproduced in colours in *Monumenti dell' Inst. Arch.* x; and single vases in Birch's *Ancient Pottery*, p. 430, Duruy, *Histoire des Grecs*, i 762, and Murray's *Handbook of Gk Archaeology*, p. 104. As many as 130 are carefully examined by Georg von Brauchitsch, in his illustrated work *die Panathenäischen Preisamphoren*, 1910.—A Panathenaic amphora, with a spray of olive rising out of it and with three crowns beside it, may be seen on a table in front of a gnarled olive-tree, represented in relief on the outer side of several marble stalls found at Athens (see cut in Michaelis, *Parthenon*, p. 29).

2 καὶ τὸ ἔλαιον τοῖς ἀθληταῖς ἀποδιδόασιν. συλλέγεται δὲ τὸ ἔλαιον ἀπὸ τῶν μοριῶν· εἰσπράττει δὲ τοὺς τὰ χωρία κεκτημένους ἐν οἷς αἱ μορίαι εἰσὶν ὁ ἄρχων, τρί' ἡμικοτύλια ἀπὸ τοῦ στελέχους ἐκάστου. πρότερον δ' ἐπώλει τὸν καρπὸν ἢ πόλιν· καὶ εἴ τις ἐξ- 10 ορύξειεν ἑλαίαν μορίαν ἢ κατάξειεν, ἔκρινεν ἢ ἐξ Ἀρείου πάγου βουλῇ, καὶ εἴ του καταγνοίῃ, θανάτῳ τοῦτον ἐζημίουν. ἐξ οὗ δὲ τὸ [Col. 30.] ἔλαιον ὁ τὸ χωρίον κεκτημένος ἀποτίνει, ὁ μὲν νόμος ἔστιν, ἡ δὲ κρίσις καταλέλυται. τὸ δὲ ἔλαιον ἐκ τοῦ κτήματος, οὐκ ἀπὸ τῶν 3 στελεχῶν, ἐστὶ τῇ πόλει. συλλέξας οὖν ὁ ἄρχων τὸ ἐφ' ἑαυτοῦ 15

7 ἔλεγεταὶ τοῦ ἔλαιον : συλλέγεται δὲ τὸ ἔλαιον Gennadios, Richards, Gertz, H-L, K-W¹, K³, B, Th; τὸ δὲ ἔλαιον συλλέγεται R D Hicks (K-W^{2,3}). 9 τρι ημικοτύλια (B); τρία ἡμ- K, H-L, K-W³; τριημικοτύλιον K-W^{1,2}. 11 ἑλαίαν del. Rutherford, ἑλάαν (deleto μορίαν) H-L, B⁴. ἑλαίαν (K, K-W); ἑλάαν B¹⁻³; ἑλαία habet Soph. O. C. 701; ἑλάα Aristophanes, cf. Eustathium p. 84, 9 τὴν ἑλαίαν ἑλάαν ἀπτικῶς; ἑλαίαι saepius quam ἑλαίαι habent tituli Attici, Meisterhans, p. 31³. 12 τοῦ (H-L, K³, B, K-W³, Th), omiserat K¹; [μὲν?] K-W^{1,2}. 14 τὸ γὰρ B²⁻⁴. <τὸ> ἐκ τοῦ H-L. ἀπο (correctum in EK) τοῦ κτήματος (K-W, B, Th): κλήματος legerat K (H-L).

TESTIM. § 2 *Schol. Soph. O. C. 701 : ὁ δὲ Ἀρ. καὶ τοῖς νικήσασιν τὰ Παναθηναία ἑλαίου τοῦ ἐκ τῶν μοριῶν γινόμενον διδοσθαι φησιν. Cf. Phot. s.v. μορίαι (Frag. 345², 383³). Schol. Arist. *Nub.* 1005.

§ 2. ἔλαιον—μοριῶν κτλ.] Arist. *Nub.* 1005, ἀλλ' εἰς Ἀκαδημαίαν κατιῶν ὑπὸ ταῖς μορίαις ἀποθρέξει, and Schol. *περὶ αὐτὸν* δ' ἦσαν αἱ ὄντως ἱερὰ ἑλαῖαι τῆς θεοῦ, αἱ καλοῦνται μορίαι· ἐξ ὧν τὸ ἔλαιον τῶν Παναθηναίων. Lucian, *Anach.* 9, παρ' ἡμῶν δὲ τοῖς Παναθηναίοις τὸ ἔλαιον τὸ ἐκ τῆς μορίαις : Schol. Plat. *Parm.* 127 A; Suidas s. v. μορίαι (Michaelis, *Parthenon*, p. 322).

εἰσπράττει—κεκτημένους κτλ.] Schol. Arist. *Nub.* 1005, ὑπὸ ταῖς μορίαις : διὰ τὸ πάντα ἄνθρωπον κεκτημένον ἑλαίας ἀναγκάζεσθαι μέρος τι παρέχειν εἰς τὰ Παναθηναία κτλ.

τρί' ἡμικοτύλια] $\frac{3}{4}$ pint; the κοτύλη being about $\frac{1}{2}$ pint.

πρότερον δ' ἐπώλει τὸν καρπὸν ἢ πόλιν] Lysias 7 *de Olea Sacra* § 2, τοὺς ἐωνημένους τοὺς καρποὺς τῶν μοριῶν. The speech is not earlier than B.C. 395 (Blass, *Att. Ber.* 12 p. 591): thus πρότερον here refers to a time not earlier than the archonship of Eucleides.

εἰ τις ἐξορύξειεν—βουλῇ] Lys. Or. 7 is addressed to the Areopagus, who (besides attending to the sacred olives every month) sent overseers (γνώμονας) to examine them every year (§ 25). In § 7 the speaker states the charge on which he is being tried: τὴν δὲ <μῖαν> μορίαν, ἣν οὐχ οἶόν τ' ἦν λαθεῖν ἐξορύξαντα, ὡς ἀφανίσαν νυνὶ κρίνομαι. ἑλαίαν μορίαν is defended by § 29, μοριῶν ἑλαίων ἐπι-

λεῖσθαι. Cf. Lipsius, *Das Att. Recht*, 128 f. θανάτῳ] The terms used in Lys. 7 § 3, *περὶ πατρίδος καὶ περὶ τῆς οὐσίας ἀγωνισασθαι*, and § 41, *πατρίδος—στερηθεῖς*, imply that the penalty at that time was (as in other cases of ἀσέβεια) banishment with confiscation of property. This shews that, even before the time when the state, instead of selling the olives, exacted from the tenant the delivery of a certain quantity of oil, the capital penalty had already become obsolete.

κλήματος] The delivery of the oil has now become a regular tax on the *property*, i.e. either on the χωρίον or on the store of oil manufactured by the proprietor. The alternative reading κλήματος draws a distinction between the 'fresh shoots' (Xen. *Oec.* 19, 8, τὸν βλαστὸν τοῦ κλήματος), and the trunk of the tree, implying that the state insists that the oil supplied to it shall be from the former. But this proviso, even if intelligible in theory, would be difficult to insist upon in practice. Besides στελεχος is the ordinary term applied to the tree as a whole. Cf. Kaibel 248 f.

στελεχῶν] Dem. 43 *Macart.* 69, ταύτας (τὰς ἑλάας) ἐξώρυγτον καὶ ἐξεπρέμνιζον, πλεῖν ἢ χίλια στελέχη, ὅθεν ἔλαιον πολὺ ἐγίγνετο. Hdt. viii 55, βλαστὸν ἐκ τοῦ στελέχεος.

§ 3. ἐφ' ἑαυτοῦ] 'in his own year of office.'

γιννόμενον τοῖς ταμίαις παραδίδωσιν εἰς ἀκρόπολιν, καὶ οὐκ ἔστιν ἀναβῆναι πρότερον εἰς [Ἄρε]ιον πάγον, πρὶν ἂν ἅπαν παραδῶ τοῖς ταμίαις. οἱ δὲ ταμίαι τὸν μὲν ἄλλον χρόνον τηροῦσιν ἐν ἀκροπολεῖ, τοῖς δὲ Παναθηναίοις ἀπομετροῦσι τοῖς ἀθλοθέταις, οἱ δ' 20 ἀθλοθέται τοῖς νικῶσι τῶν ἀγωνιστῶν. ἔστι γὰρ ἄθλα τοῖς μὲν τὴν μουσικὴν νικῶσιν ἀργύρια καὶ χρυσία, τοῖς δὲ τὴν εὐανδρίαν ἀσπίδες, τοῖς δὲ τὸν γυμνικὸν ἀγῶνα καὶ τὴν ἵπποδρομίαν ἔλαιον. — — —

61. χειροτονοῦσι δὲ καὶ τὰς πρὸς τὸν πόλεμον ἀρχὰς ἀπάσας, στρατηγούς δέκα, πρότερον μὲν ἀφ' ἐκάστης φυλῆς ἓνα, νῦν

16 ΓΙΓΝ (edd.); γεγεννημένον K³, B^{3,4}. 21 ἀργυριακ' ἡργα (K¹): ἀργύρια καὶ χρυσία (H-L, K³, S¹, B); ἀργύριον καὶ χρυσά (K-W, cf. Kaibel 249, Th), ἀργυρὰ καὶ χρυσά (Rutherford).

23 'interciderunt magistratus creati in quadriennium, cf. cap. 18' K-W; idem coniecerant Newman et Weil; c. 43 § 1 et c. 61 § 1 (χειροτ. δὲ καὶ) confert B, qui addit tamen nihil amplius Polluci notum fuisse.

LXI 1 καὶ 'fortasse delendum' K⁴. 2 Δ(Ε)Κ(ΔΙ) K¹; δέκα, Richards, Gertz (edd.). ἐκάστης add. K (K-W, H-L, B⁴); ἐκάστης τῆς B¹⁻³, S¹, Th.

TESTIMONIA. LXI Pollux viii 87 (οἱ ἐννέα ἄρχοντες)...ἔχουσιν ἐξουσίαν..., (§ 1) στρατηγούς χειροτονεῖν ἐξ ἀπάντων, (§ 2) καὶ καθ' ἐκάστην πρυτανείαν ἐπερωτᾶν εἰ δοκεῖ καλῶς ἄρχειν ἕκαστος (τὸν δ' ἀποχειροτονηθέντα κρίνουσιν), (§ 4) καὶ ἱπάρχους δύο, (§ 5) καὶ φυλάρχους δέκα, (§ 3) καὶ ταξιάρχους δέκα.

2 *Harp. στρατηγοὶ...οἱ καθ' ἕκαστον ἐνιαυτὸν χειροτονούμενοι στρατηγοὶ δέκα ἦσαν, ὡς μαθεῖν ἔστιν ἐκ τε τῶν Ἱππερίδου κατ' Αὐτοκλέους καὶ ἐκ τῆς Ἀθ. πολ. Ἀριστοτέλους (Frag. 390², 430³).

ταμίαις] 4 § 2; 7 § 3; 8 § 1; and esp. 30 § 2 and 47 § 1.

οὐκ ἔστιν ἀναβῆναι κτλ.] the archon could not take his place among the members of the Areopagus at the close of his year of office until he had handed over to the treasurers (of Athens) the full amount of olive-oil due for the year. For ἀναβῆναι cf. [Dem.] c. Neaer. 80, ἐγένετο τὰ ἱερὰ ταῦτα καὶ ἀνέβησαν εἰς Ἀρείον πάγον οἱ ἐννέα ἄρχοντες ταῖς καθηκούσαις ἡμέραις, Isocr. 7 § 38, ἐπειδὴν εἰς Ἀρείον πάγον ἀναβῶσιν, lex in Dem. 24 § 22, ἢ μὴ ἀνόντων εἰς Ἀρείον πάγον, Hyp. ap. Athen. 566 F.

τὴν μουσικὴν νικῶσιν ἀργύρια καὶ χρυσία.] 'sums of money (in silver) and ornaments of gold.' For ἀργύρια, in pl., of 'sums of money,' cf. Arist. An. 600. The Panathenaic prizes for music, as recorded in inscriptions, are crowns and sums of money varying from 300 to 1000 dr. Michaelis, Parthenon, p. 322, and CIA ii 965 (Dittenberger, no. 395⁵), where the first of the κιθαρωδοὶ receives 'an olive-wreath of gold' (στéφανος θαλλοῦ χρυσοῦς) with 1000 dr. (ἀργύριον), and from others receives sums of money. Cf. note on § 1, τὸν ἀγῶνα τῆς μουσικῆς.

εὐανδρίαν] This contest is mentioned in

Andoc. 4 § 42, νενικηκώς εὐανδρία, Xen. Mem. iii 3, 12, Athen. 565 F; also in Harpocr. s. v. and Bekker's Anec. p. 257, 13. Cf. Thumser, de Civium Ath. Muneribus, pp. 81, 97-9. Ἀσπίδες] In the early part of the fourth century the prize was an ox; CIA ii 965 (Ditt. 395, 75), εὐανδρίαὶ φυλῆν νικῶσιν βούς. We do not know the date when the ox was superseded by the portable prize mentioned in the text. The 'shields' are not named elsewhere.

γυμνικὸν ἀγῶνα καὶ τὴν ἵπποδρομίαν] In the above inscr. ll. 23-70 we have the record of the number of ἀμοφορῆς ἐλαίου awarded (1) to the boys, and (2) to the youths, who were victorious in running, wrestling, boxing, or in the pentathlon or pancratium; and (3) to the victors in the horse-races. The part enumerating the prizes given to the men is lost.

LXI. Officials elected by open voting (Military Officers).

§ 1. χειροτονοῦσι—τὰς πρὸς τὸν πόλεμον ἀρχάς] 43 § 1 *ad fin.* The subject is, of course, 'the people'; cf. 60 § 1.

ἀφ' ἐκάστης > φυλῆς ἓνα] This was the case on the occasion when Cimon and his colleagues were called upon to act as judges in the dramatic contest of B.C. 468,

δ' ἐξ ἀπάντων· καὶ τούτους διατάττουσι τῇ χειροτονίᾳ, ἓνα μὲν ἐπὶ τοὺς ὀπλίτας, ὃς ἡγείται τῶν ὀπλιτῶν ἂν ἐξίωσι, ἓνα δ' ἐπὶ τὴν χώραν, ὃς φυλάττει, κὰν πόλεμος ἐν τῇ χώρᾳ γίγνηται, πολεμεῖ 5

4 ΟΠΛΕΙΤ(ΩΝ) 'ut videtur' K⁴, ὀπλιτῶν H-L (K³, B, Th); π[ολι]τῶν K-W, ἔαν H-L. 5 ΓΙΝ (K-W). ΠΟΛΕΜΕΙ: ἡγείται K-W; πολεμαρχεῖ Kontos.

when Sophocles gained the prize against Aeschylus: Plut., *Cimon* 8, describes the generals as δέκα ὄντας, ἀπὸ φυλῆς μιᾶς ἕκαστον. At some later date, which is not specified, the generals were chosen out of all the citizens (ἐξ ἀπάντων) without distinction of tribe.

It was held by Schömann (*Ant.* p. 420), Boeckh (on *Antig.* 190, and *CIG* pp. 294, 906), Sauppe and others, that the generals were elected by the several tribes alone. A. Schaefer (*Dem.* ii 182) held that they were elected ἐξ ἀπάντων (as attested by Pollux). The view that in earlier times the generals were elected κατὰ φυλὴν, and afterwards ἐξ ἀπάντων, was held by Bergk, Lugebil, Müller-Strübing and others (see Gilbert, i 220², 256², and *Beiträge*, pp. 16—20). This is proved by the text to be right.

Gilbert (*Beiträge*, pp. 21—23) accepts the narrative in Plutarch's *Cimon*, but does not admit that on that occasion the 10 generals belonged to the 10 different tribes, although this is the obvious meaning, as in the phrase in Pollux viii 94, οἱ φύλαρχοι δέκα, εἰς ἀπὸ φυλῆς μιᾶς ἕκαστος. In 440/39 two of the 10 generals, Pericles and Glaucon (FHG iv 645), belonged to the same tribe, Acamantis; this is our earliest evidence for a departure from the older system; possibly the change was due to a desire to elect the ablest men, such as Pericles, independently of the tribe to which they belonged. But, even after the change, nearly all the tribes were in practice represented on the board. Thus in B.C. 433/2, out of seven generals, six belonged to different tribes; in 424/3, out of six whose demes are known, five; in 418/7, all the six whose demes are given; in 417/6, all the five; and in 357/6, six out of the seven. There is no example of more than one tribe being represented by two στρατηγοὶ in the same year (Hauvette-Besnault, *Les Stratèges Athéniens*, pp. 24—29).

διατάττουσι] The fact that about this time the duties of the στρατηγοὶ were distributed over several members of the board was already known. The five officers charged with specific duties had already been identified, but it was not known that there were only five. The

earliest date for the change is 352 B.C., when the general ἐπὶ τὴν φυλακὴν τῆς χώρας is first mentioned (see note on ἐπὶ τὴν χώραν below). (Gilbert, i 257².)

ἐπὶ τοὺς ὀπλίτας] In Lys. 32 § 5 we have what at first sight appears to be a mention of this officer: χρώνω δὲ ὕστερον καταλεγεῖς Διόδωτος μετὰ Θρασύλλου τοῦ ἐπὶ τῶν ὀπλιτῶν (B.C. 410); and we know that Thrasyllus was elected a στρατηγός in the spring of 411 (Thuc. viii 76) and held office for 410/9 (*ib.* 104); but the words τοῦ ἐπὶ are omitted in two MSS, *Florentinus* and *Ambrosianus*, and the construction is parallel to καταλεγεῖς τριηράρχων in Isaeus, *de Apoll.* her. 5.

The decrees in the *De Corona* mention ὁ ἐπὶ τῶν ὅπλων στρατηγός (§ 38), τὸν ἐπὶ τῶν ὅπλων (115) and ὁ ἐπὶ τῶν ὀπλιτῶν (116), but these are forgeries of a later date (Hauvette-Besnault, p. 160 f).

In CIA ii 302 (c. 294/3 B.C.) Philippides is described as [χειροτονη]θεῖς στρατηγός [ἐ]πὶ τοῖς ὀπλίταις ὑπὸ τοῦ δήμου]. In ii 331 the career of Phaedrus is described: in 296/5 he was twice elected στρατηγός ἐπὶ τὴν παρασκευήν, and was often elected στρ. ἐπὶ τὴν χώραν and thrice ἐπὶ τοὺς ξένους. It was probably after 272 B.C. that he was elected ἐπὶ τὰ ὅπλα στρατηγός and was afterwards χειροτονηθεὶς ἐπὶ τὰ ὅπλα πρῶτος ὑπὸ τοῦ δήμου στρατηγός. After the end of the fourth century this στρατηγός was the foremost member of the board. Ultimately in the theatre of Dionysus the only stall reserved for any of the στρατηγοὶ was inscribed with the title of στρατηγοῦ ἐπὶ τὰ ὅπλα.—The στρ. ἐπὶ τοὺς ὀπλίτας probably acted as president of the στρατηγοὶ (cf. Gilbert, i 222); see, however, *ib.* 258².

ἐπὶ τὴν χώραν] Plut. *Phocion*, 32, Δερκόλλου τοῦ ἐπὶ τῆς χώρας στρατηγοῦ (B.C. 317). *Bull. Corr. Hell.* xiii 433 f (Michel, no. 674) 19 f, τὸν στρατηγὸν τὸν ἐπὶ τὴν φυλακὴν τῆς χώρας χειροτονημένον (352 B.C.), CIA ii 331 (quoted above), and 1195 (in the 3rd cent.).

φυλάττει] The φυλακὴ τῆς χώρας involved placing patrols at important points in the interior and along the coast; Thuc. ii 24, φυλακὰς κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν. In Xen. *Mem.* iii 6, 10, περὶ φυλακῆς τῆς χώρας, mention is made

οὗτος· δύο δ' ἐπὶ τὸν Πειραιέα, τὸν μὲν εἰς τὴν Μουνιχίαν, τὸν δ' εἰς τὴν Ἀκτὴν, οἱ τῆς φυλακῆς ἐπιμελοῦνται [καὶ] τῶν ἐν Πειραιεὶ ἕνα δ' ἐπὶ τὰς συμμορίας, ὃς τοὺς τε τριηράρχους καταλέγει καὶ τὰς ἀντιδόσεις αὐτοῖς ποιεῖ καὶ τὰς διαδικασίας αὐτοῖς εἰσάγει·
10 τοὺς δ' ἄλλους πρὸς τὰ παρόντα πράγματα ἐκπέμπουσιν. ἐπιχει-

6 ΠΕΙΡΑΙΕΑ: Πειραιά H-L. ΜΟΥΝΥΧ. 7 Φ.ΛΗC: φ[υ]λῆς (vel φυλακῆς) κ¹, φυλακῆς (deleto καὶ) K-W, B¹⁻³, K⁴, Th; καὶ retinet s¹, B⁴. φυλῆς et φυλακῆς Thucydides in codicibus saepe confusa esse constat. χηλῆς Torr (H-L, K³). 9 alterum αὐτοῖς secl. K-W^{2,3}. 10 πράγματα supra scriptum delent H-L, B⁴.

TESTIM. 8—9 Phot. ἡγεμ. δικ.: τῷ στρατηγῷ περὶ τριηραρχίας καὶ ἀντιδόσεων.

of φυλακαὶ and φρουροί. In B.C. 445 this φυλακῆ extended as far as Euboea; CIA iv 27 a, περὶ δὲ φυλακῆς Εὐβοίας τοὺς στρατηγούς ἐπιμελεῖσθαι κτλ. In B.C. 342, [Dem.] 7 §§ 14, 15, it has expanded into a τῆς κατὰ θάλατταν φυλακῆς in a still wider sense. About B.C. 265, CIA 334, we find a decree in honour of those who ἐπέδωκαν εἰς τὴν σωτηρίαν τῆς πόλεως καὶ τὴν φυλακὴν τῆς χώρας. In the time of the text this duty, which had once been shared by all the στρατηγοί, was apparently divided between the στρατηγὸς ἐπὶ τὴν χώραν for the interior, and the two στρατηγοί ἐπὶ τὸν Πειραιέα for the coast,—assuming that φυλακῆς is the right reading in the passage referring to the latter.

ἐπὶ τὸν Πειραιέα] In B.C. 324/3, CIA ii 811 c 434, Δικαιογόνες δὲ στρατηγὸς is mentioned in the same context as the overseer of the νεώρια. Between B.C. 318 and 229 the Peiraeus and Salamis were under an officer called the στρατηγὸς ἐπὶ τοῦ Πειραιεύς καὶ τῶν ἄλλων τῶν τατομένων μετὰ τοῦ Πειραιεύς (Bull. Corr. Hellén. vi 526). About 100 B.C. we read of three στρατηγοί ἐπὶ τὸν Πειραιά (CIA ii 1207), and the archon of B.C. 97/6 is described as Ἀργεῖος Ἀργεῖον Τριχοῦσιος] στρατηγῆσας ἐπὶ τὸν Πειραιά], ib. 1206.

εἰς τὴν Μουνιχίαν] In B.C. 325/4 we find Philocles mentioned by Dinarchus, 3 § 1, as στρατηγὸς ὑφ' ὧν ἐπὶ τὴν Μουνιχίαν καὶ τὰ νεώρια κεχειροτονημένους. On Munichia, cf. 19 § 2; 42 § 3.

εἰς τὴν Ἀκτὴν] possibly identical with the officer called the στρατηγὸς ἐπὶ τὴν χώραν τὴν παραλίαν in CIA ii 3, 1194 (the son of an official of B.C. 382/1), and 1195 (B.C. 241). The latter inscr. was found at Sunium. On Ἀκτὴ cf. 42 § 3.

φυλακῆς] τῶν ἐν Πειραιεὶ, the rest of the φυλακῆ being assigned to the στρ. ἐπὶ τὴν χώραν.

ἐπὶ τὰς συμμορίας] In an inscription assigned to 334 B.C. the στρατηγοί act as one body in reference to the συμμορία

(CIA ii 804 a 63 f); but a special στρατηγὸς is indicated in B.C. 325/4, CIA ii 809 a 205—210, ὅπως δ' ἂν αἱ σκήψεις εἰσαχθῶσι, τοὺς θεσμοθέτας παρα[πλ]ηρῶσαι δικαστήρια εἰς ἕνα καὶ διακοσίους τῷ στρατηγῷ τῷ ἐπὶ τὰς συμμορίας πρημένῳ. The σκήψεις mentioned in this inscr., and in c. 56 § 3, are the pleas put forward by one who maintains that another is better able to bear the expense of a trierarchy and who therefore challenges him either to undertake it or to exchange properties. It may also refer to any plea of exemption. It is used elsewhere (CIA ii 804) of the reasons pleaded by a trierarch for being unable to restore to the state the vessel confided to his care (Hauvette-Besnault, *Les Stratèges Ath.*, p. 143). For the relations of the board of στρατηγοί to the συμμορία and the τριηραρχία before the distribution of offices among the members of the board, cf. Dem. 39 § 8, τίνα δ' οἱ στρατηγοὶ τρόπον ἐγγράφουσιν, ἂν εἰς συμμορίαν ἐγγράφωσιν, ἢ ἂν τριηραρχὸν καθιστῶσιν, and 35 § 48, (οἱ στρατηγοὶ) τριηράρχους καθιστᾶσιν.

ἀντιδόσεις—ποιεῖ] Dem. 4 § 36, τριηράρχους καθισταμεν καὶ τοῦτους ἀντιδόσεις ποιούμεθα, and in [42] § 5, about 330, ἐποιοῦν οἱ στρατηγοὶ τὰς τετρακοσίους τὰς ἀντιδόσεις (in August).

διαδικασίας] e.g. [Xen.] *de Rep. Ath.* 3, 4, διαδικάζειν, εἰ τις τὴν ναῦν μὴ ἐπισκευάζει. CIA ii 795 f 39, τριήρεις αἱ ἐπὶ Διοτίμου ἀρχοντος (B.C. 354/3) διεδικάσθησαν καὶ ἔδοξαν κατὰ χειμῶνα διαφθαρήναι, ib. l. 60, ἀριθμὸς τριήρων καὶ σκευῶν τῶν διαδεδικασμένων. Boeckh, *Seurkunden*, p. 214; Meier and Schöm. pp. 467 f. In [Dem.] 47 § 26 (B.C. 339) we read, of the ἀποστολεῖς and the νεωρίων ἐπιμεληταί, that these were the officials who εἰσήγον τότε (c. B.C. 344) τὰς διαδικασίας περὶ τῶν σκευῶν. Cf. Meier and Schöm. p. 475.

τοὺς δ' ἄλλους] This shows that the above list of special posts is complete by the time when the treatise was written.

In the spurious decrees quoted in Dem.

ροτονία δ' αὐτῶν ἐστὶ κατὰ τὴν πρυτανείαν ἐκάστην, εἰ δοκοῦσιν καλῶς ἄρχειν· κἂν τινα ἀποχειροτονήσωσιν, κρίνουσιν ἐν τῷ δικαστηρίῳ, κἂν μὲν ἀλῶ, τιμῶσιν ὃ τι χρὴ παθεῖν ἢ ἀποτεῖσθαι, ἂν δ' ἀποφύγῃ, πάλιν ἄρχει. κύριοι δὲ εἰσιν, ὅταν ἡγῶνται, καὶ δῆσαι τὸν ἀτακτοῦντα καὶ (ἐκ)κ[η]ρῶσαι καὶ ἐπιβολὴν ἐπιβάλλειν· οὐκ ¹⁵ εἰώθασιν δὲ ἐπιβάλλειν.

3 χειροτονοῦσι δὲ καὶ ταξιάρχους δέκα, ἕνα τῆς φυλῆς ἐκάστης· οὗτος δ' ἡγείται τῶν φυλετῶν καὶ λοχαγούς καθίστησιν.

11 δοκοῦσι H-L, B⁴. 13 ἀλλ (supra scr. ω) ωι. ἐὰν H-L. 14 πάλιν K-W (K³, B, Th); τὰ [λοιπὰ] K¹; [εἴτι] H-L. κύριοι δ' H-L. 15 ΤΙΝ?· τιν' K¹⁻³, B⁴, S⁴: τὸν K-W, H-L, B²⁻⁴, K⁴, Th. κηρυγῶσαι (K¹⁻³): <ἐκ> κηρῶσαι Blass, Lipsius (K-W, H-L, K⁴, Th). ἐπιβολὴν ἐπιβαλεῖν coni. Diels. 16 δ' H-L.

TEST. § 3 Bekk. An. 306, 12 ταξίարχοι—: ἄρχοντες ἡγούμενοι τῶν πολιτῶν κατὰ φυλὴν, χειροτονητοί, δέκα τὸν ἀριθμὸν, οἷς ὑπετέτακτο τὸ πλῆθος κατὰ φυλὴν.

de Cor. §§ 38, 115 an officer called ὁ ἐπὶ τῆς διοικήσεως is mentioned (in the former decree immediately after ὁ ἐπὶ τῶν ὅπλων στρατηγός, in the latter after τὸν ἐπὶ τῶν ὅπλων). It was once supposed that this was the title of one of the στρατηγοί, but it is now agreed that this was not the case (Boeckh, note 322 Fränkel; Schömann, p. 421 n. 3). Again, in CIA ii 331 Thymochares, the father of Phaedrus (who held office between B.C. 296 and 272), was χειροτονηθεὶς στρατηγός ὑπὸ τοῦ δῆμου ἐπὶ τὸν ναυτικόν. In the same inscr. Phaedrus is described as στρατηγός ἐπὶ τὴν παρασκευὴν and ἐπὶ τοὺς ξένους. The στρ. ὁ ἐπὶ τὴν παρασκευὴν is mentioned in CIA ii 403—405 in connexion with melting down the τύποι dedicated to the ἥρωις Ιατρός (2nd century B.C.); also *ib.* 839. The decree in Pseudo-Plutarch ii p. 852 describes Lycurgus as χειροτονηθεὶς ἐπὶ τῆς τοῦ πολέμου παρασκευῆς, but this does not prove that he was a στρατηγός; and, in any case, these last titles belong to a later date than the text.

§ 2. ἐπιχειροτονεῖν] 43 § 4, at the κυρία ἐκκλησία, ἐπιχειροτονεῖν εἰ δοκοῦσι καλῶς ἄρχειν. This procedure must have been instituted with special reference to military officials; hence the fulness with which it is treated here in comparison with 43 § 4 (Lipsius, *Leipzig Verhandl.* 1891, p. 49). τιμῶσιν] It was a δίκη τιμητός (Meier and Schöm. p. 213 f, Lips.).

δῆσαι] During the Sicilian expedition Lamachus put to death a soldier who was caught signalling to the enemy, Lys. 13 § 67; and Iphicrates at Corinth transfixed with his spear a sentinel whom he found asleep at his post (Frontinus iii 12, 2).

Dem. 50 § 51 even a trierarch fears he

may be put into bonds by a στρατηγός: φοβούμενος μὴ δεθῇ. Cf. Xen. Mem. iii 5, 19, τοὺς ὅπλιντας καὶ τοὺς ἱππεῖς—ἀπειθεστάτους εἶναι πάντων.

ἐκκηρῶσαι] One Simon, who arrived too late for the battle of Corinth and the march to Coroneia, had a scuffle with the taxiarch and struck him, καὶ πανστρατιᾷ τῶν πολιτῶν ἐξεληθόντων, δόξας ἀκοσμήτατος εἶναι καὶ πονηρότατος, μόνος Ἀθηναίων ὑπὸ τῶν στρατηγῶν ἐξεκκέρχθη. This implies that the offender was expelled from the army, after being publicly proclaimed unworthy to serve as a soldier. Lys. 3 § 45.

ἐπιβάλλειν] [Lys.] 15 § 5, ἐχρὴν γὰρ αὐτοὺς (τοὺς στρατηγούς) εἰπερ ἀληθῆ λέγουσιν ἀνακαλεῖν μὲν Πάμφιλον ὅτι ἀφαίρων τὸν ἵππον ἱππέως ἀπεστέρει τὴν πόλιν, ἐπιβάλλειν δὲ τῷ φυλάρχῳ, ὅτι ἐξελαύνων Ἀλκιβιάδην ἐκ τῆς φυλῆς ἄκυρον ἐποίησε τὴν τούτων τάξιν, κελεύειν δὲ τὸν ταξίαρχον ἐξαλείφειν αὐτὸν ἐκ τοῦ τῶν ὀπλιτῶν καταλόγου.

§ 3. ταξιάρχους] commanders of the 10 τάξεις of hoplites corresponding to the 10 φυλαί. They were instituted after 490 B.C. Dem. 4 § 26, οὐκ ἐχειροτονεῖτε δ' ἐξ ὑμῶν αὐτῶν δέκα ταξιάρχους καὶ στρατηγούς καὶ φυλάρχους καὶ ἱππάρχους δύο; Each of the taxiarchs commanded the hoplites of a single tribe, Dem. 39 § 17, ταξιάρχων τῆς φυλῆς, Aeschin. F. L. 169, Τεμενίδου τοῦ τῆς Πανδιονίδος ταξιάρχου.

ἡγείται τῶν φυλετῶν] As a rule the taxiarch was a member of the tribe which he commanded, Thuc. viii 92, ὁ Ἀριστοκράτης ἦν ταξίαρχος καὶ τὴν ἐαυτοῦ φυλὴν ἔχων, CIA ii 444, 446 (Gilbert, i 262²).

λοχαγούς] Isocr. 15 § 117, Isaeus 9

χειροτονοῦσι δὲ καὶ ἱππάρχους δύο ἐξ ἀπάντων· οὗτοι δ' 4
20 ἡγοῦνται τῶν ἱππέων, διελόμενοι τὰς φυλάς πέντε ἑκάτερος·
κύριοι δὲ τῶν αὐτῶν εἰσιν ὥνπερ οἱ στρατηγοὶ κατὰ τῶν ὅπλιτῶν.
ἐπιχειροτονία δὲ γίγνεται (καὶ) τούτων.

χειροτονοῦσι δὲ καὶ φυλάρχους (δέκα), ἓνα τῆς φυλῆς, τὸν 5
ἡγησόμενον (τῶν ἱππέων), ὥσπερ οἱ ταξίαρχοι τῶν ὅπλιτῶν.

25 χειροτονοῦσι δὲ καὶ εἰς Λῆμνον ἵππαρχον, ὃς ἐπιμελεῖται 6
τῶν ἱππέων τῶν ἐν Λήμνῳ.

χειροτονοῦσι δὲ καὶ ταμίαν τῆς Παράλου καὶ δίχα τῆς το[ύ] 7
Ἀμμωνος.

21 ὦνπερ(εἰς)ιν: εἰσιν, ὥνπερ van Leeuwen (edd.); ὥνπερ Gertz. 21—62, 2 duo fragmenta nova attulit K⁴. 23 ΓΙΝ (K-W). ΤΟΥΤΩΝ K¹: <καὶ> τούτων

Gertz, Lips., edd. 23 post φυλάρχους add. δέκα Richards (edd.); post δὲ καὶ excidisse antea putabam, cf. c. 53 § 3. 24 τῶν ἱππέων Pollucem secutus add. K (edd.).

27 δίχα 'lectio non certa, sed cum vestigiis congrua' K⁴; δ...a Wilcken (K-W³); ν[ὺν] B²⁻⁴, Kaihel 252, Th; ἄλλον K¹⁻³ (H-L, K-W^{1,2}, B¹, S¹).

TEST. § 4 Pollux viii 94 ἵππαρχοι δὲ δύο ἐξ ἀπάντων Ἀθηναῖον αἰρεθέντες ἐπιμελούνται τῶν πολέμων. *Harp. ἵππαρχος:...λέγεται δὲ παρ' Ἀθηναίους ἵππαρχος καὶ ὁ τῶν ἱππέων ἀρχων· δύο δ' ἦσαν οὗτοι, ὡς Δημ. ἐν δ Φιλιππικῶν φησὶ καὶ Ἀρ. ἐν Ἀθ. πολ. Phot. ἵππαρχοι: δύο ἦσαν, οἱ τῶν ἱππέων ἡγοῦντο, "διελόμενοι τὰς φυλάς" ἑκάτερος ἀνὰ πέντε· ἐπιμελεῖται δὲ εἰς τῶν ἱππέων <οἱ φύλαρχοι additum ex Poll. viii 94> καθάπερ οἱ ταξίαρχοι δέκα ὄντες εἰς ἐφ' ἑκάστης φυλῆς τῶν ὅπλιτῶν (Frag. 391², 431³).

§ 5 Pollux viii 94 οἱ δὲ φύλαρχοι δέκα, εἰς ἀπὸ φυλῆς ἑκάστης, τῶν ἱππέων προϊστάνται, καθάπερ οἱ ταξίαρχοι τῶν ὅπλιτῶν. *Harp. φύλαρχος:...δ κατὰ φυλὴν ἑκάστην τοῦ ἱππικοῦ ἀρχων, ὑποτεταγμένους δὲ τῷ ἱππάρχῳ, ὡς Ἀρ. ἐν τῇ Ἀθ. πολ. φησὶ (Frag. 392², 432³).

§ 7 *Harp. ταμίαι:...εἰσὶ δὲ τινες καὶ τῶν (ἱερῶν) τριήρων ταμίαι, ὡς ὁ αὐτὸς φιλόσοφος (sc. Ar.) φησιν (cf. Suid. ταμίαι art. 2). Phot. s.v. εἰσὶ δὲ καὶ ἄλλοι ταμίαι,

§ 14. The text shews that they were appointed by the ταξίαρχοι, and not, as has been supposed (Gilbert i 263²), by the στρατηγὸν.

§ 4. ἱππάρχους] Their importance is implied by Lys. 26 § 20, ἀντὶ τούτων αὐτοὺς ὁ δῆμος ταῖς μεγίσταις τιμαῖς τετίμηκεν, ἱππαρχεῖν καὶ στρατηγεῖν καὶ πρεσβεύειν ὑπὲρ αὐτῶν αἰρούμενοι... δύο] Dem. 4 § 26 *supra*, CIA ii 445, 15.

τὰς φυλάς πέντε ἑκάτερος] Xen. *Hipparch.* 3 § 11, ὅταν οἱ ἱππαρχοὶ ἡγῶνται ταῖς πέντε φυλάς.

κύριοι] The disciplinary powers of the ἱππαρχοὶ are illustrated by Hesych. s.v. ἱππάρχου πῖναξ· ἐπεὶ οἱ ἱππαρχοὶ ἐν πῖναξί τὰ ὀνόματα τῶν ἀτακτούντων γράφοντες παρεσημειοῦντο.

§ 5. φυλάρχους] In CIA ii 444, 445 the φύλαρχοι belong to the tribes which they command.

§ 6. εἰς Λῆμνον ἵππαρχον] This officer was in command of a corps of Athenian cavalry stationed in Lemnos. That island had long been in the possession of Athens and was held by Athenian κλη-

ροῦχοι. Athens had recovered possession of Lemnos, Imbros and Scyros before B.C. 387 and her right was recognised in that year by the 'peace of Antalcidas'. Hyperides, *pro Lycophrone*, c. 14, ὑμεῖς γάρ με, ὦ ἄνδρες δικασταί, πρῶτον μὲν φύλαρχον ἐχειροτονήσατε, ἔπειτα εἰς Λῆμνον ἵππαρχον, καὶ ἤρξα μὲν αὐτόθι δὴ ἐτὴ τῶν πώποθ' ἱππαρχηκότων μόνος, προσκατέμεινα δὲ αὐτόθι τὸν τρίτον ἐναντὶν οὐ βουλόμενος πολίτας ἄνδρας ἐπὶ κεφαλῇν εἰσπράττειν τὸν μεθὸν τοῖς ἱππεῖσιν ἀπόρως διακειμένους. στεφανῶς δὲ τρισὶν ἐστεφανώθην ὑπὸ τοῦ δήμου τοῦ ἐν Ἡφαιστίᾳ καὶ ἐτέροις ὑπὸ τῶν ἐν Μυρίῳ. Dem. 4 § 27, εἰς μὲν Λῆμνον τὸν παρ' ὑμῶν ἵππαρχον δεῖ πλεῖν. CIA ii 14 (B.C. 387/6), [ἱππαρχ]οῦντος ἐν Λήμνῳ. CIA ii 593 (a decree passed by the κληροῦχοι at Myrina after the third Macedonian war), ἐπὶ δὲ Λῆμνον στρατηγούντος Φιλαρχίδου Παιανιέως ἱππαρχοῦντος τὸ δεύτερον Τηλεσιδήμου τοῦ Ἀμνίου Ἐκαλήθεον. Cf. Gilbert, i 508²; Hauvette-Besnault, *Les Stratèges Ath.*, pp. 169, 170.

§ 7. ταμίαν τῆς Παράλου] In Dem.

62. αἱ δὲ κληρωταὶ ἀρχαὶ πρότερον μὲν ἦσαν αἱ μὲν μετ'

LXII 1 MET (edd.): μετὰ τῶν (μτ') Gennadios, H-L.

ἀρχοντες χειροτονητοὶ ἐπὶ τὰς ἱερὰς καὶ δημοσίας τριήρεις, ὁ μὲν ἐπὶ τὴν Πάραλον, ὁ δὲ ἐπὶ τὴν τοῦ Ἀμμωνος. Pollux viii 116 ταμίας ἐκάλονον τοὺς ταῖς ἱεραῖς τριήρεσι λειτουργοῦντας, ἄλλους ἢ τριηράρχους (cf. Frag. 402², 442³).

*Lex. rhet. Cantab. Πάραλος καὶ Σαλαμινία: ταύτας τὰς τριήρεις εἶχον διὰ παντὸς πρὸς τὰς ἐπειγουσὰς ὑπηρεσίας, ἐφ' αἷς καὶ ταμίαι τινὲς ἐχειροτονοῦντο. Ἀριστοτέλης δὲ Ἀμμωνιάδα καὶ Πάραλον οἶδε. Schol. in Dem. p. 636, 16 Dind. ... καὶ Ἀμμωνιάς ἐπειδὴ τῷ Ἀμμωνι δι' αὐτῆς τὰς θυσίας ἐπεμπον. Cf. Phot. s. v. Πάραλοι et Πάραλος, Harp. s. v. Ἀμμωνίς, Lex. Dem. Patm. p. 150 (Frag. 403², 443³).

Mid. § 173, Midias is described as saying: Ἰπάρχηκα, τῆς παράλος ταμίας γέγονα. Demosthenes adds: τῆς μὲν παράλου ταμειόσας Κυζικηνῶν ἤρπασε πλεῖν ἢ πέντε τάλαντα. § 174, Midias allowed the Paralus to be outstripped in speed by one of the ordinary triremes, οὕτως εὖ τὴν ἱερὰν τριήρη παρεσκευάκει. The ταμίας Παράλου is mentioned in CIA ii 804 B 66 (B.C. 334/3), and probably also in 808 A 79 (B.C. 326/5). The ταμίας provided for the sacred trireme at the cost of the state all that, in the case of ordinary vessels, was provided by the trierarch himself. The ship was entirely manned by Athenians (Thuc. viii 73, 5) who were paid 4 obols a day (Harpocr. s. v.). Cf. Boeckh, 305 ff. Fränkel. The Paralos and Salaminia are mentioned in Arist. Av. 1207 and Thuc. iii 33, 2: the Salaminia was sent in pursuit of Alcibiades in vi 53, 1 and 61, 4 (cf. Arist. Av. 147). A statement in Photius (s. v. παράλοι), λέγεται δὲ ἡ αὐτὴ καὶ Σαλαμινία, led Boeckh to accuse Photius of confounding the two triremes with one another, which is inconsistent with the same lexicographer's article on παράλος. Mr Marindin, in *Dict. Ant.* ii 827 a, understands ἡ αὐτὴ as meaning 'of a similar character': but I should prefer attributing the mistake to a careless citation from the Schol. on Av. 1204, where we are told that, if, instead of Παράλος ἢ Σαλαμινία, we read Παράλος ἢ Σαλαμινία: ἔσται ἡ αὐτὴ Παράλος καὶ Σαλαμινία.

1. 28. τοῦ Ἀμμωνος] It follows from the passages quoted in the *Testimonia* that the state-trireme, formerly called the Σαλαμινία, was superseded by one named after Ζεὺς Ἀμμων and known as the Ἀμμωνίς (Harpocr.) or Ἀμμωνιάς (Lex. Rhet. Cant.). It was specially intended to convey θεωραὶ to the coast of Cyrene, on their way to the shrine of Ζεὺς Ἀμμων. Cimon sent from Cyprus to consult the oracle shortly before his death (Plut. Cim. 18); in the *Apes*, 716 and 618, Ammon is mentioned by the side of Delphi and Dodona; and it is therefore possible that θεωραὶ may have been sent there as early as 415 B.C. In [Plat.] *Alc.* ii 148 E, the

Athenians consult the oracle on the question why they were constantly being beaten by the Lacedaemonians. We have a record of a sacrifice to Ἀμμων on the part of the στρατηγοὶ in B.C. 333 (CIA ii 741, 32); Boeckh, ii 118—121 Fränkel; Foucart, *Rev. des études gr.* 1893, 1—7. Thus it seems probable that the oracle was originally consulted by Athens in connexion with military undertakings, and this custom may account, not only for the sacrifice offered by the στρατηγοὶ, but also for the connexion in which the vessel is mentioned in this chapter, at the close of a description of the military officers of Athens.—Hesych. s. v. Ἀμμών (Ἀμμωνία?) has ἐορτὴ Ἀθήνησιν ἀγομένη, and it would be natural that the general interest in the oracle should be increased by the visit paid by Alexander the Great in B.C. 332. The sacred trireme Ἀμμωνίς was mentioned by Dinarchus in his speech against Himeræus (Harpocr. s. v. Ἀμμωνίς), which may be assigned to B.C. 324 (Rose, *Ar. Pseud.* p. 397).

It has been suggested (by Rose, *l.c.*) that the name of the sacred trireme Salaminia was changed in consequence of the revolt of Salamis in B.C. 318 (Paus. i 35, 2; Polyæn. iv 11, 1; Diod. 18, 69; CIA i p. 418), but the text shews that the Ἀμμωνίς superseded it at an earlier date.

The name Salaminia was in itself not uncommon. Thus, in B.C. 357/6 there were two ships bearing the name Salaminia (one belonging to the second class, CIA ii 793 δ 33; the other, one of the νῆες ἐξαίρετοι, *ib.* c 32): a trireme named Salaminia foundered at sea shortly before B.C. 325/4 (CIA ii 809 d 29 and 811, 89): and a τετρήρης of the same name occurs in an inscr. of B.C. 323/2 or shortly after: CIA ii 812 a 123. In the same inscr., a 25 and 42, there are two triremes named Παραλία (not Παράλος). All these, however, are *warships*. Not one of the sacred triremes is mentioned in the naval archives of Athens. Cf. Boeckh, ii xvi, vol. 1, p. 306—7, and note 448 Fränkel.

LXII. Salaries.

§ 1: αἱ μὲν μετ' ἐννέα ἀρχόντων] It is

ἐννέα ἀρχόντων ἐκ τῆς φυλῆς ὅλης κληρούμεναι, αἱ δ' ἐν Θησείῳ κληρούμεναι διηροῦντο εἰς τοὺς δήμους· ἐπεὶ δ' ἐπώλουν οἱ δήμοι, καὶ ταύτας ἐκ τῆς φυλῆς ὅλης κληροῦσι πλὴν βουλευτῶν
5 καὶ φρουρῶν· τούτους δ' εἰς τοὺς δήμους ἀποδιδόασιν.

μισθοφοροῦσι δὲ πρῶτον ὁ δῆμος ταῖς μὲν ἄλλαις ἐκκλησί- 2
αις δραχμὴν, τῇ δὲ κυρίᾳ ἐννέα (ὀβολούς). ἔπειτα τὰ δικαστήρια
τρεις ὀβολούς. εἴθ' ἡ βουλὴ πέντε ὀβολούς· τοῖς δὲ πρυτανεύουσιν

3 <at> διηροῦντο Gertz, H-L.
7 ἐννέα <ὀβολούς> K-W (edd.).

6—11 ex fragmentis novis supplevit K⁴.

not known what offices are meant: Mr Kenyon suggests that the phrase included 'all the various boards of ten.' A similar phrase occurs in the ὄρκος ἡλιαστῶν in Dem. c. *Timocr.* 150, τῶν ἐννέα ἀρχόντων καὶ τοῦ ἱερομνήμονος καὶ ὅσαι (ἀρχαί) μετὰ τῶν ἐννέα ἀρχόντων κναμεύονται ταῦτη τῇ (τῇ αὐτῇ?) ἡμέρᾳ, καὶ κήρυκος καὶ πρεσβείας καὶ συνέδριον.

ἐκ τῆς φυλῆς ὅλης κληρούμεναι] c. 8 § 1.
αἱ δ' ἐν Θησείῳ κληρούμεναι] 'the offices assigned by lot in the Theseum' (c. 15 § 4). In Aeschines, c. *Ctes.* § 13 (B.C. 336—330), the offices to which the people elect (χειροτονεῖ), such as those of the στρατηγοὶ καὶ ἑπαρχοί, are contrasted with those αἱ οἱ θεσμοθέται ἀποκληροῦσιν ἐν τῷ Θησείῳ. It might be inferred from this that the Theseum was the only place in which the allotment was held; whereas the text implies that the archons were appointed elsewhere. The place is not known. See Gilbert, 241² f, and esp. Wilamowitz, i 200-4.

διηροῦντο] 'used to be distributed over' the demes.

ἐπώλουν οἱ δήμοι] 41 § 2, εὐδιαφθορῶτεροι γὰρ οἱ ὀλίγοι κτλ.

πλὴν βουλευτῶν] This shews that the preliminary appointment of members of the Council was made by the demes. The fact that the demes lost the preliminary appointment to certain offices, owing to their being corrupt, makes us understand how it was possible for Aeschines to taunt Demosthenes with having secured his appointment as βουλευτῆς by bribery and intrigue, Aesch. in *Ctes.* 62, οὐτε λαχὼν οὐτε ἐπιλαχὼν ἀλλ' ἐκ παρασκευῆς πριάμενος, 73, βουλευτῆς ὢν ἐκ παρασκευῆς.

The lists of Prytanies for the fourth century (CIA ii 864—874) prove that the number of members of the Council belonging to each deme varies with the size of the deme, and that the number

appointed from the same deme is constant. It was inferred from this that a certain number were appointed from each deme, and not from the whole tribe indiscriminately (Köhler in *Mittheil.* iv 97; Hauvette-Besnault in *Bull. Corr. Hell.* v 361; Headlam, *On the Lot*, pp. 55, 56). This inference is confirmed by the text. Probably each deme nominated twice the requisite number; half of these were appointed by lot, and the rest held in reserve to take their places if necessary (Headlam, p. 188). Even in the case of offices filled by lot something of the nature of candidature is implied by Lys. 31 § 33 (of one who had drawn the lot to be a βουλευτής), προθύμως κληρωσόμενος ἦλθε, 6 § 4, ἂν ἔλθῃ κληρωσόμενος τῶν ἐννέα ἀρχόντων (cf. 20 § 13), and Isocr. 15 § 82, κληροῦσθαι τῶν ἀρχῶν ἔνεκα. Cf. Gilbert, 296² n. i.

φρουρῶν] possibly the 500 φρουροὶ νεωρίων, mentioned with the 500 βουλευταὶ in 24 § 3.

§ 2. δραχμὴν] At the end of c. 41 the highest sum named as the μισθὸς ἐκκλησιαστικός was 3 obols. The text implies that this sum had been doubled. In Arist. *Vesp.* 691 and Schol. a drachma is the sum paid at that time to the συνήγοροι, but there is no probability that that is the fee here meant.

τρεις ὀβολούς] In 27 § 3 the institution of the μισθὸς δικαστικός by Pericles is mentioned; but the amount is not named. It was raised to three obols by Cleon. (Schol. Arist. *Vesp.* 88, 300; Gilbert i 384² f.)

πέντε ὀβολούς] one obol more is the amount named in Hesych. s.v. βουλῆς λαχεῖν· τὸ λαχεῖν βουλευτὴν καὶ δραχμὴν τῆς ἡμέρας λαβεῖν. Hesychius has probably confounded the five obols paid to the ordinary βουλευτῆς with the six paid to the πρυτάνεις. Thuc. viii 69 mentions the μισθὸς without naming the amount. .

εἰς σίτησιν ὀβολὸς προστίθεται [[δέκα προστίθενται]]. ἔπειτ' εἰς σίτησιν λαμβάνουσιν ἐννέ' ἄρχοντες τέτταρας ὀβολοὺς ἕκαστος 10 καὶ παρατρέφουσι κήρυκα καὶ αὐλητήν, ἔπειτ' ἄρχων εἰς Σαλαμίνα δραχμὴν τῆς ἡμέρας. ἀθλοθέται δ' ἐν πρυτανείῳ δειπνοῦσι τὸν Ἑκατομβαιῶνα μῆνα, ὅταν ἡ τὰ Παναθήναια, ἀρξάμενοι ἀπὸ τῆς τετραδὸς ἵσταμένον. ἀμφικτύονες εἰς Δῆλον δραχμὴν τῆς ἡμέρας ἑκάστης ἐκ Δήλου (λαμβάνουσι). λαμβάνουσι δὲ καὶ 15 ὅσαι ἀποστέλλονται ἀρχαὶ εἰς Σάμον ἢ Σκύρον ἢ Λήμνον ἢ Ἰμβρον εἰς σίτησιν ἀργύριον.

9 ὀβολὸς Blass (et κ³); δέκα προστίθενται (ab omnibus seclusum); εἰς ὀβολὸς Rutherford, H-L 'ex signo |, i.e. oboli, male intellecto natum esse docet B; sed in papyris aegyptiacis signum oboli — est; est potius scholium interpretantis quod decem prytanibus decem numerabantur oboli,' κ⁴. 10 <οί> ἐννέα Gennadios, H-L; ἐννέα K, K-W, B, coll. v. 2; ἐννέ' κ⁴, Th. 11 'An in 11 ἀρχ., 12 ἀθλ., 14 ἀμφ., articulus in crasi latet?' Th. 12—14 ἀθλοθέται—ἵσταμένον ab hoc loco aliena putat Wil. i 185. 12 <τῷ> πρυτανείῳ H-L. 13 Ο[Τ]ΔΝ (K-W, κ³, B, Th): φ ἂν κ¹, H-L. 15 <λαμβάνουσι> add. K (K-W, H-L, Th): nihil addit B.

ἄρχοντες κτλ.] The archons received an *allowance* for food, but this is not the same thing as a *stipend*. It was all that they received; otherwise the verb would have been *προσλαμβάνουσιν*. It was supposed by Schömann (*Ant.* p. 402) that the 'executive functionaries' (ἄρχοντες) as well as the 'commissioners' (ἐπιμεληταί), as contrasted with the 'subordinates' (ὑπηρέται), 'served without pay.' Boeckh, II xvi p. 304 Fränkel, more cautiously describes this as the 'original' distinction between an ἀρχὴ and a ὑπηρεσία. c. 24 § 3 mentions the 700 ἀρχαὶ ἐνδημοὶ as in receipt of pay; and in c. 29 § 5 the board of Thirty appointed in B.C. 411 propose τὰς ἀρχὰς ἀμίσθους ἄρχειν ἀπάσαις ἕως ἂν ὁ πόλεμος ᾗ, πλὴν τῶν ἐννέα ἀρχόντων καὶ τῶν πρυτανέων ὃν ἂν ὦσιν, τοὺτους δὲ φέρειν τρεῖς ὀβολοὺς ἕκαστον τῆς ἡμέρας. This implies (as observed by Mr Kenyon) that 'the magistrates named, and others who are not named, received pay.' [Xen.] *de Rep. Ath.* 1, 3, says that the δῆμος is not eager for offices like those of στρατηγός or ὑπαρχος, —ὅποσαι δ' εἰσὶν ἀρχαὶ μισθοφορίας ἕνεκα καὶ ὠφέλειας εἰς τὸν οἶκον, ταύτας ζητεῖ ὁ δῆμος ἄρχειν.

κήρυκα καὶ αὐλητήν] Both the κήρυξ τῷ ἀρχοντι and the αὐλητής are mentioned in CIA iii 1005 and 1007 (Gilbert i 182 n. 2).

ἀρχων εἰς Σαλαμίνα] 54 § 8.

ἀθλοθέται] 60. Ἑκατομβαιῶνα] The principal day of the greater Panathenaea (54 § 7: 60 § 1) was the third from the end of Hecatombaeon. Probably the lesser Panathenaea were also held in the same month: in Dem. c. *Timocr.* 28, the

Panathenaea (of Ol. 106, 4, B.C. 353) are at hand on Hecatombaeon 11th. In the text the greater Panathenaea alone appear to be meant.

ἀμφικτύονες εἰς Δῆλον] the Athenian Commissioners of the funds of the Delian temple, called ἀμφικτύονες because *in theory* they were the deputies of the Ἴωνων τε καὶ περικτιόνων νησιωτῶν (Thuc. iii 104). The 'Sandwich marble,' now in the library of Trinity College, Cambridge, records their accounts from B.C. 377 to 374, beginning τὰδε ἔπραξαν ἀμφικτύονες Ἀθηναίων. Each Amphictyon administered the temple for one year, beginning with Hecatombaeon, the first month in the Attic civil year (Hicks, *Gk Hist. Inscr.* p. 142—148; CIA ii 814). ἐκ Δήλου, from the funds of the Delian temple.

Σάμον] Athenian κληροῦχοι were settled in Samos after its conquest by Timotheus in B.C. 365. κληροῦχοι were also sent in 361 and again in 352 (Aeschin. i § 53; A. Schaefer, *Dem.* i² p. 99 n, p. 474 n).

After the autumn of 322 the Athenians were no longer in a position to send ἀρχαὶ to Samos; at that date the island ceased to be under their control, and the Samians banished by Athens were restored by Perdiccas, Diod. xviii 18 (F. Cauer in *Berl. Phil. Woch.* 9 April, 1892, p. 458).

Σκύρον...Λήμνον...Ἰμβρον] A reference not to the local officials, but to the military officers sent out from Athens, e.g. a στρατηγός sent to Scyros, and an ὑπαρχος to Lemnos (Gilbert, i 507—52).

ἄρχειν δὲ τὰς μὲν κατὰ πόλεμον ἀρχὰς ἔξεστι πλεονάκεις, τῶν 3
δ' ἄλλων οὐδεμίαν, πλὴν βουλευσαι δις.

63. τὰ δὲ δικαστήρια [κ]ληρ[οῦ]σ[ιν] οἱ ἐννέα ἄρχοντες κατὰ

18 <τὸν> πόλεμον Papageorgios coll. 43 § 1 ult., 44 § 4, 61 § 1.

LXIII 1 ΤΑΔ(Ε)ΤΑ COΓ. Κ. κληροῦσιν Dareste.

TESTIMONIA. LXIII Schol. ad Arist. *Plut.* 277 (RV): ἐν ταῖς Ἀθήναις πολλὰ ἦν δικαστήρια... ἕκαστον δὲ τούτων εἶχεν ἐν τι τῶν στοιχείων ἰδικὸν ὄνομα. οἷον ἦν τι τῶν δικαστηρίων λεγόμενον α, ὁμοίως ἄλλο β, ἄλλο δὲ γ, καὶ ἔξης τὸ δ καὶ τὸ ε ἕως τοῦ κ. δέκα γάρ ἦν δικαστήρια τὰ πάντα ἐν Ἀθήναις. καὶ πρὸ θυρῶν δὲ ἑκάστου δικαστηρίου ἐγγεγραπτο πυρρῷ βάμματι τὸ στοιχείον ᾧ τινι τὸ δικαστήριον ὠνομάζετο. ὅσοι δὲ δικασταὶ ἦσαν ἐν Ἀθήναις, ἕκαστος καθ' ἕκαστον δικαστήριον εἶχε δέλτον τούτεστι πινάκιον, ἐν ᾧ ἐγγεγραμμένον ἦν τὸ ὄνομα αὐτοῦ καὶ τοῦ δικαστηρίου. εἶχε δὲ καὶ ῥάβδον ἅμα (leg. ὁμόχρουν) τῷ πινακίῳ καὶ ἐν αὐτῇ τῇ ῥάβδῳ ἦν τὸ ὄνομα (leg. γράμμα) τοῦ δικαστηρίου ἐγγεγραμμένον. ὅτε οὖν συνέβαινε καιρὸς τοῦ δικάζειν, ἤρχοντο πάντες οἱ δικασταὶ εἰς τὴν ἀγορὰν κακεῖ κλήρους ἔβαλλον, καὶ ὅστις [[ἂν]] ἐκλήροῦτο κλήρον ἔχοντα τὸ α, ἀπῆρχετο εἰς τὸ α δικαστήριον, ὁμοίως εἰς τὸ β καὶ τὰ ἐφεξῆς. [[ἀπῆρχετο δὲ]] καὶ πρῶτον μὲν ἐδείκνυε τῷ κήρῳ τοῦ δικαστηρίου τὸν κλήρον τοῦ στοιχείου, ὃ δὲ κήρῳ λοιπὸν ἐδίδου αὐτῷ τὸ πινάκιον αὐτοῦ καὶ τὸ ῥάβδον, εἰτα οὕτως ἐδίκαιεν. εἰ δὲ τις δικαστὴς εἰσῆι μὴ κληρωθεὶς εἰς τὸ δικαστήριον, κατηγορεῖτο καὶ ἐξημῶντο διαφόρως.

Schol. Arist. *Vesp.* 775 (V):... ἄλλως. ἐπειδὴ θεσμοθέται καὶ δέκατος ὁ γραμματεὺς κληροῦσι τοὺς δικαστὰς τοὺς τῆς αὐτῆς φυλῆς ἕκαστος. Schol. Ar. *Plut.* 277 (Junt.)... εἰτα οἱ θεσμοθέται κατὰ φυλὴν ἕκαστος καὶ δέκατος ὁ γραμματεὺς ἐκλήρουν τὰ γράμματα μέχρι τοῦ κ.

§ 3. τὰς μὲν κατὰ πόλεμον—πλεονάκεις] Thus Pericles was general for 15 years, and Phocion 45 times (*Plut. Per.* 15, *Phoc.* 8).—In *Pol.* 1371 b 24, (it is characteristic of a democracy) τὸ μὴ δις τὸν αὐτὸν ἀρχειν μηδεμίαν ἢ ὀλιγάκις ἢ ὀλίγας ἔξω τῶν κατὰ πόλεμον. *Dem. Proem.* p. 1461, 9, δεινότεατο γὰρ ἐστ' ἀφελέσθαι μὲν ὅς' ὑμῖν ὑπάρχει, καὶ νόμους περὶ τούτων θεῖναι, ἂν τις ἀστυνομήσῃ δις ἢ τὰ τοιαῦτα, στρατηγεῖν δ' αἰετὸς αὐτοὺς εἶναι, c. *Timocr.* 149 (ὅρκος ἡλιαστικὸς), ὅτε δις τὴν αὐτὴν ἀρχὴν τὸν αὐτὸν ἄνδρα καταστήσω. *Pol.* 1299 a 10, μὴ τὸν αὐτὸν δις ἀλλ' ἅπαξ μόνον. 1275 a 25, δις τὸν αὐτὸν οὐκ ἔξεστιν ἀρχειν ἐνίας (ἀρχάς).

The effect of the rule forbidding more than one reappointment to the Council was to give every Athenian citizen at some period of his life a seat in that body. At the time when the number of citizens was at its highest (about 30,000 in 460 B.C.), it is probable that the number who reached the age of 30 in each year, and thus became qualified for the Council, was rather less than 1000, Headlam, *On the Lot*, p. 50 n). Each of these might be a member of the 500 twice in his life, but not oftener. Thus the office was twice held by Timarchus, and by Demosthenes in 349 (*Dem.* 21 § 114) and 347 (*Aeschin.* ii 17). In the few cases in which the names of the βουλευταὶ from the same deme are preserved for more than one year, only one case of reappointment is to

be found, viz. Διονύσιος Ἡφαιστίωνος of the deme Φιλαῖδαι (in the middle of the fourth century) CIA ii 870, 3, and (in B.C. 341) 872, 17.

Boeckh, ii 515 Fränkel, states his conviction that no one could be a member of the βουλή for two consecutive years: the text proves that it was possible.

As regards other offices, we know the names of a large number of ταμίαι, ἐλληνοταμίαι καὶ ἐπιμεληταί; but we never find one man holding the same office twice (Headlam, p. 91).

LXIII to the end. *The Law-Courts.*

On the Athenian procedure for the distribution of the δικασταὶ over the several δικαστήρια, see Schömann, *De Sortitione Iudicum apud Athenienses*, Opusc. Acad. i 200—229; Schömann, *Ant.* p. 475 E. T.; *Att. Process.* pp. 146—162; Lipsius, *Das Att. Recht*, 134—150; Fränkel, *Att. Geschworenengerichte*, 1877, pp. 92 ff.; Gilbert, i 445—451²; Busolt in Müller's *Handbuch*, iv i 180; Caillemier in Daremberg and Saglio's *Dict.* iii 191; Teusch, *De Sortitione Iudicum*, 1894; and Wyse in Whibley's *Companion to Greek Studies*, p. 387 f.

§ 1. δικαστήρια κληροῦσιν] Pollux, viii 87, mentions as one of the duties of the archons, κληροῦν δικαστὰς. A distinction must, however, be drawn between κληροῦν δικαστὰς, which refers to the daily appointment of dicasts (c. 59 § 7), and κληροῦν δικαστήρια, which refers to the allotment

φυλάς, ὁ δὲ γραμματεὺς τῶν θεσμο[θετῶν τῆς] δεκάτης φυλῆς.
 2 εἴσοδοι δὲ εἰσιν εἰς τὰ δικαστήρια δέκα, μία τῇ φυλῇ ἐκάστη, καὶ
 κληρωτήρια εἴκοσι, δύο τῇ φυλῇ ἐκάστη, καὶ κιβώτια ἐκατόν,
 δέκα τῇ φυλῇ ἐκάστη, καὶ ἕτερα κιβώτια[α, εἰς ἃ ἐ]μβάλλεται 5
 τῶν λαχόντων δικαστῶν τὰ πινάκια, καὶ ὑδρίαὶ δύο. καὶ βακ-
 τηρία παρατίθενται κατὰ τὴν εἴσοδον] ἐκάστην ὅσοι περ οἱ δικα-

2 <ὁ> τῶν Papageorgios, coll. 59 § 7. <τοὺς> τῆς H-L, coll. c. 59 ult.;
 <τὰ> τῆς Papageorgios; <ἐκ> τῆς Photiades. 5 εἰς ἃ Papageorgios, edd.; δέκα
 οἷς K¹, H-L, K-W^{1,2}; δέκα, εἰς ἃ K-W³; δέκα om. B^{3,4}, K⁴, Th. 6 ΒΑΚΤΗΡΙΑ corr. K.
 7 ΟΥΣΟΙ ΠΕΡ corr. K.

of the several law-courts to the dicasts so appointed (*ib.* § 5). [Dem.] 47 § 17, κληρουμένων τῶν δικαστηρίων, and 37 § 39, τῶν δικαστηρίων ἐπιτεκκληρωμένων. κατὰ

φυλάς is not meant to imply that each δικαστήριον was allotted to a different tribe, but that representatives of all the tribes sat in each δικαστήριον. At an earlier date (c. 390 B.C.) the daily allotment was not 'by tribes,' but by heliastic divisions or 'sections,' Arist. *Eccl.* 682-9. (Lipsius, *Att. Recht*, 139 f.)

§ 2. εἴσοδοι κτλ.] the separate entrances for the members of the several tribes would not only facilitate entrance and exit, but also make it easier to detect personation. It may perhaps be inferred that the members of each tribe sat together in the court.

κληρωτήρια] either (1) 'vessels for holding lots' (*urnes à lots*, Reinach); or (2) 'rooms in which the dicasts have their several courts allotted to them' (so Kaibel and Kiessling, Poland, and Hausoullier). Mr Kenyon gives in the text of his translation 'twenty vessels for holding votes,' adding in the note the alternative rendering, 'rooms in which the jurors are elected.' *Losungsräume* is the term used by Lipsius, *Att. Recht*, 136.

(1) is the sense in c. 66 § 1 and in Arist. *Eccl.* 682, ΒΛ. τὰ δὲ κληρωτήρια ποῖ τρέψει; ΠΡ. ἐς τὴν ἀγορὰν καταθήσῃ κατὰ στήσασα παρ' Ἀρμόδιφ κληρώσω ἅπαντας (where the Schol. absurdly explains κληρωτήρια as τὰς κληρωτὰς ἀρχάς). κληρωτήριον means an urn for holding votes in Schol. Arist. *Vesp.* 674, κληρωτρίδι τῶν ψήφων, and 752, τοῦ κήρυκος τὴν κληρωτρίδα προσφέροντος, ἐβαλον τὰς ψήφους. Both senses are recognised in Pollux x 61, κληρωτήριον· ἐλ γὰρ καὶ ἐπὶ τοῦ τόπου ἔοικεν εἰρῆσθαι τοῦτομα ἐν τῷ Γήρῃ Ἀριστοφάνους, ἀλλὰ καὶ ἐπὶ τοῦ ἀγγείου ἂν ἐναρμόσειεν. The sense is uncertain in Eubulus ap. Athen. 640 B, κλητῆρες.. μάρτυρες.. δίκαι.. κληρωτήρια.. κλεψύδραι, νόμοι, γραφαί, and in CIA ii 441, [ἀνα]γράφαι

δὲ τότε [τὸ ψήφισμα—] κληρωτήριον λιθ-[ι—]ον.

(2) is supported by Plut. ii 793 D, πρεσβύτη—ἐπίπονος καὶ ταλαίπωρος ἢ πρὸς πᾶν μὲν αἰεὶ κληρωτήριον ἀπαντῶσα φιλαρχία, παντὶ δὲ ἐφεδρεύουσα δικαστηρίου καιρῷ καὶ συνεδρίου πολυπραγμοσύνη, Pollux ix 44, κληρωτήρια ἐνθα κληροῦνται οἱ δικασταί, and Bekk. *Anecd.* p. 47, κληρωτήρια: ἐνθα κληροῦνται οἱ δικασταί.

It is not obvious why each tribe requires two κληρωτήρια, unless we are to suppose that one of them was merely an antechamber serving as a waiting-room for the other.

κιβώτια] 'small boxes,' Arist. *Plut.* 711. The number of the first set of κιβώτια is 100, 10 for each tribe, because the dicasts in each tribe are distributed over all the ten divisions into which all the dicasts are divided. In each tribe, all the tickets (πινάκια) bearing the names of the dicasts in division A are placed in the first κιβώτιον, those of division B in the second, and so on for all the ten divisions. According to the number of dicasts required, an equal number of tickets is drawn by lot from each of the 100 κιβώτια. Each ticket so drawn has a court assigned it by lot; and all the tickets are now placed in the second set of κιβώτια, all tickets of dicasts assigned to any given court being placed in the κιβώτιον which bears the letter corresponding to that court. The names of all the dicasts who are selected to serve are thus distributed over the several courts that are to sit on the day in question. The process is described in detail in c. 64.

πινάκια] see note on § 4.

βακτηρία] 'bâtons' serving the dicasts as badges of office. The βακτηρία was marked with the same colour as the lintel of the court assigned to the dicast, who gave it up on entering the court when he received a σύμβολον (or 'token') instead. This σύμβολον enabled him to claim the τριώβολον. See *infra* c. 65 §§ 1, 2, c. 69

σταί, καὶ βάλανοι εἰς τὴν ὑδρίαν ἐμβάλλονται ἴσαι ταῖς βακτη-
 ρίαις, ἐγγέγραπται δ' ἐν ταῖς βαλάνοις τῶν στοιχείων ἀπὸ τοῦ
 10 ἑνδεκάτου, τοῦ λ [[τριακοστοῦ]], ὅσαπερ ἂν μέλλῃ τὰ δικαστήρια
 πληρωθῆσθαι. δικάζειν δ' ἔξεστιν τοῖς ὑπὲρ τριάκοντα ἔτη γε- 3
 γονόσιν, ὅσοι αὐτῶν μὴ ὀφείλουσιν τῷ δημοσίῳ ἢ ἄτιμοί εἰσιν.
 ἐὰν δέ τις δικάζῃ οἷς μὴ ἔξεστιν, ἐνδείκνυται καὶ εἰς τὸ δικαστή-
 ριον εἰσάγεται· ἐὰν δ' ἄλῳ προστιμῶσιν αὐτῷ οἱ δικασταί, ὃ
 15 τι ἂν δοκῇ ἄξιος εἶναι παθεῖν ἢ ἀποτεῖσαι. ἐὰν δὲ ἀργυρίου
 τιμηθῇ, δεῖ αὐτὸν δεδέσθαι, ἕως ἂν ἐκτείσῃ τό τε πρότερον ὄφλη-
 μα ἐφ' ᾧ ἐνδείχθη καὶ ὃ τι ἂν αὐτῷ προστιμῇ τὸ δικαστή-
 ριον. ἔχει δ' ἕκαστος δικαστῆς τὸ πινάκιον πύξινον, ἐπιγεγραμμέ- 4

9 ἐγ[γ]ερ. ex fragmentis novis K⁴ (Th), legebatur γεγρ. βαλάνοις <γράμματα>
 Papageorgios. τ(ΩΝ) ΣΤΟΙΧΕΙΩ^(v) Blass (K³, K-W³, Th): [τα] ΣΤΟΙΧΕΙΑ (K¹,
 K-W^{1,2}, H-L). τοῦ ἑνδεκάτου delet Rutherford (H-L). 10 τριακοστοῦ del. K (edd.).
 εΔΝ. 13 ΟΙC: ᾧ Richards (H-L). ΚΑΙ—ΕΙΣΑΓΕΤΑΙ K-W, K³, B, Th: κατὰ τὸ
 δικαστήριον εἰσαγγελία K¹ (εἰσαγγελία Fränkel, H-L). 15, 16 ΑΠΟΤΙCΑΙ—ΕΚΤΙCΗ.
 18 ἕκαστος <ὁ> B, Th. τὸ πινάκιον ex fragmentis novis K⁴, 'vix ferendum' Th;
 ἐν π. B²⁻⁴.

TEST. § 4 Schol. Ar. *Plut.* 277 (Junt.): ἐρχεται ἕκαστος εἰς τὸ <δικαστήριον> πινάκιον
 ἔχων ἐπιγεγραμμένον τὸ ὄνομα αὐτοῦ [[καί]] πατρόθεν καὶ τοῦ δήμου καὶ γράμμα ἐν τι
 μέχρι τοῦ κ, διὰ τὸ πάλαι δέκα φυλάς εἶναι Ἀθήνησιν, διήρητο γὰρ κατὰ φυλάς. εἴτα
 οἱ θεσμοθέται κατὰ φυλὴν ἕκαστος καὶ δέκατος ὁ γραμματεὺς ἐκλήρουν τὰ γράμματα
 μέχρι τοῦ κ. Et. genuinum (ex Photio) χαλκοῦν πινάκιον: δ' εἶχον οἱ δικασταὶ πρὸς τὰς
 κληρώσεις ἔχον τὸ ὄνομα τοῦ δικαστοῦ πατρόθεν καὶ δήμου <καὶ Symeo> τῆς φυλῆς
 (hucuscque desc. Symeo). Ἀριστοτέλης (Wilamowitz; Ἀρίσταρχος cod.) πύξινον.
 Hesych. χαλκοῦν πινάκιον: Ἀθηναῖοι εἶχον ἕκαστος πινάκιον πύξινον ἐπιγεγραμμένον τὸ
 ὄνομα [[τοῦ]] αὐτοῦ καὶ τοῦ δημοῦ πατρόθεν.

§ 2, and cf. Dem. *de Cor.* 210, (δεῖ) παρα-
 λαμβάνειν γ' ἅμα τῇ βακτηρίᾳ καὶ τῷ συμ-
 βόλῳ τὸ τῆς πόλεως νομίζειν ἕκαστον ὕμῳ,
 ὅταν τὰ δημόσια εἰσῆγε κρινούσιντες. Bekk.
Anecd. p. 185, βακτηρία καὶ σύμβολον:
 ῥάβδον κατέχον οἱ δικάζοντες, καὶ σύμβολον
 ἐλάμβανον ἀντιτιδόντες διὰ τὸ κομίσασθαι
 τὸ τριώβολον. Pollux viii 16, σκεὺς δὲ δι-
 καστικά, σύμβολον, βακτηρία, <πινάκιον>,
 πινάκιον τιμητικόν.

βάλανοι] either actual acorns or (more
 probably) ballot balls of metal shaped
 like them. In either case the βάλανος had
 the letter of the court scratched upon it.

πληρωθῆσθαι] to be made up to their
 full complement of δικασταί. Dem. *c.*
Timocr. 92, δικαστήρια πληροῦτε. *Mid.*
 209; Lys. 26 § 6; Isae. 6 § 37; CIA ii
 395 (of the θεσμοθέται) ὅταν πρῶτον πλη-
 ρῶσιν δικαστήριον εἰς ἓνα καὶ πεντακοσίους
 δικαστάς. Cf. Meier and Sch. p. 156,
 note 18; Förster in *Rhein. Mus.* xxx
 284 f; Gilbert, i 450²; Lipsius, 159.

§ 3. τριάκοντα ἔτη] Pollux viii 122,
 ἐδίκασον οἱ ὑπὲρ τριάκοντα ἔτη ἐκ τῶν ἐπι-
 τήμων καὶ μὴ ὀφειλόντων τῷ δημοσίῳ. Cf.
 Dem. *c.* *Timocr.* 123 and law *ib.* 50.

The text lends no support to the
 opinion that the number of dicasts was
 limited to 6000 annually appointed by
 lot from the general body of duly qualified
 citizens. On the contrary, it favours
 Fränkel's view that all duly qualified
 Athenians might be enrolled on the list
 of dicasts. At Ardettos, near the Pana-
 thenaean stadium, δημοσίᾳ πάντες ὥμνον
 Ἀθηναῖοι τὸν ὄρκον τὸν ἐκκλησιαστικόν
 (Harp. *s.v.* Ἀρδηττός). Fränkel, *Att.*
Geschworenenger., esp. pp. 14—20. The
 number 6000, however, occurs in c. 24,
 13 with reference to the previous century.

ἐνδείκνυται] ἐνδείξεις was primarily put
 in force against debtors to the state
 (Dem. *Androt.* 33, *Nicostr.* 14). In Dem.
c. Mid. 182 Pyrrhus is prosecuted by ἐν-
 δείξεις for acting as dicast. Cf. *Dict. Ant.*
 i 734 b.

προστιμῶσιν οἱ δικασταί] In cases
 where a person illegally acted as dicast,
 it was left to the court to impose the
 penalty, Dem. *c. Mid.* *l.c.*; similarly in
 the event of a disqualified person speaking
 in the ἐκκλησία ([Dem.] *Aristog.* i § 92).

§ 4. πινάκιον] All the extant πινάκια

νον τὸ ὄνομα τὸ ἑαυτοῦ πατρόθεν καὶ τοῦ δήμου καὶ γράμμα ἐν τῶν
στοιχείων μέχρι τοῦ κ'· νενέμνται γὰρ κατὰ φυλὰς δέκα μέρη οἱ 20
5 δικασταί, παραπλησίως ἴσοι ἐν ἐκάστῳ τῷ γράμματι. ἐπειδὴν
δὲ ὁ θεσμοθέτης ἐπικληρώσῃ τὰ γράμματα, ἡ δεῖ προσπαράτιθε-

19 ΕΑΓΤΟΥ: τ' αὐτοῦ H-L. τὸ <τ'> αὐτοῦ <καλ> πατρόθεν καὶ τῶν δῆμων
Papageorgios. 22 ΠΡΟΣΠ(ΑΡΑ)ΤΙΘΕΣΘΑΙ Blass (K³, K-W³, Th); -ΓΙΝΕΣΘΑΙ K¹
(K-W^{1,2}, H-L); παρατίθεσθαι B⁴.

are of bronze; those of boxwood, mentioned in the text, having presumably perished. The specimens from the British Museum are given in Hicks, *Hist. Inscr.* p. 202. Out of the 65 collected in CIA ii 875—940, seventeen are mere fragments: the remaining 48 exhibit in the upper left-hand corner one of the first ten letters of the Greek alphabet:—A(4), B(6), Γ(5), Δ(9), Ε(8), Ζ(4), Η(2), Θ(6), Ι(3), Κ(1). Two of them (914—5) were found in the same tomb, both bearing the same letter and the same name (with a slight difference in spelling). Cf. 917—8. See also Suppl. iv (2) p. 212 f. Apparently each dicast remained permanently in the division first assigned him; so that the annual κλήρωσις δικαστῶν only affected those citizens who on reaching the age of 30 were assigned to a particular division for the first time. The πινάκια are discussed by Dumont, *Rev. Arch.* 1868, p. 140; C. Curtius, *Rhein. Mus.* 1876, 281; Klein, *Jahrb. des Vereins von Alterthumsfreunden im Rheinlande*, 1876, p. 57—; P. Girard in *Bull. Corr. Hell.* 1878, p. 523—; Fränkel, *Att. Geschworenenger.* pp. 94, 95, 105; Meier and Schömann, pp. 151—2, Lips.; Lipsius, *Das Attische Recht*, 140; Caillemer in Daremberg and Saglio, iii 189 f; and Bruck, in *Philol.* 54 (1895) 64—79. The πινάκιον reproduced (as fig. 1) at the head of the frontispiece bears the name of Διονύσιος Διονυσίου ἐκ Κοί[λης]; in the upper left-hand corner is the letter of the division, Α; below this, an owl between Α and Θ, being part of ΑΘΗ, for Ἀθηναίων; towards the right are two owls between Α and Α, and to the right of this is a gorgon's head (CIA ii 876).

The use of the πινάκιον in drawing lots for certain public offices is mentioned in Dem. 39 (ἀν. *Boeotum de nomine*) § 12, τί δέ, ἂν ἄρα... ἄτερος ἡμῶν πείσας τὸν ἑτερον, ἐὰν λαχῇ, παραδοῦναι αὐτῷ τὴν ἀρχήν, οὕτω κληροῦνται; τὸ δυνόν πινάκιον τὸν ἕνα κληροῦσθαι τί ἄλλο ἐστίν; That this πινάκιον was of bronze is proved by § 10, ἂν δ' ἀρχὴν ἡγνισοῦν ἢ πόλις κληροί, οἷον βουλῆς ἢ θεσμοθέτου ἢ τῶν ἄλλων, τῷ ὅλῳ

ὁ λαχὼν ἔσται; πλὴν εἰ σημείον, ὥσπερ ἄλλῳ τιμῇ, τῷ χαλκίῳ προσέσται.

ἐπιγεγραμμένον—δήμου] Cf. Plat. *Leg.* 753 C (in the scheme for the election of magistrates), εἰς πινάκιον γράψαντα τοῦτονομα πατρόθεν καὶ φυλῆς καὶ δήμου ὁπόθεν ἂν δημοτεύηται.

νενέμνται γὰρ κατὰ φυλὰς δέκα μέρη] i.e. are divided into ten sections distributed over the tribes. The ten μέρη did not coincide with the ten tribes, but each μέρος had a nearly equal number of dicasts from all the tribes. The extant πινάκια prove that members of different tribes belonged to the same section (Bennendorf, *Götting. gel. Anz.* 1870, p. 276—).

ἐκάστῳ τῷ γράμματι] Α, Β, Γ, & to Κ, the letters of the dicastic divisions.

§ 5. θεσμοθέτης] Pollux viii 88, (οἱ θεσμοθέται) ταῖς ἀρχαῖς ἐπικληροῦσι τὰ δικαστήρια τὰ ἴδια καὶ τὰ δημόσια. CIA ii 567 b (inscr. in honour of a θεσμοθέτης), ἐπιμελεῖται—τῆς κληρώσεως τῶν δικαστηρίων, ib. 506, 206 (B.C. 325/4), τοὺς θεσμοθέτας παρα[πλ]ηρώσαι δικαστήρια εἰς ἕνα καὶ διακοσίους. The θεσμοθέτης draws lots assigning the letters (Α, Μ, Ν, Ρ, &c) to the several courts. The letter thus allotted was placed over the entrance of the court. Hence γράμμα is synonymous with δικαστήριον in Arist. *Ecl.* 683—, κληρώσω πάντας, ἕως ἂν εἰδῶς ὁ λαχὼν ἀπὴν χαίρων ἐν ὁποίῳ γράμματι δεῖνπνεί. In the next three lines the letters Β, Θ and Κ can only refer to the ten heliastic divisions (Α to Κ) severally marked on the dicast's πινάκιον. But at that date (c. 390 B.C.) the whole of a dicastic division was assigned to the same court, whereas, in Aristotle's day, it was distributed over all the courts.

Even the original allotment of the citizens to the several heliastic divisions was under the superintendence of the θεσμοθέται (cf. 59 § 7). This would involve the use of a set of balloting balls or counters marked with a letter indicating the several divisions (Α, Β, Γ, Δ, Ε, to Κ). It is probably specimens of these that have survived in two bronze counters having on the one side four owls arranged diagonally

23 σθαι τοῖς δικαστηρίοις, ἐπέθηκε φέρων ὁ ὑπηρέτης ἐφ' ἑκαστον τὸ δικαστήριον τὸ γράμμα τὸ λαχόν. ||

64. τὰ δὲ κιβώτια τὰ δέκα κείται ἐν τῷ ἔμπροσθεν τῆς [Col. 3] εἰσόδου καθ' ἑκάστην τὴν φυλὴν· ἐπιγέγραπται δ' ἐπ' αὐτῶν τὰ στοιχεῖα μέχρι [τοῦ] κ. ἐπειδὴν δ' ἐμβάλωσιν οἱ δικασταὶ τὰ πινάκια εἰς τὸ κιβώτιον, ἐφ' οὗ ἂν ᾗ ἐπιγεγραμμένον τὸ γράμμα 5 τὸ αὐτὸ ὅπερ ἐπὶ τῷ πινακίῳ ἐστὶν αὐτῷ τῶν στοιχείων [ν, τότε] σείσαντος τοῦ ὑπέρτου ἔλκει ὁ θεσμοθέτης ἐξ ἑκάστου τοῦ κιβωτίου πινάκιον ἔν. οὗτος δὲ καλεῖται ἐμπήκτης, καὶ ἐμπήγνυσι 2 τὰ πινάκια [τὰ ἐκ τ]οῦ κιβωτίου εἰς τὴν κανονίδα, [ἐφ' ἧς τὸ α]ὐτὸ γράμμα ἔπесτιν ὅπερ ἐπὶ τοῦ κιβωτίου. [κληροῦται δ'] οὗτος,

23 ὁ secl. B⁴ appendix. ἑκαστον τὸ B; confirmat K⁴.

LXIV 1—3 Fragmentum novum adhibuit K⁴. 1 τὰ δὲ [κιβώ]τια τὰ δέ[κ]α K⁴ (Th); [τὰ] δ' ἐξ[ατὸν κιβώ]τια K-W³, B^{3,4}; κ[εῖται] B^{3,4}, K-W³, K⁴, Th. [ἐ]ν τ[ῷ] ἔμ[προσθεν] coni. B³ (K⁴, Th); ἐν τ[ῇ] ἡλιαίᾳ πρόσθεν K-W³. 1—2 τῆς εἰσόδου K⁴ (Th). 3 τοῦ κ supplevi coll. c. 63 v. 20; idem suppleverunt ceteri. 5 αὐτῷ B³, K⁴, Th; αὐτὸ Wilcken; [ἐστὶν α[ὐτῷ] τῶν στοιχείων ἐν] K-W³; melius abessent. 5—6 [τότε] σείσαντος K⁴, cf. c. 38, 17; 67, 14: [δια]σείσαντος Haussoullier, B, s¹, Th. 7 ΕΝ.....C et ΕΝΤΙΗΝΥΣΙ: ἐμπήκτης Bywater (H-L, K³); ἐνπ. K-W, B, Th. 8 [τὰ ἐκ τ]οῦ Hauss. ἐφ' ἧς scripsi cum H-L, Papabasileio, Hauss. (K³, B, Kaibel 260, K-W³); ἐφ' ᾗ K-W^{1,2}. 9 κιβωτίου supplevi cum Papabasileio, Hauss., cet. κληροῦται δ' addiderunt K-W (edd.), vestigia supra versum agn. K.

TESTIMONIA. § 2 Hesych. ἐμπήκτης: ὁ τὰ δικαστικὰ γραμματίδια (γράμματα διὰ cod.) παρὰ τοῦ θεσμοθέτου (θεσμοφόρου cod.) λαμβάνων ὑπηρέτης καὶ πῆσων εἰς κανονίδα (κανονίδα cod.); 'errat grammaticus: nam decem sunt e tribulibus ἐμπήκται' K-W; errat etiam Bekk. An. 258, 21, ἐμπήκτης ὁ θεσμοθέτης.

and encircled with the word θεσμοθέτων, and on the other the letter A or B (Fränkel in Sallet's *Zeitschrift f. Numismatik*, iii p. 383 f, and Caillemier in Daremberg and Saglio, iii 191). See figs. 2 and 3 in frontispiece.

LXIV § 1. τὰ δὲ κιβώτια τὰ δέκα κτλ.] These are the 100 boxes (the κιβώτια ἐκατὸν) of c. 63 § 2, arranged in sets of ten, the boxes in each set being distinguished by the first ten letters of the alphabet. The first box contains all the tickets of the first heliastic division, the second that of the second, and so on. Each box is shaken in turn by the attendant, and the presiding official, the θεσμοθέτης, draws one ticket out of each.

ἔμπροσθεν τῆς εἰσόδου] 'in front of the entrance' of the κληρωτήρια of each tribe.

σείσαντος] Cf. the Homeric κλήρους πάλλιν, *Il.* 7, 171—189; 15, 191; 23, 353 f, 861; 24, 400; *Od.* 10, 206.

ἔλκει] *Ἐφ.* *Arch.* 1888, p. 114 v. 35, ὁ βασιλεὺς ἐλκείτω τὸν κ[ατίτε]ρο[ν]

ἐκάτε]ρον ἐν μέρει. Cf. Eustath. p. 675, 53, ('Ἐρμού κλήρος) ἦν ὁ ῥηθεὶς κλήρος φύλλον ἐλαίας ὁ κατὰ τιμὴν τοῦ θεοῦ εἰώθεσαν ἐμβάλλειν καὶ πρῶτον ἀνέλκειν, also Photius s.v. Ἐρμού κλήρος (Wyse, *Class. Rev.* v 335a).

§ 2. οὗτος] the person whose ticket has just been drawn. The ἐμπήκτης is neither the θεσμοθέτης (Bekk. *An.*), nor the ὑπηρέτης (Hesychius). A separate ἐμπήκτης is taken by lot from each heliastic division.

κανονίδα] probably a wooden frame fitted with a number of 'straight rules' or parallel ledges (κανόνες), stretching horizontally across it. We may suppose that the upper surface of each of these ledges was grooved and that each πινάκιον, as it was drawn, was inserted with its lower edge in the groove.

κληροῦται] not middle but passive, 'is appointed by lot.' The object of this (as we are told) is to prevent the jobbery that might arise, if the ἐμπήκτης were always the same and were therefore known beforehand.

ἵνα μὴ αἰεὶ ὁ αὐτὸς ἐμπηγνύων κακουργῇ. εἰσὶ δὲ κανονίδες [πέντε 10
 3] ἐν ἐκάστῳ τῶν κληρωτηρίων. ὅταν δὲ ἐμβάλλῃ τοὺς κύβους ὁ
 ἄρχων, τὴν φυλὴν κληροῖ κατὰ κληρωτήριον. εἰσὶ δὲ κύβοι
 χαλκοὶ, μέλανες καὶ λευκοί. ὅσους δ' ἂν δέῃ λαχεῖν δικαστάς,
 τοσοῦτοι ἐμβάλλονται λευκοί, κατὰ πέντε πινάκια εἰς, οἱ δὲ
 μέλανες τὸν αὐτὸν τρόπον. ἐπειδὴν δ' ἐξέλῃ τοὺς κύβους, καλεῖ 15
 τοὺς εἰληχότας ὁ κ[ληρωτής]. ὑπάρχει δὲ καὶ ὁ ἐμπήκτης εἰς τὸν
 4 [ἀριθμόν]. ὁ δὲ κληθεὶς καὶ ὑπακούσας ἔλκει βάλανον ἐκ τῆς

10 ἐμπ[ηγνύων] K-W, B (ἐμπ. s¹, K⁴), Th; ἐμπ[ηγνύτης ὦν] K¹, ἐμπ[ήκτης ὦν] Bywater (Hauss., H-L, K²). [πέντε] B³ propter bina κληρωτήρια (K⁴, Th): [δέκα] Hauss. cet.

11 [ὅταν δέ] K-W³, K⁴, Th, quod cum spatio melius convenit quam Hauss. s¹. 11—12 ὁ ἄρχων, B, Th; ὁ ἄρχων K-W³, K⁴. 12 κληρ[οῖ] B^{3,4}, K-W³, K⁴, Th: καλεῖ B^{1,2}, K-W^{1,2}, K³, s¹. [κατὰ] B^{3,4} (K⁴, Th): [εἰς τ] ὁ K-W (s¹), sed o in charta exstare negat K⁴.

13 λαχεῖν H-L, cet. 15 ἐξέλῃ Hauss. (K-W, K³); ἐξαιρῇ B, s¹, Kaibel 260, Th; an ἐξέλκῃ? Wyse, coll. Arist. *Eccl.* 688 ὅτω δὲ τὸ γράμμα μὴ ἔελκυσθῇ. 16 κ[ληρωτής] B²⁻⁴ (K-W³, K⁴, Th); [ἄρχων] K-W^{1,2} (K³, B¹, s¹). 16—17 εἰς τὸν ἀριθμόν B²⁻⁴ (K-W³, K⁴, Th): εἰς [ὦν] [αὐτῶν] B¹ (s¹).

17 ὑπακ[ούσας] 'lectio minime certa' K⁴ (Th).

TESTIMONIA. § 3 'hinc nati errores in scholio Junt. ad Ar. *Plut.* 277 p. 339 b 44—48 (Dübner)' K-W: —παρὰ τοῖς Ἀθηναίοις δέκα ἦσαν φυλαί. ἕθος οὖν ἀπὸ πασῶν τῶν φυλῶν δικαστὰς καθίζειν· εἴτα ἀπὸ μᾶς ἐκάστης ἐλάμβανον ἄνδρας πέντε τοὺς ἐπισημοτέρους· καὶ πάλιν ἐκ τῶν πέντε ἕνα τὸν κλήρω λαχόντα ἐποιοῦν δικάζειν. Cf. Schol. *ib.* 972.

κανονίδες] In each of the two balloting chambers of the several tribes there were five of these contrivances, or ten in all, one for each of the heliastic divisions over which the dicasts of the tribe were distributed. The total number of κανονίδες was 100.

§ 3. ὁ ἄρχων] 'the archon' (concerned). The allotment of the dicasts of the 10 tribes is supervised by the nine archons and the secretary of the *thesmothetae* (cf. c. 63 § 1).

τὴν φυλὴν κληροῖ κατὰ κληρωτήριον] 'allots (draws lots for) the tribe (concerned) in each of the two allotment rooms' (successively). κατὰ here has a distributive sense, as in Dem. 2 § 31, πάντας ἐξίεναι κατὰ μέρος, and, below, κατὰ πέντε πινάκια εἰς.

κύβοι κτλ.] bronze dice (or lots) of two colours, black and white, but differing from ordinary dice by not being marked by any pips.

κατὰ πέντε πινάκια εἰς] Instead of having exactly as many dice as the number of the tickets, it was arranged (to save time) that each of the dice should correspond to five tickets, and thus, every time that one of the white dice was drawn, a group of five consecutive tickets should be taken down, to supply five dicasts towards the number required. Thus the white dice were equal

in number to the fifth part of the dicasts required; and, similarly, the black dice were equivalent in number to a fifth part of the rest of the applicants. All the tickets were taken down in groups, five for each white die and five for each black die. The former denoted the dicasts who were accepted, the latter those that were rejected (so Teusch, p. 21, who states and refutes the opinions of Dareste, Gilbert, and Kaibel).

ὑπάρχει—ἀριθμόν] i.e. 'from the very first, the ἐμπήκτης is included in the number of those accepted as dicasts.'

§ 4. βάλανον κτλ.] 63, 8 f. The dicasts having now been determined, it has still to be settled in what court they are severally to sit. Each of them, when called, draws out of the urn a ballot marked with a letter denoting one of the courts, and shews it to the presiding official, who now puts the ticket of the dicast concerned into the box marked with the same letter as the ballot drawn by the dicast. The number of these boxes is as many as the number of the courts that are to sit on the day in question. This ensures the dicast's taking his seat in the court he has actually drawn, and prevents his choosing his own court or arranging to sit in the same court as his friends.

ὑδρίας, καὶ ὀρέξας αὐτῇ[ν ἀνέχ]ων τὸ γράμμα, δείκνυσσι πρῶτον
 μὲν τῷ ἄρχοντι τῷ ἐφεστηκότι. ὁ δὲ ἄρχων, ἐπειδὴν ἴδῃ, ἐμβάλλει
 20 τὸ πινάκιον αὐτοῦ εἰς τὸ κιβώτιον, ὅπου ἂν ᾗ ἐπιγεγραμμένον τὸ
 αὐτὸ στοιχεῖον ὅπερ ἐν τῷ βαλάνῳ, ἵν' εἰς οἶον ἂν λάχῃ εἰσὶν καὶ
 μὴ εἰς οἶον ἂν βούληται, μηδὲ ᾗ συναγαγεῖν [εἰς] δικαστήριον
 οὓς ἂν βούληται τις. πα[ράκει]ται δὲ τῷ ἄρχοντι κιβώτια, ὅσαπερ 5
 ἂν μέλλῃ τὰ δικαστήρια πληρωθῆσεσθαι, ἔχοντα στοιχεῖον ἕκασ-
 25 του, ὅπερ ἂν [ᾗ τὸ] τοῦ δικαστηρίου ἐκάσ[του] εἰληχός. [Col.]

65. αὐτὸς δὲ δείξας πάλιν τῷ ὑπηρέτῃ, εἴτ' ἐ[ν]τὸς εἰσέρχεται
 τῆς κυκλίδος. ὁ δὲ ὑπηρέτης [δίδωσιν αὐτῷ] τῷ βακτηρίαν ὁμόχρων
 τῷ δικαστ[ηρίῳ οὗ τὸ] αὐτὸ γράμμα ἐστίν, ὅπερ ἐν τῷ βαλάνῳ,
 ἵνα ἀναγκαῖον ᾗ αὐτῷ εἰσελθεῖν εἰς ὃ εἴληχε δικαστήριον· ἐὰν

18 [ἀνέχ]ων s¹ (κ-w³, B⁴, Th); [ἄνω ἐχ]ων, 'fortasse spatio magis aptum' (hiatu
 admissio) K⁴. 18—19 πρῶ[τον μὲν] K, κ-w³, Th: πρῶ[τον αὐτὸ]? B²; πρ[οσελθόν]
 B¹ (s¹). 19 [ἐπειδὴ]ν Papabasilios, al. 21 ΛΥΤΟΥ: αὐτὸ Richards (edd.).
 [ᾗ]' Hauss. 23 πα[ράκει]ται Hauss. (edd.) 25 [ᾗ] κ-w (Th); [ᾗ τὸ] Kaibel
 262 (K⁴); [ᾗ ἐπὶ] B^{3,4}.

LXV 1 αὐτ[ὸς δὲ δείξας] πάλιν K⁴ (Th); 'dictum erat iudicem postquam archonti
 glandem ostendit eandem ministro ostendisse,' κ-w³. εἴτ' ἐ[ν]τὸς εἰσέρχεται K⁴ in
 notis (Th); εἰσε[ρχεται ἐντὸς ἰῶν] (ἐντὸς ἰῶν Diels) K⁴. 2 κ[υκλίδος] Diels (K⁴, Th).
 2—5 restituerunt κ-w, coll. Bekk. An. 220. 3 [ἐφ'] οὗ τὸ αὐτὸ B² (s¹), 'spatio
 nimium' K⁴; [οὗ ἐστὶ] ταῦτὸ Papageorgios; [οὗ τὸ] αὐτὸ K⁴ (Th). 4 HN corr. κ-w.

TEST. LXV §§ 1, 2 Bekk. An. 220, 17 βακτηρία: ὁμόχρομοι τοῖς δικαστηρίοις ἐδίδοντο
 βακτηρία, ἵνα ὁ λαβὼν οἶον δὴ χρώματος βακτηρίαν εἰς τὸ ὁμόχρωνον εἰσέλθῃ (-θοι cod.)
 δικαστήριον καὶ μὴ εἰς ἕτερον πλανᾶται διὰ τὸ πολλὰ εἶναι τὰ δικαστήρια. *ib.* 185, 4
 βακτηρία καὶ σύμβολον: ῥάβδον κατεῖχον οἱ δικάζοντες καὶ σύμβολον ἐλάμβανον ἀντι-
 διδόντες διὰ τὸ κομίσασθαι τὸν (v. l. τὸ) τριώβολον (cf. 68, 10—13). Pleniora eadem in lex.
 Patm. p. 144, et apud Suidam (e lexico Photiano) βακτηρία καὶ σύμβολον: οἱ λαχόντες
 δικάζην ἐλάμβανον παρὰ τῶν δημοσίων ὑπηρετῶν σύμβολον καὶ βακτηρία καὶ οὕτως
 ἐδίδοντο. τὴν χρῶν δὲ ὁμοίαν εἶχε τῇ βακτηρίᾳ τὸ δικαστήριον. τὸ μέντοι σύμβολον
 μετὰ τὴν κρίσιν ἀποδιδόντες ἐκομίζοντο τριώβολον· ὅπερ καὶ δικαστικὸν γέγονεν (leg.
 ἔλεγον). Schol. Ar. *Vesp.* 1110, ἐδίδοντο δὲ καὶ βακτηρία τοῖς δικασταῖς ὁμόχροοι τοῖς
 δικαστηρίοις, ὅπου ἕκαστος εἰσελθόντες δικάζην ἔδει, ἵνα τὸν διαμαρτάνοντα ἀπελέγξῃ τὸ
 χρῶμα.

τὸ γράμμα] the letter (λ, μ, ν, etc)
 denoting the court (63 § 2). Cf. Arist.
Plut. 277, ἐν τῷ σορῷ νυνὶ λαχόν τὸ
 γράμμα σου δικάζειν, οὐ δ' οὐ βαδίζεις, ὃ
 δὲ Χάρων τὸ σύμβολον δίδωσιν and 1166,
 οὐκ ἐτὸς ἅπαντες οἱ δικάζοντες θαμὰ σπεύ-
 δουσιν ἐν πολλοῖς γεγραμμένοι γράμμασιν.

§ 5. κιβώτια] These boxes are, of
 course, quite different from those of 64 § 1.
 Their number corresponds to that of the
 courts which are to sit on the day in
 question. Each of them is distinguished
 by one of the letters of the alphabet,
 beginning with λ, the letter assigned to
 each court having been determined by
 lot, and the courts required having thus
 been arranged in alphabetical order.

LXV § 1. δείξας πάλιν] the dicast has

already shewn the ballot to the 'archon';
 he now shews it to the attendant, who,
 on his coming within the rail, gives him
 a small staff of the same colour as that
 of the court designated by that ballot.
 The colour on the staff practically super-
 sedes the letter on the ballot, as it is
 obviously easier for the doorkeeper to
 see that each dicast has a staff of the right
 colour than a ballot marked with the
 right letter.

τῆς κυκλίδος] 'the rail,' *cancelli*; cf.
 Arist. *Vesp.* 124, ἐπὶ τῇ κυκλίδι, 775,
 οὐδεὶς σ' ἀποκλείει θεσμοθέτης τῇ κυκλίδι,
 fragm. 18, ὃ δ' ἡλιαστῆς εἶρπε πρὸς τὴν
 κυκλίδα, and Pollux viii 124, αἱ μὲν οὖν
 δικαστηρίων θύραι κυκλίδες ἐκαλοῦντο.

γὰρ εἰς ἕτερον εἰ[σέ]λ[θῃ], ἐξελέγχεται ὑπὸ τοῦ χρώματος τῆς 5
 2 βακτηρίας. τοῖς γὰρ δικαστηρίοις χρώμα ἐπιγέγραπται ἐκάστω
 ἐπὶ τῷ σφηκίσκῳ τῆς εἰσόδου. ὁ δὲ λαβὼν τὴν βακτηρίαν βαδίζει
 εἰς τὸ δικαστήριον τὸ ὁμόχρων μὲν τῇ βακτηρίᾳ, ἔχον δὲ τὸ αὐτὸ
 γράμμα ὅπερ ἐν τῇ βαλάνῳ. ἐπε[ιδὼν δ' εἰς] ἐλθῇ, παραλαμβάνει
 3 σύμβολον δημοσίᾳ παρὰ τοῦ εἰληχότος ταύτην τὴν ἀρχήν. εἶτα 10
 τὴν τε βάλανον καὶ τὴν βακτηρίαν (ἔχοντες καθίζουσιν) ἐν τῷ
 δικαστηρίῳ, τοῦτον (τὸν) τρόπον εἰσεληλυθότες· τοῖς δ' ἀπο-
 4 λαγχάνουσιν ἀποδιδόασιν οἱ ἐμπῆκται τὰ πινάκια. οἱ δὲ ὑπηρέται

5 εἰ[σέ]λ[θῃ] κ⁴; εἰσ[ί]ν B, κ-W, Th. ἐκάστω Schol. Ar., 'non capit spatium' κ⁴.
 Schol. Ar.: ο'. 10 [εἰ]τα κ⁴ (Th); ἰτας B⁴; , [δε]ίξας Kaibel (κ-W³). 11 <ἔχον-
 tes καθίζουσιν> κ⁴; fortasse ἀποτιθέασιν Th.

6 χρωματα: χρώμα Schol. Ar. ἐφ'
 8 εἰς τὸ: εἰς Schol. Ar. 9 ὅπερ
 13 ἐμπτερηκται: restituit B².

TESTIM. LXV § 2 *Schol. Arist. *Plut.* 278 (om. cod. Ravennas, cod. Venetus, et cod. Laur. Θ) περὶ τοῦ παραδιδόμενου τοῖς εἰσιούσιν εἰς τὸ δικαστήριον συμβόλου 'Αρ. ἐν τῇ 'Αθ. πολ. οὕτω γράφει: "τοῖς γὰρ δικαστηρίοις χρώμα ἐπιγέγραπται [[ἐφ'] ἐκάστω ἐπὶ τῷ σφηκίσκῳ τῆς εἰσόδου. ὁ δὲ λαβὼν—ἀρχήν" (7—10). Frag. 420², 460³. Cf. Schol. Θ Junt. ad v. 277, p. 340 a 40, τοῖς λαχοῦσι δικάσαι εἰσελθούσιν ἐκάστω σύμβολον δίδονται δημόσιον παρὰ τῆς ἐπὶ τούτῳ εἰληχίας ἀρχῆς, ἧς οἱ ἐξιόντες καὶ τοῦτο προσφέροντες λαμβάνουσιν τὸν δικαστικὸν μισθόν, ὃ 4 ἐδίδου δὲ ὁ κῆρυξ αὐτοῖς ῥάβδον, ἧτις ἦν σύμβολον τοῦ δικάζειν, ἵνα ἕκαστος καθ' ἑσπέραν ἀποδιδούς τῷ πρυτάνει τὴν ῥάβδον τριώβολον λαμβάνῃ μισθὸν τῆς δικάσεως.

§ 2. τοῖς γὰρ δικαστηρίοις χρώμα ἐπι-
 γέγραπται] Each of the courts is marked
 outside with a different colour. Two of
 the courts derived their name from their
 colour, Paus. i 28, Βατραχιοῦν δὲ καὶ
 Φοινικιοῦν ἀπὸ χρωμάτων.

τῷ σφηκίσκῳ τῆς εἰσόδου] 'the lintel
 of the entrance, *supercilium ianuae*,
 Steph. *Thesaurus*, vii 1606, Paris, quoted
 in Schömann's *Opusc. Acad.* i 206;
 similarly in Boeckh, *KL Schr.* vii 478 f.
 The word has also been discussed by
 Fabricius, in *Hermes*, xvii (1882) 581,
 585, and by Wachsmuth, *Stadt Athen*,
 ii (1) 381 n. 2. It is sometimes under-
 stood to mean timbers for the roof, as in
 CIA i 322^a 80, τῆς ἐποροφίας σφηκίσκους
 καὶ ἱμάντας, ii 1054, lines 53, 71, ἐπιθήσει
 σφηκίσκους, and iv 3, 225 c p. 168,
 σφηκίσκοι ἀπὸ τῆς στοᾶς καθηρημένοι (at
 Eleusis). In Aristoph. *Plutus*, 301, it is
 a 'pointed stake.'

λαβὼν τὴν βακτηρίαν...παραλαμβάνει
 σύμβολον] The 'staff' and the 'symbol'
 are characteristic of the dicast, Dem.
Cor. 210, (δεῖ) παραλαμβάνειν γ' ἅμα τῇ
 βακτηρίᾳ καὶ τῷ συμβόλῳ κτλ. (quoted on
 c. 63 § 2). The 'symbol' was a token
 entitling the holder to receive his fee for
 attendance. It was afterwards taken to
 the place allotted to him in the court,

and it was there that he received payment
 (69 § 2).

It has been proposed to identify with
 these σύμβολα certain leaden counters
 stamped on one side with a design resem-
 bling that used for the reverse of a
 τριώβολον, and on the other with one of
 the first ten letters of the alphabet
 (Benndorf, *Zeitschr. f. d. Oesterr. Gymn.*
 1875). See figs. 4 and 5, frontispiece.
 The fact that letters after κ are not found
 on these counters shews that the letters
 do not indicate the courts beginning with
 λ, but the heliastic divisions (64 § 1)
 from α to κ, marked on the ticket of
 each dicast. This assumes that the token
 received by each dicast, after entering the
 court, was marked with the same letter
 as that of his dicastic division; but the
 entrances of the courts corresponded not
 to the heliastic divisions, but to the tribes
 (c. 63, 3). It is therefore possible that
 these counters belonged to an earlier date,
 when the whole of a heliastic division was
 assigned to the same court.

τὴν ἀρχήν] probably a 'public slave'
 (*Att. Proc.* p. 162, Lips.). In the time
 of Aristophanes, it was the κωλακρέται
 who paid the dicastic fee, but there is no
 reason to believe that these officials existed
 after 403 B.C.

οἱ δημόσιοι ἀπὸ τῆς φυλῆς ἐκάστης παραδιδόασιν τὰ κιβώτια, ἐν
 15 ἐπὶ τὸ δικαστήριον ἕκαστον, ἐν ᾧ ἔνεστιν τὰ ὀνόματα τῆς φυλῆς
 τὰ ὄντα ἐν ἐκάστῳ τῶν δικαστηρίων. παραδιδόασιν δὲ τοῖς εἰλη-
 χόσι ταῦτα ἀποδιδόναι τοῖς δικασταῖς ἐν ἐκάστῳ τῷ δικαστη-
 ρίῳ ἀριθμῷ τὰ πινάκια, ὅπως ἐκ τούτων καλοῦντες ἀποδιδῶσι
 τὸν μισθόν.

66. ἐπειδὴν δὲ πάντα πλήρη ἦ τὰ δικαστήρια, τίθεται ἐν
 τῷ πρώτῳ τῶν δικαστηρίων δύο κληρωτήρια, καὶ κύβοι χαλκοῖ,
 ἐν οἷς ἐπιγέγραπται τὰ χρώματα τῶν δικαστηρίων, καὶ ἕτεροι
 κύβοι, ἐν οἷς ἐστὶν τῶν ἀρχῶν τὰ ὀνόματα ἐπιγεγραμμένα. λα-
 5 χόντες δὲ τῶν θεσμοθετῶν δύο χωρὶς ἐκατέρων τοὺς κύβους ἐμβάλ-
 λουσιν, ὁ μὲν τὰ χρώματα εἰς τὸ ἐν κληρωτήριον, ὁ δὲ τῶν ἀρχῶν
 τὰ ὀνόματα εἰς τὸ ἕτερον· ἡ δ' ἂν πρώτη λάξη τῶν ἀρχῶν, αὕτη
 ἀναγορεύεται ὑπὸ τοῦ κήρυκος ὅτι χρήσεται τῷ πρώτῳ || λαχόντι [Col. 32, 1. 19—33, 1. 29].
 δικαστηρίῳ, ἡ δὲ δευτέρα τῷ δευτέρῳ, καὶ ὡ[σανύτως τοῖς ἄλλοις,
 10 ἵ]να μηδεμία προειδ[ῇ τίνι αὐτῶν χρήσεται], ἀλλ' οἷον ἂν λάξη
 ἐκάστη, τούτῳ χρήσεται. ἐπειδὴν δ' ἔλθωσιν καὶ ν[ενεμήμενοι 2
 ἐφ' ἕκαστον ὧ]σιν οἱ δικασταί, ἡ ἀρχὴ ἡ [ἐφεστηκυῖα ἐν τ]ῷ δικα-
 στηρίῳ ἐκάστῳ [ἐλκει ἐξ ἐκάστου τοῦ] κιβωτίου πινάκιον [ἐν,

16 ἐν [ἐκάστῳ] τῷ δικαστηρίῳ K-W³. 17 ταῦ[τ]α [ἀπο]διδόναι, 'lectio non certa' K⁴ (Th); τὸ πάλ[ιν] δίδοναι Wilcken; τόπον δίδοναι K-W³; πέντε ἀποδιδόναι B⁴ cum Photiade. 18 τὰ πινάκια secl. K⁴, qui πέντε proposuit coll. c. 66 v. 19.

[κ]αλοῦντες ἀπο- K⁴ (Th); σκοποῦντες [ἐτι] Wilcken K-W³, σκοποῦντες ἀπο- B⁴.

LXVI 1 πλη[ρ]ῇ ἢ τὰ Photiades (K⁴, Th); πλη[ρ]ωθ[ῇ] τὰ Wilcken (K-W³); πα[ρ]α-
 ωΝ

δοθ[ῇ] κατὰ B^{3,4}. 5 εκατεροῦς -ρος K-W³, -ρων K⁴, -ρους B⁴, Th. 9—11 Blas-
 sium secutus supplevit K⁴. 9 [δ]ικαστηρίῳ restituit B (K⁴, Th); 'ικα incertum,'
 K⁴: ΗΔΗ Wilcken (K-W³). 11 καὶ N: καὶ εἰ- Wilcken (K-W³). 12 [οἱ δικασταί
 K⁴ (Th): -ωται Wilcken, unde οἱ ἰδιῶται B^{3,4}. ἡ [ἐφεστηκυῖα] K-W³ (edd.).
 13—15 restituit B².

§ 4. τὰ κιβώτια κτλ.] The tickets belonging to the dicasts in each court have been sorted out into ten boxes; these boxes are taken by the attendants of each 'tribe,' and handed over to the persons who have been allotted the duty of returning the tickets to the dicasts in that court, in order that the officials may (ultimately) call out the name on each ticket and pay the dicast his fee. ἀριθμῷ appears unintelligible, unless we either (1) make it a synonym for δικαστηρίῳ and read ἐν ἐκάστῳ τῷ ἀριθμῷ (so Kaibel, 264), or (2) accept Mr Kenyon's ἀριθμῷ πέντε, and suppose that these persons are the same as the five mentioned in 66 § 3.

LXVI § 1. ἐπειδὴν δὲ πάντα πλήρη κτλ.] When the number of dicasts re-

quired for the several courts has been supplied, the next step is to assign the courts to their presiding officers. This is done by two of the *thesmothetae*, one of whom draws the colour of the court, and the other the name of the presiding officer. The officer is described in § 2 as ἡ ἀρχὴ ἡ ἐφεστηκυῖα. His first act is to draw the name of one dicast out of each of the ten boxes corresponding to the ten tribes. Of the ten thus drawn, the five first drawn are allotted, one to attend to the κλεψύδρα, and four to superintend the voting. The other five receive the detailed scheme, shewing in which parts of the court the dicasts belonging to the several tribes are ultimately to stand for the purpose of receiving payment.

ἵνα γένωνται δέκα], εἰς ἑξ ἑκάστης τῆς φυ[λῆς, καὶ ταῦτα τὰ πινάκ]ια [εἰς] ἕτερον κενὸν κ[ιβώτιον ἐμβάλλει· καὶ] τούτων ¹⁵ πέντε τοὺς πρώτους λα[χόντας κληροῖ, ἓνα μὲν] ἐπὶ τὸ ὕδωρ, τέτταρας δὲ [ἄλλους ἐπὶ τὰς ψή]φους, [ἵνα] μηδεὶς παρασκευάζῃ μήτε τὸν ἐπὶ τὸ ὕδωρ μήτε τοὺς ἐπὶ τὰς ψήφους, μηδὲ γίγνηται ³ περὶ ταῦτα κακούργημα μηδέν. οἱ δὲ ἀπολαχόντες πέντε παρὰ τούτων ἀπολαμβάνουσι τὸ πρόγραμμα, καθ' ὅτι τὸν μισθὸν λή- ²⁰ ψονται καὶ ὅπου ἕκασται αἱ φυλαὶ ἐν αὐτῷ τῷ δικαστηρίῳ, ἐπειδὴν δικάσωσι[ν, ὅπως] διαστάντες ἕκαστοι κατ' ὀλίγους λάβωσι καὶ μὴ πολλοὶ εἰς ταὐτὸ συγκλεισθέντες ἀλλήλους ἐνοχλῶσιν.

67. ταῦτα δὲ ποιήσαντες εἰσκαλοῦσι τοὺς ἀγῶνας, ὅταν μὲν τὰ ἴδια δικάζωσι, τοὺς ἰδίους, τῷ ἀριθμῷ τέτταρας ἑξ ἑκάστων τῶν δικῶν τῶν ἐκ τοῦ νόμου, καὶ διομνύουσιν οἱ ἀντιδίκαιοι εἰς αὐτὸ τὸ πρᾶγμα ἐρεῖν· ὅταν δὲ τὰ δημόσια, τοὺς δημοσίους, καὶ ἓνα ² μόνον ἐκδικάζουσι. εἰσὶ δὲ κλεψύδραι αὐλ[οὺς τε] ἔχουσ[αι καὶ ἔ]- ⁵

15—16 [καὶ] τοῦ[των εἰ] κ⁴ (Th): τοῦ[των δὲ] κ-W³ (B⁴). 16 λα[χόντας κληροῖ, ἓνα μὲν] κ⁴: δ[ιακληροῖ, ἓνα μὲν τὸν] κ-W³; δ[ιακληροῖ, ἓνα μὲν] B⁴, Th. Λα (non Δ) 'videtur habere L,' κ⁴. 17 [ἄλλους ἐπὶ τὰς ψή]φους, B² (K⁴); [τοὺς ἐπὶ τὰς ψή]φους κ-W³ (Th). 20 τὸ π[ρόγ]ραμ[μα] α B², 'lectio non certa' κ⁴, Th: τὸ γ Wilcken, unde Photiades coniecit τὰ τ[οῦ] γ [σύμ]βολ[α], καθ' ἃ [ἔστι λαβεῖν] (B⁴). 22 δικά-σωσι[ν, ὅπως] κ⁴ (Th); δικάσωσι, [ἐλαχον] Photiades (B⁴); post -σι agnoscī posse δη (Wilcken) negat κ⁴.

LXVII 2 τέτταρας ἑξ; δεξ, ut videtur (κ⁴); [δς α]ν ᾗ B (Th). 3 τῶν alterum del. κ-W³ (Th). δ[ιο]μνύ[ουσι]ν Wilcken (κ⁴, Th): διομνύονται B^{3,4}. 5—10 κλεψύδραι—οὐδὲς fere omnia restituit Wilcken. 5 αὐλ[οὺς τε] ἔχουσ[αι] καὶ praetuli; αὐλ[ίσκου]ς ἔχουσ[αι] ceteri. ἔχουσ[αι] κ⁴ B²⁻⁴, κ-W³, Th (agn. aie Wilcken): ἔχουσ[αι] μ[ικροῦς] Sakellarios (κ⁴).

LXVII § 1. τῷ ἀριθμῷ τέτταρας] This implies that exactly four private suits were taken on each day on which private suits were to be tried; but the time allotted to the several suits would depend on the nature of the suit (*infra*, § 2, and Lipsius, *Att. Recht*, 149, n. 46). The alternative [δς α]ν ᾗ leaves the number undetermined.

εἰς αὐτὸ τὸ πρᾶγμα ἐρεῖν] Dem. 57 *Eubul.* 7, τὸ γὰρ εἰς αὐτὸ τὸ πρᾶγμα πάντα λέγειν τοῦτ' ἐγὼ ὑπολαμβάνω, and 60, ἐρῶ δ' εἰς αὐτὸ τὸ πρᾶγμα.

κλεψύδραι αὐλούς τε ἔχουσ[αι] καὶ ἔκρους] The *clepsydra* was a vessel capable of containing a definite amount of water. In the upper part was a hollow semi-circular handle (αὐλός) with an opening at the top (στόμα or πορθμός). It was through this opening that the vessel was filled, while the bottom of the vessel was perforated (τρυπήματα or ἡθμός),

so as to allow of the gradual escape of the water. So long as the opening at the top remained open, the water continued running; but, as soon as that opening was closed, either by placing a lid upon it, or by pressing it with the hand, the water ceased to flow. The above description of the probable shape of the *clepsydra* is suggested by two earthen vessels, the first of which is figured by Zahn in *Mitth. D. Arch. Inst.*, 1899, p. 339, and the second by Pottier in the *Revue Archéologique*, 1899 (1), p. 7. Once supposed to be a kind of wine-strainer, they were first connected with the *clepsydra* by Maltézos in the *Ἐφ. Ἀρχ.* 1902, p. 18 f, while both of the figures have since been reproduced by Photiades in *Ἀθηνᾶ*, xvi, 1904, p. 55.

A passage in Empedocles, quoted by Aristotle, *De Respiratione*, i 473 b, describes a *clepsydra*, used as a girl's play-

κρους, εἰς ἃς τὸ ὕδωρ ἐγχεύουσι, πρὸς δὲ δεῖ λέγειν τὰς δίκας. δίδονται <δὲ> δεκάχους ταῖς ὑπὲρ πεντακισχιλίας καὶ τρίχους τῷ δευτέρῳ λόγῳ, ἐπτάχους δὲ ταῖς μέχρι πεντακισχιλίων καὶ δίχους, πεντάχους δὲ ταῖς ἐντὸς [χιλίων] καὶ δίχους, ἐξάχους
 10 δὲ ταῖς διαδικασίαις, <αἷς> ὕστερον λόγος οὐκ ἔστιν οὐδεῖς.

6 καὶ, fortasse ante τὰς scriptum (κ⁴), secluit Th. 8 δ[ευτέρῳ] κ⁴, Th: [ὕστερον] κ-ω³, B⁴. 9 ἐν[τὸς] [χιλίων] coni. Photiades, coll. c. 53 § 3 (B⁴, κ⁴, Th): ἐν[μήνους] κ-ω³. 10 <αἷς> κ-ω³, κ⁴, Th: <καὶ> B⁴.

thing. It was a brasen vessel, into which the water could not pass upwards through the perforations, so long as the hand was placed on the πορθμός in the αὐλός, i.e. on the opening, or mouth, of the handle, or tube, at the top. The *clepsydra* described in Arist. *Probl.* xvi 8 has an αὐλός with a στόμα above, and τρυπήματα below; the water does not pass through the τρυπήματα in either direction, ἐπιληφθέντος τοῦ αὐλοῦ or πωμασθέντος τοῦ αὐλοῦ, but, as soon as the pressure on the αὐλός is removed, the water ἐκρεῖ. Cf. *ib.* ii 1.

Thus, each *clepsydra* has a supply-pipe or αὐλός, and an outlet or ἐκρους, and the sense required is given by the words proposed in the text. For ἔχουσαι with αὐλ[ούς], cf. 68 § 2 αὐλίσκον [ἔχουσαι], and, with ἐκρους, 50, 12, ὀχετοὺς...ἐκρουν ἔχοντας, and *Meteor.* i 13, 351^a 10, λίμνη οὐκ ἔχουσα ἐκρουν φανερόν.

πρὸς δὲ λέγειν τὰς δίκας] Cf. δίκαι πρὸς ὕδωρ, and the use of πρὸς in Aeschin. 2, 126, πρὸς ἑνδεκα ἀμφορέας. τὰς δίκας is not needed, but may be defended by Isocr. 15 § 40, δίκας...λέγειν.

δεκάχους] sc. κλεψύδρα. The χοῦς, $\frac{1}{12}$ of the ἀμφορέας, was equivalent to 12 κοτύλαι, i.e. to 5·76 English pints. Ten of these would be 57·6 pints or 2·16 gallons. πεντακισχιλίας, sc. δραχμάς, or £200. δίχους, ap. Athen. 495 A. ἐξάχους, Plut. *Sol.* 23. ταῖς διαδικασίαις, 'rival claims,' as ἐπιτροπῆς in 58, 38, or τριηραχίας in 61, 9. Cf. Meier and Schömann, pp. 471-5, Lips. In Dem. *Macart.* 78, in a case of κλήρου διαδικασία (361 B.C.), the archon was bound to supply an ἀμφορέας of water for each of the claimants and 3 χόες for the second speech; whereas the text shews that, a generation later, the time allowed was only half an ἀμφορέας (6 χόες), and there was no second speech.

The subject in general is elaborately discussed by Bruno Keil, in the appendix *Zum athenischen Gerichtswesen*, pp. 225-269 of his ed. of the *Anonymus Argenti-*

nensis (1902). Evidence of the use of the *clepsydra* is supplied by Aristophanes for the years B.C. 425 (*Ach.* 692) and 422 (*Vesp.* 93, 857). From Antiphon (*Or.* 6 § 37 f) we learn that, in his time, a trial might extend over two days, and, from Andocides (1 §§ 26, 35, 55, ἐν τῷ ἑμῷ λόγῳ), that there was a limit of time, and a certain relation between the length of the first and that of the second speech. ὕδωρ is used with reference to the *clepsydra* in Isocr. 18 § 51 (c. 400 B.C.), Lys. 23 §§ 4, 8, 11, 14, 15 (an early speech), Isaeus 2 § 34 (c. 350) and 3 §§ 12, 76 (c. 360), and in the earliest speech of Demosthenes, 27 § 12, and often afterwards. It is even introduced into the artificial speech of Isocrates, *Antid.* 320, αἰσθάνομαι...τὸ...ὕδωρ ἡμᾶς ἐπιλείπον. Probably about 370 B.C. the Athenian procedure was revised, and definite limits of time introduced; Plato, *Theaet.* (c. 370 B.C.) twice refers to the ὕδωρ of the law courts, 172 D and 201 B. But this new arrangement (exemplified in Dem. *Macart.* 78, 361 B.C.) did not remain unaltered. In the text we have a statement of the total number of *choë*s (13, 9, 7, 6) assigned to the speeches in a series of private suits. In view of this statement the length of the extant speeches has been examined by Keil, who comes to the conclusion that, in the age of Lysias, 80 lines of the Zürich ed. of the *Oratores Attici* (which would take little more than 4^m 34^s to deliver) may be taken as the equivalent of one χοῦς, and that, in the age of Demosthenes, the χοῦς corresponds to 70 lines, or 4^m. The following are examples of the first two of the limits laid down in the text: Dem. *Or.* 47, *Ψευδομαρτυρίων* (c. 353 B.C.), 719 lines = 10 *choë*s or 40^m; *Or.* 45 *Steph. A.*, *Ψευδομαρτυρίων* (349-8 B.C.), in an action involving one talent, 717 lines = 10 *choë*s, and *Or.* 46, *Steph. B.*, 211 lines = 3 *choë*s or 12^m for the second speech.

ol. 34.] 13 ὁ δ' ἐφ' ὕδωρ εἰληχῶς ἐπιλαμβάνει || τὸν α[ὐλόν, ὅταν ἡ ψήφισμα
ἦ] νόμον ἢ μαρ[τυρίαν ἢ σύμβολον ὁ γραμμ]ατεὺς ἀναγι[γνώσκειν
μέλλη· ὅταν δὲ] ἡ [πρὸς] διαμεμετρημένην τὴν ἡμέραν ὁ [ἀγών,

11 αὐλόν praetuli; αὐλίσκον ceteri. Post ὅταν, <ἡ> inserui. 11—13 [ὅταν
ψήφισμα ἦ] νόμον ἢ μαρ[τυρίαν ἢ σύμβολον ὁ γραμμ]ατεὺς ἀναγιγνώσκειν. ὅταν δὲ ὁ
ἀγών πρὸς] K-W³; eadem, sed ἀναγιγνώσκειν μέλλη ὅταν δὲ] ἡ [πρὸς] K⁴; [ἐπειδὴν
μέλλη τινα ἦ] νόμον ἢ μαρ[τυρίαν ἢ τοιοῦτόν τι ὁ γραμμ]ατεὺς ἀναγιγνώσκειν. ἐπειδὴν δ'
ὁ ἀγών πρὸς] B^{3,4}; eadem, sed ἐπειδὴν δὲ] ἡ [πρὸς] Th.

TESTIMONIA. LXVII § 3 *Harp. διαμεμετρημένη ἡμέρα: μέτρον τί ἐστὶν ὕδατος
πρὸς μεμετρημένον ἡμέρας διάστημα ῥέον. ἐμετρεῖτο δὲ τῷ Ποσειδεῶνι (melius Ποσι-
δεῶνι) μὴρ' πρὸς δὴ τοῦτο ἡγωνίζοντο οἱ μέγιστοι καὶ περὶ τῶν μεγίστων ἀγῶνες. διενέ-
μετο δὲ τρία μέρη τὸ ὕδωρ, τὸ μὲν τῷ διώκοντι, τὸ δὲ τῷ φεύγοντι, τὸ δὲ τρίτον τοῖς
δικασταῖσι. ταῦτα δὲ σαφέστατα αὐτοὶ οἱ ῥήτορες δεδηλωκάσιν, ὥσπερ καὶ Αἰσχίνης ἐν
τῷ κατὰ Κηφισοφῶντος (§ 126). 'Αρ. δ' ἐν τῇ 'Αθ. πολ. διδάσκει περὶ τούτων... (Frag.
423², 463³). Lex. Sabbaiticum, 10, 18 οἱ τοίνυν δημόσιοι καὶ μεγάλοι ἀγῶνες πρὸς
τοῦτο τὸ ὕδωρ ἡγωνίζοντο. καὶ διενέμετο εἰς τρία μέρη ἡ ἡμέρα, ἡ μὲν πρώτη ἡμέρα τῷ
κατηγόρῳ, ἡ ἐφεξῆς δὲ τῷ κατηγορουμένῳ, καὶ ἡ τρίτη τοῖς δικάζουσιν εἰς τὸ σκέψασθαι
τὴν ψήφον.

Schol. ad Aeschin. 2 § 126 "πρὸς ἔνδεκα γὰρ ἀμφορέας ἐν διαμεμετρημένη τῇ ἡμέρᾳ
κρίνομαι": φασὶν ὅτι τὰς ἡμέρας τοῦ Ποσειδεῶνος μὴνός ἐπιλεξάμενοι (ἐκλεξ. K-W) οἱ
'Αθηναῖοι ὡς συμμέτροις καὶ δυναμέναις κατέχουν ἔνδεκα ἀμφορέας, πρὸς αὐτὰς καὶ ταῖς
ἄλλαις ἡμέραις (τὰς ἄλλας ἡμέρας codd., corr. Sauppe) ἐσκεύαζον τὴν κλεψύδραν,
μέγαλον πράγματος θλονοῦντι ἀγωνιζομένου (γυμναζομένου codd., corr. K-W). ἀπενέμεοντο
δὲ οἱ ἔνδεκα ἀμφορεῖς κατὰ τὸ τρίτον τοῖς ἀντιδικοῖς καὶ τοῖς δικασταῖς. Aliud schol. τοῖς
περὶ τῶν μεγίστων ἀγωνιζομένοις διηρεῖτο ἡ ἡμέρα καὶ ἐδίδοτο αὐτοῖς ἡμισυ μὲν τῷ κατη-
γόρῳ, ἡμισυ δὲ τῷ ἀπολογουμένῳ, καὶ διεμετρεῖτο τὸ ὕδωρ ὅσον ἐπαρκεῖ εἰς τὰς ὥρας τοῦ
ἡμίσους μέρους τῆς ἡμέρας. τοῦτο δὲ ἀπὸ μιᾶς ὥρας. Hesych. διαμεμετρημένην ἡμέραν·
ἐπὶ τῶν μεγάλων δικῶν τὴν ἡμέραν ἐμέριζον εἰς διαστήματα.

§ 3. ὁ ἐφ' ὕδωρ εἰληχῶς] 66, 6, ἐπὶ τὸ
ὕδωρ. ἐπιλαμβάνει τὸν αὐλόν, lays his
hand on the opening of the supply-pipe
above, and thus stops the percolation of
the water below. Cf. ἐπὶλαβε τὸ ὕδωρ,
'stop the water,' in Lys. Pankleon, 4, 8,
11, 14 f.; Isaeus Pyrrh. 12, Menekl. 34,
Dem. c. Steph. A, 8, Conon 36, Euclid.
21; Herondas, ii 41—43, καίτοι λαβὼν
μοι, γραμματεὺς, τῆς αἰκίας | τὸν νόμον
ἀνείπε, καὶ σὺ τὴν ὀπὴν βύσσον | τῆς
κλεψύδρης, βέλτιστε, μέχρις οὐ εἶπη.
ὁ γραμματεὺς] the clerk of the court.

ὅταν δὲ ἡ πρὸς διαμεμετρημένην τὴν
ἡμέραν ὁ ἀγών] 'when the trial takes
place on a day divided into several parts,'
i.e. when a single day is assigned to a
trial, and when the several parts of the
day are assigned to the several parts of
that trial. This is the procedure adopted
for important trials (Harpocr. s.v. δια-
μεμετρημένη ἡμέρα), whereas, in ordinary
private suits, several cases are taken on
the same day, and a limited space of time
is assigned to each speech, with deductions
for the recitation of documents. In the
more important trials there is no such
deduction.

The loci classici on the ἡμέρα διαμεμετρη-
μένη are as follows: In Xen. Hell. i 7,

20, Euryptolemus proposes that the
generals in command at Arginussae should
be tried individually, either under the
decree of Cannōnus or under the law of
treason, with the three parts of the day
divided, διηρημένων τῆς ἡμέρας τριῶν
μερῶν, one for the voting, one for the
prosecution, and one for the defence.
Aeschines, 3 (Ctesiph.), 197, says that, in
a γραφὴ παρανόμων, the day is divided
into three parts, εἰς τρία μέρη διαίρεται
ἡ ἡμέρα, the first for the prosecution, the
second for the defence, and the third for
the assessment of the penalty. Demo-
sthenes, F. L. 120, says of Aeschines,
ἀγῶνας καινούς... πρὸς διαμεμετρημένην
ἡμέραν αἰρεῖς διώκων, probably referring
to εἰσαγγελίαι; and Aeschines, F. L. 126,
says of himself πρὸς ἔνδεκα γὰρ ἀμφορέας
ἐν διαμεμετρημένη τῇ ἡμέρᾳ κρίνομαι.
(Here, either the 11 ἀμφορεῖς represent
the duration of Aeschines' speech, and are
a third of the legal day, so Photiades,
'Αθηνᾶ, xvi 20; or they are nearly the
whole of the day, which probably had
the duration of 12 ἀμφορεῖς, the speech
of Aeschines lasting for 2; so Keil,
l.c. 255.) There is also a passing refer-
ence in Dem. Nicotr. 17, εἰσελθὼν εἰς
δικαστήριον πρὸς ἡμέραν διαμεμετρημένην.

τότ]ε δὲ οὐκ ἐπιλαμβ[άνει αὐτόν, ἀλλὰ δίδοτα]ι τὸ [ἴσο]ν ὕδωρ
 15 τῷ τε κα[τηγοροῦντι καὶ τῷ ἀπο]λογ[ουμ]ένῳ. διαμετ[ρεῖται δὲ 4
 πρὸς τὰς ἡμέ]ρας τοῦ Ποσιδεῶνος [μηνὸς] ἀρο... νται
 χρώντ[αι] ια[...]τενταις τα κλι[.....]
 ἀπ]ο... [...]ασιν οἱ δι[κ]ασ[ταὶ] ολ... [...] ἴσον ἔκα-
 στοι λ[.....] τε[...] γὰρ ἔσπευδον [.....]
 20 πετ[...]ρος ἐξωθεῖν τοὺς [φεύγοντας] λει... ν ὕδωρ λαμ-
 βά[ν] εἰ[σίν, ὁ] μὲν ἕτερος τοῖς δ[ιώκουσιν, ὁ δὲ
 ἕτερος] τοῖς φ[εύγουσιν. ἐν δὲ τοῖς [.....] ατο[...] 5
 ἐξείλε τῷ διαψη[φισμῷ τῷ δευτέρ]ῳ. δι[αιρ]εῖται δ' ἡ ἡμέρα ἐπὶ
 τοῖς [.....] ἀγώ[νω]ν [ῶ]σοις πρόσεστι δεσμ[ὸς ἢ θάνατος]
 25 ἢ φυγῇ ἢ ἀτ[ιμ]ία ἢ δήμευσις χρημάτων, καὶ οὐ κείται ἐν τοῖς
 νό[μοις] [ῶ] τι χρή παθεῖν ἢ ἀποτεῖσαι.

15—16 κα[τηγοροῦντι]—μηνὸς restituit B².

K⁴ (Th).

16 ὅτι ἐν τούτῳ βραχύτεραι γίνονται? Th; malim τότε γὰρ β. γ.

18 ἀ[πο]τι[θέ]σιν κ-ω³.

ἴσον B² (κ-ω³, Th): εἰς δὲ κ⁴.

19 Ἀν λ[αμβάνουσιν]

ὑδωρ? s. Ἀν πρό[τερον] γὰρ? Th.

'Fere ἔσπευδον [ἀν εἰς βραχὺ τῆς ἡμέρας μέ]ρος

ἐξωθεῖν κτέ. cf. Thuc. vi 34, 6 (ἐξωσθήναι ἀν τῇ ὥρᾳ ἐς χειμῶνα), B².

20 [φεύγοντας]

B² (Th).

21 [ἴν] οὖν ἀεὶ [ἴσο]ν ὕδωρ λαμβά[νω]σιν, δύο κἀδοὶ εἰσ[ίν], ὁ μὲν ἕτερος

coni. B³.

22 ἐν δὲ τοῖς [τιμητοῖς ἀγῶσι] Photiades.

22—23 [τὸ] ἴσ[ον] ἐξείλε B^{3,4};

σι... ἔξ εἰσι Wilcken.

23 τῷ δευτέρ]ῳ Photiades; τῶν δικαστῶν B³.

24 τοῖς [γ.]

μέγιστοι δὲ τῶν ἀγῶ[νων] coni. B³; [γ.] τιμητοὶ δὲ τῶν ἀγῶ[νων] Photiades.

ἢ θάνατος

B³, ἢ φυγῇ κ-ω³, utrumque K⁴ (Th).

25 [καὶ οὐ κείται ἐν τοῖς νό]μοις Photiades

(K⁴): ἢ τιμῆσαι δ[ε]ῖ B³ (Th), cf. 61 § 2, 69 § 2.

τὸ ἴσον ὕδωρ τῷ τε κατηγοροῦντι καὶ
 τῷ ἀπολογουμένῳ] Aeschin. 3, 197,
 ἐφ' ἔχεται... τὸ μὲν πρῶτον ὕδωρ τῷ κατη-
 γόρῳ... τὸ δὲ δεύτερον ὕδωρ τῷ τὴν γραφὴν
 φεύγοντι....

διαμετρεῖται—Ποσιδεῶνος μηνός] The
 standard adopted was a day in Posideon
 (Dec.—Jan.), when the days were shortest.
 The length of the shortest day at Athens
 has been variously estimated at 9^h 25·8^m
 ('Αθηνά, xvi 1904, p. 10), or 9^h 28^m
 (Bruno Keil, *l.c.*, 255). In any case, all
 arrangements made as to the distribution
 of legal business on that day would easily
 fit into all the other days of the year.
 When the standard day was in December,
 if 12 ἀμφορεῖς of 12 χόες be (as Keil
 suggests) the length of the day, the
 duration of 4^m for each χοῦς would give
 us a day of 144 × 4^m = 576^m = 9^h 36^m.
 (Photiades, 'Αθηνά, xvi 20, taking a day
 of 9^h 25·8^m and making this equivalent to
 33 ἀμφορεῖς, reduces the χοῦς to 1·4^m,
 which would give us only 144^m for a speech
 of 10 χόες.)

But, in an earlier age, that of Lysias
 (c. 403—380 B.C.), the speeches were
 longer, and a χοῦς corresponds, not to
 70 lines of text, as in the age of Demo-
 sthenes, but to 80 lines of text or 4^m 34^s

seconds of time. This, multiplied by
 144, gives a day of 658^m or 10^h 58^m, the
 length of the day at Athens on Oct. 22
 and Feb. 21. The former, which would
 be a suitable day for beginning the winter
 sessions, was apparently adopted as the
 standard day for legal purposes in the time
 of Lysias (Keil, 263).

However, at the time of this treatise,
 the standard day was in mid-winter.
 To ensure perfect accuracy it would be
 necessary to make allowance for the fact
 that the rate at which the water flowed
 would depend on its temperature (cf.
 Athen. p. 42; Plut. *Quaest. Nat.* c. 7).
 I learn from Mr (now Sir Joseph) Larmor
 that, when the level of the water in a
 water-clock is maintained constant, the
 rate at which it percolates through narrow
 tubes or pores of any form depends only
 on the degree of viscosity of water. Ac-
 cording to the experiments of Poiseuille
 (*Mémoires de l'Institut*, x), the rate of
 percolation is increased by about one-
 thirtieth for each degree Centigrade of
 rise in the temperature. Thus a rise of
 1°C. should make a water-clock go faster
 by about two minutes every hour.

οὐ κείται—ἀποτεῖσαι] Harpocr. s.v.
 ἀτίμητος ἀγών καὶ τιμητός: ὁ μὲν τιμητός

68. [τὰ δὲ πολλὰ] ἀ τῶν δικαστηρίων ἐστὶ Φ [.....] σο...[.]ασιν· ὅταν δὲ δέ[η τὰς μεγίστας γραφ]ὰς εἰς ἁ εἰ[σαγαγεῖν, συν[έρχεται β δικαστή]ρια εἰς τὴν ἡλιαίαν· τὰ [...]]
 2 κνα...εἰς Φ καὶ ἁ, τρία [δικαστήρια. ψῆφοι δέ] εἰσιν χαλκαῖ, αὐλίσκον [ἔχουσιν ἐν τῷ μέσῳ, αἱ μ] ἐν ἡμίσειαι τετρυ[πημέναι, 5 αἱ δὲ ἡμίσειαι πλή]ρει[ς· οἱ] δὲ λαχόντες [ἐπὶ τὰς ψήφους, ἐπειδὴν εἶρη]μένοι ὥσιν οἱ [λόγοι, παραδιδόασιν ἐ]κάστῳ τῶν δικαστ[ῶν δύο ψήφους, τετρυπ]ημένην καὶ πλήρη, [φανερὰς ὁρᾶν τοῖς ἀντιδῖ]-
 κο[ις, ἵ]να μήτε πλή[ρεις μήτε τετρυπημένας] ἀμφοτέρας λαμβά-
 ν[ωσιν. ὁ δὲ ταύτην τὴν ἀρχὴν] εἰληχῶς ἀπολα[μβάνει τὰς βακ- 10

LXVIII 1 [τὰ δὲ πολλὰ] ἀ τῶν Wilcken, K-W³, 'spatio non satis, nisi fuit intervallum ante τὰ' K⁴, Th. [τὰ δὲ δημόσια] τῶν Photiades. Φ [α B³ 'propter lineolam longiorem super lacunam manentem' (Th). 1—2 οἷς τὰ ἴδια ἀποδιδό]ασιν B⁴, ἀποδ., quod verum esse quondam negavit K⁴, postea non reiecit. Φ [α καὶ τοῦτοι τὰ δημόσια διδόασιν Photiades. [οἷς κρίνειν τὰς ἐλάττους διδó]ασιν sensum indicavit Th, 'neque enim de litibus privatis cogitandum', cf. c. 53 § 3. 2—4 δέη—τρία δικαστήρια restit. K-W³; δέη τι ἐκ τῆς ἐκκλησίας κτλ. Photiades. 2 τὰς μεγίστας ex Lex. Patm. Lipsius; τὰς μείζους? Th; τὰς δημοσίας K-W (B⁴, K⁴). εἰς ἁ] propter spatium addidit K⁴ (Th). 3f. ταῖς δὲ μεγάλαις συνκρίνεται εἰς? Th, Berl. Phil. Woch. 1909, 702. 4—10 ψῆφοι —λαμβάνωσιν ex Harp. restituit K. 10 [ὁ δὲ ταύτην τὴν ἀρχὴν] Th: [τότε δ' ὁ ἐπὶ τοῦτο] K⁴. τὰς βακτηρίας Photiades (B⁴, K⁴): τὰ σύμβολα Th.

TESTIMONIA. LXVIII § 1 Harp. ἡλιαία καὶ ἡλιαῖς: ἡλιαία μὲν ἐστὶ τὸ μέγιστον δικαστήριον τῶν Ἀθηνῶν, ἐν ᾧ τὰ δημόσια τῶν πραγμάτων ἐκρίνετο χιλίων δικαστῶν ἢ χιλίων καὶ Φ συνιόντων. συνήσαν δὲ οἱ μὲν χίλιοι ἐκ δυοῖν δικαστηρίων, οἱ δὲ χίλιοι πεντακόσιοι ἐκ τριῶν ... Lex. Patm. p. 137 ἡλιαία: τὸ μέγα δικαστήριον, ἐν ᾧ τὰ μέγιστα τῶν δημοσίων πραγμάτων ἐκρίνετο. ἦν δὲ ποτὲ μὲν χιλίων ἀνδρῶν καὶ πεντακοσίων καὶ ἐνός, <ποτὲ δὲ χιλίων καὶ ἐνός>. ἦσαν δὲ οἱ χίλιοι καὶ πεντακόσιοι ἐκ τριῶν δικαστηρίων· οἱ δὲ χίλιοι ἀπὸ δύο δικαστηρίων. ἐκλήθη δὲ οὕτως ἀπὸ τοῦ ἀλλί-
 ζεσθαι. Cf. Bekk. An. 262, 10, Phot. et Schol. Dem. 24, 9.

§ 2, 4—10 *Harp. τετρυπημένη: ... Ἀρ. ἐν Ἀθ. πολ. γράφει ταυτί. "ψῆφοι—λαμβάνωσιν" (4—10). Bekk. An. 307, 18 (=Photius¹) τετρυπημένη ψῆφος: τῶν ψήφων οὐσῶν χαλκῶν καὶ αὐλίσκον ἔχουσῶν, αἱ μὲν ἦσαν τετρυπημέναι ὅσαι κατεψηφίζοντο, αἱ δὲ πλήρεις <καὶ> ἀτρύπητοι, ὅσαι ἠφέσαν τοὺς κρινομένους (Frag. 424², 464³). Pollux viii 123 ψήφους δ' εἶχον χαλκὰς δύο, τετρυπημένην καὶ ἀτρύπητον. Bachmann, Anec. ii 333, 15—25=373 1—10.

10—12 Bekker, Anecd. 185, 4 ῥάβδον κατεῖχον οἱ δικάζοντες, καὶ σύμβολον ἐλάμβανον ἀντιδιδόντες διὰ τὸ κομίσασθαι τὸ τριώβολον.

ἐφ' ᾧ Φ τμήμα ἐκ τῶν νόμων οὐ κεῖται, ἀλλὰ τοὺς δικαστὰς εἶδει τιμᾶσθαι ὅτι χρὴ παθεῖν ἢ ἀποτίσαι. Ar. Probl. 953 a 4, quoted on p. 263 b.

LXVIII § 1. δικαστήριον is here used of the normal unit of a court for the trial of public causes, viz. 500 dicasts, which may be doubled or trebled to 1000 or 1500 respectively.

§ 2. ψῆφοι—τετρυπημέναι—πλήρεις] In Aeschin. c. Timarch. 79, the herald standing by the side of the orator is described as proclaiming that of the two votes given to each dicast, that which was perforated, τῶν ψήφων ἡ τετρυπημένη, ὅτῳ δοκεῖ κτλ., was the vote of condemnation; that which was not, the vote of acquittal, ἡ δὲ πλήρης, ὅτῳ μὴ (with Schol.).

Cf. Plut. Lyc. 12, τῆς τετρυπημένης (ψήφου).

These ψῆφοι are identified with certain small discs of bronze which have been found at Athens, pierced with a short metal stem. In the two specimens given in figs. 6 and 7 this stem, the αὐλίσκος of the text, is in one case perforated, in the other not: the former is clearly a ψῆφος τετρυπημένη, the latter a ψ. πλήρης. On one side of the disc are the words ψῆφος δημοσία, on the other is punched a letter of the alphabet (Γ or K in the only two specimens at present known to us). These letters probably correspond to those of the heliastic divisions (A to K). Cf. Meier and Schöim. p. 936 Lips., and Daremberg and Saglio, iii 196.

τὰς βακτηρίας] c. 65, 2, 7, 11.

τηρίας, ἀνθ' ὧν εἰς ἕκαστος ψηφίζ[όμενος λαμβάνει σύμβολον]ν
χαλκοῦν || [μετὰ] τοῦ γ (ἀποδιδούς γὰρ γ λαμβάνει), ἵ[να] ψηφί- [Col. 34]
[ζωντ]αι πάντες· οὐ γὰρ ἔστι λαβεῖν σύμβολον [οὐδεν]ί, ἐὰν μὴ
ψηφίζηται. εἰσὶ δὲ ἀμφορεῖς [δύο κεί]μενοι ἐν τῷ δικαστηρίῳ, ὁ 3
15 μὲν χαλκοῦς, [ὁ δὲ ξύ]λινος, διαιρετοὶ ὅπως μὴ λάθῃ ὑποβάλλων
τις ψήφους, εἰς οὓς ψηφίζονται οἱ δικασταί, ὁ μὲν χαλκοῦς κύριος,
ὁ δὲ ξύλινος ἄκυρος, ἔχων ὁ χαλκοῦς ἐπίθημα διερρινημένον, ὥστ'
αὐτὴν μόνην χωρεῖν τὴν ψήφον, ἵνα μὴ δύο ὁ αὐτὸς [ἐμβάλλ]ῃ. ἐπει- 4
δὰν δὲ διαψηφίζεσθαι μέλλωσιν οἱ δικασταί, ὁ κῆρυξ <ἀν>αγορεύει
20 πρῶτον, ἂν ἐπισκῆπτωνται οἱ ἀντίδικοι ταῖς μαρτυρίαις. οὐ γὰρ
[ἔστιν] ἐπισκῆψασθαι, ὅταν ἄρξωνται διαψηφίζεσθαι. ἔπειτα
πάλιν ἀνακηρύττει· “ ἡ τετρυπημένη τοῦ πρότερον λέγοντος, ἡ
δὲ πλήρης τοῦ ὕστερον λέγοντος.” ὁ δὲ δικαστὴς λα[βὼν ἅμα] ἐκ

11 λαμβάνει σύμβολον B^{3,4} (K⁴, Th).

Photiades, idem ἵνα ψηφίζονται (K⁴, Th).

(K⁴, Th). 15 λ[άβ]ῃ ὑποβάλλων τις K⁴ (Th).

ἐν β. B, K-W³, Th). 19 [οἱ δικα]σταί B² (edd.).

c. 69 v. 7, cf. etiam v. 22 ἀνακηρύττει.

ΜΑΡΤΥΡΙΑΣ: corr. K-W³ e Plat. Leg. 937 B (edd.).

restit. B² (edd.). 23 λα[βὼν] B² (K-W³), + ἅμα B⁴ (K⁴, Th).

12 μετὰ B² (K⁴, Th); ἀντὶ vel ὑπὲρ

13—14 οὐδενί—κείμενοι restit. K-W³

18 [ἐμβάλλ]ῃ van Leeuwen (K⁴, Th).

<ἀν>αγορεύει coni. Th. coll.

20 ΕΠΙΣΚΕ: corr. K-W³ (edd.).

20—22 οὐ—ἀνακηρύττει

TEST. LXVIII § 3 Schol. Arist. *Eg.* 1150... ὕστερον δὲ ἀμφορεῖς δύο ἴσταντο ἐν τοῖς
δικαστηρίοις, ὁ μὲν χαλκοῦς ὁ δὲ ξύλινος, καὶ ὁ μὲν κύριος ἦν, ὁ δ' ἄκυρος. ἔχει
δὲ “ὁ μὲν χαλκοῦς,” ὥς φησιν Ἀρ. διερρινημένον ἐπίθημα εἰς τὸ αὐτὴν μόνην τὴν
ψήφον καθίσταται. Schol. Ar. *Vesp.* 987 δύο γὰρ ἀμφορεῖς εἰσὶν ὧν ὁ μὲν κύριος λεγό-
μενος χαλκοῦς, εἰς δὲ τὴν κυρίαν ψήφον καθίστανται οἱ δικασταὶ ἢ καταδικάζοντες ἢ ἀπολύοντες·
ὁ δ' ἕτερος ξύλινος, εἰς δὲ τὰς ἀκύρους καθίστανται. ὅποτε δὲ πάντες διεψηφίσαντο, εἰς τὸν
χαλκοῦν κάδον διηριθμοῦντο αἱ ψήφοι, καὶ κατεδίκασον μὲν αἱ τετρυπημέναι, ἀπέλυνον δὲ
αἱ πλήρεις. Pollux viii 123 καὶ κάδον (εἶχον) ᾧ κημὸς ἐπέκειτο δι' οὗ καθιετο ἡ ψήφος·
αὐτοὺς δὲ δύο ἀμφορεῖς ὁ μὲν χαλκοῦς ὁ δὲ ξύλινος, ὁ μὲν κύριος ὁ δὲ ἄκυρος.
τῷ δὲ χαλκῷ ἐπὶ τὸ ἐπίθημα μιᾷ ψήφῳ χώραν ἔχον (*Frag.* 426², 466³).

σύμβολον] c. 65, 10. μετὰ τοῦ γ,
'inscribed with the letter γ.' In γ λαμ-
βάνει, γ = τριώβολον.

§ 3. ἀμφορεῖς] also called κάδοι or κα-
δίσκοι; Pollux viii 17, καδίσκος... τὸ ἀγ-
γεῖον ᾧ τὰς ψήφους ἐγκαθίστανται. Harp.
καδίσκος: ἵσταιος ἐν τῷ περὶ τοῦ Ἀργίου
κλήρου (*Or.* II § 21 bis), ἀγγεῖον τι εἰς δὲ
ἐψηφοφόρου οἱ δικασταί... Bekk. *Anec.* 275
καδίσκοι: ὕδρια χαλκαῖα, εἰς δὲ καθέντο αἱ
ψηφοὶ τῶν δικάζομένων. Schol. Arist.
Vesp. 321 etc (Meier and Schöm. p. 938
—942 Lips.). Lys. 13 § 37. Cf. the
ὕδρια of Xen. *Hell.* i 7, 9, and CIA iv I,
116 h, p. 24.

ἐπίθημα] also called κημὸς Arist.
Vesp. 754 (Pollux viii 16 δι' οὗ κατήσαν
αἱ ψήφοι ἐπικειμένον τῷ καδίσκῳ, *ib.* 123
κάδον, ᾧ κημὸς ἐπέκειτο, δι' οὗ καθιετο ἡ
ψηφος. Cf. Meier and Schöm. p. 938, n.

492—3.

ἐπίθημα διερρινημένον κτλ.] 'a lid filed
through, so as to be only large enough to
admit one vote.'

§ 4. ὁ κῆρυξ] Arist. *Vesp.* 752, κείθι
γενοίμαν, ἵν' ὁ κῆρυξ φησί, τίς ἀψήφιστος;
ἀνιστάσθω.

ἐπισκῆπτωνται] Plat. *Leg.* 937 B, ἐπι-
σκῆπτεσθαι δὲ τῶν ἀντιδίκων ἐκάτερον ὅλη
τῇ μαρτυρίᾳ καὶ μέρει, ἐὰν τὰ ψευδῆ φῇ
τινὰ μεμαρτυρηκένα, πρὶν τὴν δίκην διακε-
κρίσθαι (Meier and Schöm. p. 488 Lips.).

τοῦ πρότερον λέγοντος, the plaintiff:
τοῦ ὕστερον, the defendant. Cf. 69, 8.
Similarly in the trials of the generals
after Arginusae, Xen. *Hell.* i 7, 9, the
votes of condemnation are placed in what
is briefly called the προτέρα ὕδρια; those
of acquittal, in the ὕστερα; cf. Lys. 13
§ 37, and Arist. *Vesp.* 987—990.

τοῦ λυχνείου τὰς ψήφους, πιέζων τὸν [αὐλίσκον] τῆς ψήφου καὶ οὐ δεικνύων τοῖς ἀγωνιζομένοις οὔτε τὸ τετρυπημένον οὔτε τὸ 25 πλήρες, ἐμβαλλεῖ τὴν μὲν κυρίαν εἰς τὸν χαλκοῦν ἀμφορέα, τὴν δὲ ἄκυρον εἰς τὸν ξύλινον.

69. πάντες δ' ἐπειδὰν ὧσι διεψηφισμένοι, λαβόντες οἱ ὑπὴρ-
 ρέται τὸν ἀμφορέα τὸν κύριον ἐ[ξ]ερῶσιν ἐπὶ ἄβα[κα τρ]υπήματα
 ἔχοντα ὅσαιπερ εἰσὶν αἱ ψή[φοι, καὶ τ]αῦτα ὅ[πως] αἱ κύρ<ιαι
 προ>κείμεναι εὐαρίθμη[τοι ὧσι]ν, καὶ τὰ τρυπητὰ καὶ τὰ πλήρη
 δῆλα τοῖς ἀντιδίκους· οἱ δὲ ἐπὶ τὰς ψήφους εἰληχότες δια[ριθ- 5
 μούσιν] αὐτὰς ἐπὶ τοῦ ἄβακος, χωρὶς μὲν τὰς πλήρεις, χωρὶς δὲ
 τὰς τετρυπημένας. καὶ ἀναγορεύει ὁ κῆρυξ τὸν ἀριθμὸν τῶν
 ψήφων, τοῦ μὲν διώκοντος τὰς τετρυπημένας, τοῦ δὲ φεύγοντος
 τὰς πλήρεις· ὁποτέρῳ δ' ἂν πλείων γένηται, οὗτος νικᾷ, ἂν δὲ
 Col. 36.] 2 ἴσαι, ὁ φεύγων. ἔπειτα πᾶ[ν]τιν τιμῶσι, ἂν δέη τιμῆσαι, τὸν αὐτὸν 10

24 [αὐλίσκον] Papageorgios (κ-ω³ 'num caperet spatium, dubium est' κ⁴, Th).
 25 ἀ[γωνιζο]μένοις—πλήρες restit. B² (edd.). 26—27 [τὸν χαλ]κοῦν—[τὸν ξύλ]ινον
 κ-ω³ (edd.).

LXIX 1 διε[ψηφισ]μένοι Wilcken (edd.). 2 [τὸν ἀ]μφορέα κ-ω. ἐ[ξ]ερῶσι B²
 (Th): -σιν corr. κ-ω³ (κ⁴). 2—3 ἄβα[κα]—ψή[φοι B² (edd.). 3 καὶ τ]αῦτα
 ὅπως αἱ κύρ<ιαι προ>κείμεναι κ⁴; ἢ· αὐτὰ[ι φανεραὶ προ]κείμεναι (κ-ω³, Th); τοσ[αῦτα],
 ὅπως κ[αὶ] [διε]ρ[ρη]ε[ι]σ[ι] μέγα[ι] καὶ B^{3,4}. 4 τρυπητὰ κ⁴, Th; [τρ]υπήμα[τα ὄν]τα
 B^{3,4}; <τὰ> [τε]τρυπημένα Wilcken (κ-ω³). 5 δῆλα [τοῖς ἀν]τιδ[ί]κοις B^{3,4} (Th);
 λ

ΔΗ postea deletum; 'δηλονότι τοῖς ἀντιδίκους scholion esse vidit Diels' (κ⁴). 5—7 δια-
 [ριθμ]ούσιν—τετρυπημένας B² (edd.). 7 ἀριθ[μ]ὸν κ-ω (edd.). 9 πλείων γένη[ται]
 B, κ⁴, Th; πλείους γέγωνται κ-ω ex lex. Cantab.

TEST. LXIX § 1 ad fin. *lex. rhet. Cantab. ἴσαι αἱ ψήφοι αὐτῶν· ἐγένοντο δὲ ἴσαι
 ψήφοι, ὡς Ἀρ. ἐν τῇ Ἀθ. πολ.· καὶ ἦσαν "τοῦ μὲν διώκοντος" αἱ τετρυπημέναι, "τοῦ δὲ
 φεύγοντος" αἱ πλήρεις, "ὁποτέρῳ δ' ἂν πλείους γέγωνται, οὗτος ἐνικά, ὅτε δὲ ἴσαι,
 ὁ φεύγων" ἀπέφυγεν... (Frag. 425², 465³). Harp. κἂν ἴσαι, Hesych. ἴσαι ψήφοι et
 κἂν ἴσαι, Append. prov. iii 30, 42, Schol. ad Arist. *Ran.* 685.

λυχνείου] a 'lamp-stand,' probably
 with two branches, each of them sup-
 porting a hollow disk, or pan (πινάκιον,
 Pollux, x 115). In the ordinary use of
 the λυχνεῖον, the two pans would be the
 proper place for the λύχνοι; in its present
 use, or rather in the metaphorical applica-
 tion of the term to part of the machinery
 of the law-courts, the two pans are the
 place for the two sets of ψήφοι. The
 contrivance probably resembled a very
 simple type of *epagne*.

αὐλίσκον] Cf. 68, 5.

οὐ δεικνύων] Lys. 12 § 91, μηδ' οἴεσθε
 κρύβδην τὴν ψήφον εἶναι, Dem. *F. L.* 239,
 κρύβδην ψηφίζεσθαι, Plat. *Leg.* 876 A.
 Meier and Schöm. p. 937 Lips.

LXIX § 1. ἐξερῶσιν] sc. τὰς ψήφους.
 Arist. *Vesp.* 993, φέρ' ἐξέρασα· πῶς ἂν
 ἠγωνίσμεθα; cf. Aesch. *Eum.* 742,
 ἐκβάλλεθ' ὡς τάχιστα τευχέων πάλους.

ἄβακα] 'a reckoning-board,' Pollux x
 105-6, here used to count the votes.
 Cf. Arist. *Vesp.* 332, ἣ δῆτα λίθον με
 ποιήσον ἐφ' οὗ τὰς χοίρας ἀριθμοῦσιν.

ἴσαι] *Probl.* 29, 13, διὰ τί ποτε, ὅταν
 τῷ φεύγοντι καὶ τῷ διώκοντι φαίνονται αἱ
 ψήφοι ἴσαι, ὁ φεύγων νικᾷ; and 15.
 Aeschin. 3 § 252, Ant. *Herod.* 51, Arist.
Ran. 685, Aesch. *Eum.* 732-3 (Meier
 and Schöm. p. 938, n. 495 Lips.).

§ 2. τιμῶσι—τὸν αὐτὸν τρόπον
 ψηφίζόμενοι] [Dem.] *Aristog.* 1, 83, θανά-
 του πᾶσιν ἐτιμᾶτο... καὶ ταῦτα πρὶν τὴν πρῶ-
 τῃν ψήφον διενεχθῆναι. Aeschin. 3 § 197,
 Dem. *F. L.* § 290 (Meier and Schöm. p. 943
 Lips.). In Plat. *Apol.* cc. 1—24 are sup-
 posed to have been spoken ἐπὶ τῇ πρώτῃ
 ψήφῳ, and 25—28 ἐν τῇ τιμῇσει (Shil-
 leto on *F. L.*, l.c.). Cf. Ar. *Probl.* 953 a 4
 τιμήσεις τί χρή παθεῖν ἢ ἀποτίσαι.

τὸν αὐτὸν τρόπον—σύμβολον—βακτη-

τρόπον ψηφίζόμενοι, τὸ μὲν σύμβολον ἀποδιδόντες, βακτηρίαν δὲ πάλιν παραλαμβάνοντες. ἡ δὲ τίμησίς ἐστιν πρὸς ἡμίχουν ὕδατος ἑκατέρω. ἐπειδὴν δὲ αὐτοῖς ἡ δεδικασμένα τὰ ἐκ τῶν νόμων, ἀπολαμβάνουσιν τὸν μισθὸν ἐν τῷ μέρει οὐ ἔλαχον
 15 ἕκαστοι.

ρίαν] 68, 10 f. The dicast has received the σύμβολον which entitles him to draw his pay; but, as a second voting is necessary and he is not entitled to his pay until this is completed, he gives up his σύμβολον and receives his βακτηρία instead.
 τίμησις] Aeschin. 3, 197, τὸ τρίτον ὕδωρ ἐγχείται τῇ τιμῇ, Dem. *Nicostr.*

18, ἐν τῇ τιμῇ.

ἡμίχουν] 2'88 pints, representing, in Bruno Keil's view, 2 minutes; in that of Photiades, only 42 seconds, for each of the two speeches.

ἐν τῷ μέρει κτλ.] *i.e.* in the part allotted to them in the δικαστήριον. Cf. 66, 20 f.

HERACLIDIS EPITOMA.

1. Ἀθηναῖοι τὸ μὲν ἐξ ἀρχῆς ἐχρῶντο βασιλείᾳ· συνοική-
σαντος δὲ Ἴωνος αὐτοῖς, τότε πρῶτον Ἴωνες ἐκλήθησαν (cf. frag.
1). Πανδίων δὲ βασιλεύσας μετὰ Ἐρεχθέα διένειμε τὴν ἀρχὴν
τοῖς υἱοῖς. 2. καὶ διετέλουν οὗτοι στασιάζοντες. Θησεὺς δὲ
ἐκήρυξε καὶ συνεβίβασε τούτους ἐπ' ἴση καὶ ὁμοίᾳ (cf. frag. 2). 5
οὗτος ἐλθὼν εἰς Σκύρον ἐτελεύτησεν ὥσθεις κατὰ πετρῶν ὑπὸ
Λυκομήδους, φοβηθέντος μὴ σφετερίσῃται τὴν νῆσον· Ἀθηναῖοι
δὲ ὕστερον μετὰ τὰ Μηδικὰ μετεκόμισαν αὐτοῦ τὰ ὄστα (cf.
frag. 4). 3. ἀπὸ δὲ Κοδριδῶν οὐκέτι βασιλεῖς ἡρῶντο, διὰ τὸ
δοκεῖν τρυφᾶν καὶ μαλακοὺς γεγενῆσθαι. Ἱππομένης δὲ εἰς τῶν 10
Κοδριδῶν βουλόμενος ἀπώσασθαι τὴν διαβολήν, λαβὼν ἐπὶ τῇ
θυγατρὶ Λειμώνῃ μοιχόν, ἐκείνον μὲν ἀνείλεν ὑποζεύξας [[μετὰ
τῆς θυγατρὸς]] τῷ ἄρματι, τὴν δὲ ἵππῳ συνέκλεισεν ἕως ἀπώλετο.

4. τοὺς μετὰ Κύλωνος διὰ τὴν τυραννίδα ἐπὶ τὸν βωμὸν τῆς
θεοῦ πεφευγότας οἱ περὶ Μεγακλέα ἀπέκτειναν. καὶ τοὺς δρᾶ- 15
σαντας ὡς ἐναγεῖς ἤλαυνον (Ἀθ. πολ. c. 1).

5. Σόλων νομοθετῶν Ἀθηναίοις καὶ χρεῶν ἀποκοπὰς ἐποίησε,
τὴν σεισάχθειαν καλουμένην (6 § 1). ὥς δ' ἐνώχλουν αὐτῷ τινες
περὶ τῶν νόμων, ἀπεδήμησεν εἰς Αἴγυπτον (11 § 1).

6. Πεισίστρατος τριάκοντα καὶ τρία ἔτη τυραννήσας γηράσας 20
ἀπέθανε (17 § 1). Ἱππαρχος ὁ υἱὸς Πεισιστράτου παιδιώδης ἦν
καὶ ἐρωτικὸς καὶ φιλόμουσος, Θεσσαλὸς δὲ νεώτερος καὶ θρασύς
(18 §§ 1, 2). τοῦτον τυραννοῦντα μὴ δυνηθέντες ἀνελεῖν Ἱππ-
αρχον ἀπέκτειναν τὸν ἀδελφὸν αὐτοῦ (18 § 3). Ἱππίας δὲ
πικρότατα ἐτυράννει (19 § 1). 25

7. καὶ τὸν περὶ ὀστρακισμοῦ νόμον εἰσηγήσατο, ὃς ἐτέθη διὰ
τοὺς τυραννιῶντας. καὶ ἄλλοι τε ὀστρακίσθησαν καὶ Ξάνθιππος
καὶ Ἀριστείδης (22 §§ 1, 3, 5, 6).

8 (10). Θεμιστοκλῆς καὶ Ἀριστείδης (23 § 2). καὶ ἡ ἐξ
Ἀρείου πάγου βουλὴ πολλὰ ἐδύνατο (23 § 1). 30

Ediderunt C. Peruscius (1545), Schneidewin (Heraclidis politiarum quae extant, 1847), Carolus Mueller (FHG ii 208, 1848), Valentinus Rose (Ar. Frag. 611, ed. 1866, p. 370); item Ἀθ. πολ. in appendice K-W, B, K⁴, Th. 2 αὐτοῖς retinet Th, coll. Ἀθ. πολ. 3 § 2. αὐτοὺς K-W (K⁴), coll. 41 § 2. 3 Cf. Strab. 392, schol. Arist. Lys. 58, 59. 4 c. 41 § 2. 5 An συνεκήρυξε? Th, coll. Plut. Thes. 25 iniit. μοῖρα sive τιμῇ in codd. additum delevit Schneidewin. 8 μετὰ K-W (edd.) coll. frag. 4: περὶ codd. 9, 10 Cf. c. 2 § 2. 10 Cf. schol. Aeschin. i § 182. 12, 13 μετὰ τ. θ. del. Koeler. 13 ἕως ἀπώλετο B, Th; ἕως ἀπόλῃται codd.; ἕως <ἀν> ἀπόλῃται K⁴; ὅπως ἀπόλῃται K-W. 18 δὲ διώχλουν codd.; δ' ἐνώχλουν K-W (B, K⁴) coll. c. 11 § 1; ἡνώχλουν Th. 23 τοῦτον: an Ἱππίαν τὸν? Th. 29 f. <Κίμων> inseruit et ordinem §§ 8, 9, 10 restituit K⁴.

9. Κλέων παραλαβὼν διέφθειρε τὸ πολίτευμα (28 § 3), καὶ ἔτι μᾶλλον οἱ μετ' αὐτόν (28 §§ 4, 5; 35 § 3), οἱ πάντα ἀνομίας ἐνέπλησαν, καὶ ἀνείλον οὐκ ἐλάσσους χιλίων φ' (35 § 4). τούτων δὲ καταλυθέντων Θρασύβουλος καὶ Ῥίνων προειστήκεσαν, ὃς ἦν 35 ἀνὴρ καλὸς καὶ ἀγαθός (37 § 1; 38 § 4). Ἐφιάλτης (25)***.

10 (8). (Κίμων) τοὺς ἰδίους ἀγροὺς ὀπωρίζειν παρεῖχε τοῖς βουλομένοις, ἐξ ὧν πολλοὺς ἐδείπνιζε (27 § 3).

11. καὶ τῶν ὁδῶν ἐπιμελοῦνται, ὅπως μὴ τινες κατοικοδομῶσιν αὐτὰς ἢ δρυφάκτους ὑπερτείνωσιν (50 § 2). ὁμοίως δὲ 40 καθιστᾶσι καὶ τοὺς ἑνδεκα τοὺς ἐπιμελησομένους τῶν ἐν τῷ δεσποτηρίῳ (52 § 1). εἰσὶ δὲ καὶ ἑννέα ἄρχοντες, θεσμοθέται 5', οἱ δοκιμασθέντες ὁμνύουσι δικαίως ἄρξιν καὶ δῶρα μὴ λήψεσθαι ἢ ἀνδριάντα χρυσοῦν ἀναθήσειν (55 §§ 1, 2, 4). ὁ δὲ βασιλεὺς τὰ κατὰ τὰς θυσίας διοικεῖ (57 § 1). καὶ (ὁ πολέμαρχος) τὰ 45 πολέμια (58 § 1).

FRAGMENTA

ex prima libri parte

I (Rose, Frag. 381⁸)

τὸν Ἀπόλλωνα κοινῶς πατρῶον τιμῶσιν Ἀθηναῖοι ἀπὸ Ἴωνος· τούτου γὰρ (συν)οικῆσαντος τὴν Ἀττικὴν, ὡς Ἀριστοτέλης φησι, τοὺς Ἀθηναίους Ἴωνας κληθῆναι καὶ Ἀπόλλωνα πατρῶον αὐτοῖς ὀνομασθῆναι. Harp. Ἀπ. πατρ.

5 πατρῶον τιμῶσιν Ἀπόλλωνα Ἀθηναῖοι, ἐπεὶ Ἴων ὁ πολέμαρχος Ἀθηναίων ἐξ Ἀπόλλωνος καὶ Κρεούσης τῆς Ξούθου (γυναικὸς) ἐγένετο. schol. Aristoph. *Av.* 1527; cf. Bekk. *An.* 291 = schol. Plat. *Euthydem.* p. 369 Bk. Heracl. *epit.* 1.

2 (384⁹)

ἔτι δὲ μᾶλλον αὐξῆσαι τὴν πόλιν βουλόμενος (Theseus) 10 ἐκάλει πάντας ἐπὶ τοῖς ἴσοις, καὶ τὸ 'δεῦρ' ἵτε, πάντες λεῶ' κήρυγμα Θησέως γενέσθαι φασὶ πανδημίαν τινὰ καθιστάντος. οὐ μὴν ἄτακτον οὐδὲ μεμιγμένην περιεῖδεν ὑπὸ πλήθους ἐπιχυθέντος ἀκρίτου γενομένην τὴν δημοκρατίαν, ἀλλὰ πρῶτος ἀποκρίνας χωρὶς εὐπατρίδας καὶ γεωμόρους καὶ δημιουργούς, εὐπατρίδας

32 οἱ πάντας (πάντα B, K-W³, K⁴, Th) ἀνομίας ἐνέπλησαν codd.; om. K-W^{1,2}. 38 ἀνοικ. codd.; em. K-W (B, K⁴, Th). 40 ἑνδεκα [[τοὺς]] K-W, K⁴; ἑνδεκα <κληρω> τοὺς, Papageorg., B. 41 θεσμοθέται 5', οἱ Coraes (K-W, B, K⁴, Th); θεσμοθέται καὶ οἱ, θεσμοθετικοὶ καὶ οἱ et similia, codd.

2 <συν>οικῆσαντος K⁴ coll. Heracl. *epit.* 1, et Ἀθ. πολ. 41 § 2: οἰκῆσαντος codd. 7 γυναικὸς add. Rose (B). 10 ἐπὶ τοῖς ἴσοις—κήρυγμα] Cf. Heracl. *epit.* 2 ἐκήρυξε... ἐπ' ἴση καὶ ὁμοίᾳ.

δὲ (τὸ) γινώσκειν τὰ θεῖα καὶ παρέχειν (τοὺς) ἄρχοντας ἀποδοὺς ¹⁵
καὶ νόμων διδασκάλους εἶναι καὶ ὁσίων καὶ ἱερῶν ἐξηγητάς, τοῖς
ἄλλοις πολίταις ὥσπερ εἰς ἴσον κατέστησε, δόξη μὲν εὐπατριδῶν,
χρεῖα δὲ γεωμόρων, πλήθει δὲ δημιουργῶν ὑπερέχειν δοκούντων.
ὅτι δὲ πρῶτος ἀπέκλινε πρὸς τὸν ὄχλον, ὡς Ἀριστοτέλης
φησί, καὶ ἀφήκε τὸ μοναρχεῖν, ἔοικε μαρτυρεῖν καὶ Ὅμηρος ἐν 20
νεῶν καταλόγῳ (547), μόνους Ἀθηναίους δῆμον προσαγορεύσας.
Plutarch. *T'hes.* 23. Cf. Heracl. *epit.* 2; Ἀθ. πολ. 41, 10.

3 (385³)

γεννῆται. πάλαι τὸ τῶν Ἀθηναίων πλήθος, πρὶν ἢ Κλεισθένη
διοικήσασθαι τὰ περὶ τὰς φυλάς, διήρητο εἰς γεωργούς καὶ δη-
μιουργούς. καὶ φυλαὶ τούτων ἦσαν δ', τῶν δὲ φυλῶν ἐκάστη ²⁵
μοίρας εἶχε γ', ἃς φατρίας καὶ τριττύας ἐκάλουν. τούτων δὲ
ἐκάστη συνειστῆκει ἐκ τριάκοντα γενῶν, καὶ γένος ἕκαστον ἄνδρας
εἶχε τριάκοντα τοὺς εἰς τὰ γένη τεταγμένους, οἵτινες γεννῆται
ἐκαλοῦντο, (ἐξ) ὧν αἱ ἱερωσύναι (αἱ) ἐκάστοις προσήκουσαι
ἐκληροῦντο, οἷον Εὐμολπίδαι καὶ Κήρυκες καὶ Ἐτεοβουτάδαι, ὡς ³⁰
ἱστορεῖ ἐν τῇ Ἀθ. πολ. Ἀρ. λέγων οὕτως· φυλὰς δὲ αὐτῶν
συννενεμήσθαι δ' ἀπομιμησαμένων τὰς ἐν τοῖς ἐνιαυτοῖς
ῥας, ἐκάστην δὲ διηρῆσθαι εἰς τρία μέρη τῶν φυλῶν,
ὅπως γένηται τὰ πάντα δώδεκα μέρη, καθάπερ οἱ μῆνες
εἰς τὸν ἐνιαυτόν, καλεῖσθαι δὲ αὐτὰ τριττύς καὶ φατρίας. ³⁵
εἰς δὲ τὴν φατρίαν τριάκοντα γένη διακεκοσμήσθαι, κα-
θάπερ αἱ ἡμέραι εἰς τὸν μῆνα, τὸ δὲ γένος εἶναι τριάκοντα
ἀνδρῶν. *Lexicon Dem. Patm.* p. 152 Sakkelion (*Bull. de*
Corr. Hellén. i 1887). Cf. schol. Plat. *Axioch.* 371^d: Ἀριστο-
τέλης φησὶ τοῦ ὅλου πλήθους διηρημένου Ἀθήνησιν εἰς τε τοὺς ⁴⁰
γεωργούς καὶ τοὺς δημιουργούς, φυλὰς αὐτῶν εἶναι τέσσαρας, τῶν
δὲ φυλῶν ἐκάστης μοίρας εἶναι τρεῖς, ἃς τριττύας τε καλοῦσι
καὶ φρατρίας, ἐκάστης δὲ τούτων τριάκοντα εἶναι γένη, τὸ δὲ
γένος ἐκ τριάκοντα ἕκαστον ἀνδρῶν συνεστάναι. τούτους δὲ
τοὺς εἰς τὰ γένη τεταγμένους γεννήτας καλοῦσι.—Harp. τριττύς: ⁴⁵
τριττύς ἐστὶ τὸ τρίτον μέρος τῆς φυλῆς· αὕτη γὰρ διήρηται εἰς
τρία μέρη, τριττύς καὶ ἔθνη καὶ φατρίας, ὡς φησιν Ἀρ. ἐν τῇ
Ἀθ. πολ. Bekk. *Anecd.* 306, 24: τριττύς· τρίτον μέρος τῆς

¹⁵ <τὸ> γινώσκειν et <τοὺς> ἄρχοντας K-W. ¹⁶ τοῖς ἄλλοις πολίταις: τοὺς πολίτας K-W.

²⁴ διήρητο ex ceteris testibus em. K-W et B: διηρέϊτο cod. εἰς <εὐπατρίδας καὶ> γεωργ. e frag. 2, 14, K-W, sed εὐπατρίδας et in schol. Plat. et in Moeride omissos esse monet B, cum de plebe tantum sermo sit.

²⁹ <ἐξ> et <αἱ> ex Harp. K-W, B. ³² ἀπὸ τῶν μσθωσαμένων cod., ex Suīda correctus.

φυλῆς· τριττῦαρχοι· οἱ τῶν τριττύων ἄρχοντες. Photius²:
 50 τριττύς: φυλῆς μέρος τρίτον, καὶ τριττῦαρχος ὁ ἄρχων. Schol.
 Plat. *Rep.* 175^a: Ἀθήνησι δέκα μὲν ἦσαν φυλαί, διήρητο δ' ἐκάστη
 τούτων εἰς τρία, εἰς τριττύας, εἰς ἔθνη, εἰς φρατρίαν. οἱ οὖν
 ἐκάστης τριττύος ἄρχοντες τριττῦαρχοί τε καλοῦνται καὶ τριτ-
 τυαρχοῦσιν. Cf. schol. Plat. *Phileb.* 30^d, Pollux viii 108, 111;
 55 Moeris, Suid., Harp., s. v. γεννήται; Bekk. *Anecd.* 227, 9;
 Eustath. p. 239, 37.

4 (frag. Rosio ignotum)

Ἀριστοτέλης ἱστορεῖ, ὅτι ἐλθὼν Θησεὺς εἰς Σκύρον ἐπὶ κατα-
 σκοπὴν εἰκότως διὰ τὴν Αἰγέως συγγένειαν ἐτελεύτησεν ὥσθεις
 κατὰ πετρῶν, φοβηθέντος τοῦ Λυκομήδους τοῦ βασιλεύοντος (μὴ
 60 σφετερίσῃται τὴν νῆσον). Ἀθηναῖοι δὲ μετὰ τὰ Μηδικὰ κατὰ
 μαντείαν ἀνελόντες τὰ ὅσα αὐτοῦ ἔθαψαν. Schol. Vatic. ad
 Eur. *Hipp.* 11 Schwartz. Cf. Apollod. bibl. iii 15, 5, ἐνιοι
 Αἰγέα Σκυρίου εἶναι λέγουσιν. Plutarch. *Thes.* 35, *Cim.* 8;
 schol. Lycophr. 1326. Frag. attulerunt K-W, B.

dubia

5 (447³)

65 Lex. rhet. Cantab., s. v. λογισταί, ad c. 54 § 2 laudatum.

6 (456³)

τὸ δὲ παρακαταβαλλόμενον ἐπὶ τῶν ἐφέσεων, ὅπερ οἱ νῦν
 παραβόλιον καλοῦσι, παράβολον Ἀριστοτέλης λέγει (Pollux
 viii 62). Res prope finem libri fortasse commemorata erat; sed
 παράβολον nusquam alibi inventum et iure suspectum; παρα-
 70 βόλιον condemnat Phrynichus.

7 (389³)

Photius, s. v. πελάται 2, οἱ μισθῷ δουλεύοντες, ἐπεὶ τὸ πέλας
 ἐγγύς, οἷον ἔγγιστα διὰ πηνίαν προσιόντες. Ἀριστοτέλης (cf.
 Testimonia ad c. 2, 5). Quamquam πελάται in libro scriptum est,
 Ἀριστοτέλης tamen K-W ex Ἀριστοφάνης corruptum putant,
 75 cuius inter glossas politicas haec inventa sit (61 Fresen., Miller,
Mél. de litt. Gr. 433).

Fragmenta aliena, Aristotelis reipublicae Atheniensium olim
 attributa, et editionis prioris in paginis 253–5 allata, denuo
 exscribere supervacaneum. Vid. frag. 382, 386, 392, 394, 399,
 401, 415, ed. Rose 1886, et frag. 436 ed. Heitz.

FRAGMENTORUM IN PAPYRO LONDINENSI INVENTORUM INDEX.

Fragmentorum numeri e Rosii editione Teubneriana (1886) repetiti, editionis Berolinensis (1870) numeris in parenthesi praepositis.

1870 1886	'Αθ. πολ.	1870 1886	'Αθ. πολ.	1870 1886	'Αθ. πολ.
(345) 383	60 § 2	(378) 417	59	(404) 444	54 § 6
(349) 387	8 § 3	(379) 418	59 § 3	(405) 445	48 § 4
(350) 388	7 § 3	(380) 419	59 § 6	(406) 446	48, 54
(351) 389	2 § 2	(381) 420	56 §§ 5-7	(407) 447	54 § 2 (?)
(352) 390	7 § 1	(382) 421	56 § 6	(408) 448	50 § 2
(353) 391	8 § 5	(383) 422	56 § 6	(409) 449	51 § 1
(355) 393	15 § 3	(384) 423	56 § 7	(410) 450	51 § 4
(356) 394	19 § 3	(385) 424	57	(411) 451	51 § 3
(357) 395	19 §§ 4, 5	(386) 425	57 § 1	(412) 452	51 § 2
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ἀνάδαστα ποιήσιν, πάντ' 11, 11; τὴν χώραν ἀνάδαστον ποιοῦσιν 40, 25
ἀναθήματα 7, 19
ἀναιρῶ· (1) ἀνελόντες τὰ ὅπλα 15, 20; (2) τοὺς—ἀπογιγνοµένους ἀναιροῦσιν 50, 14; (3) τὰς τῶν παρανόµων γραφὰς καὶ τὰς εἰσαγγελίας καὶ τὰς προσκλήσεις ἀνείλιν 29, 24; ὄρους ἀνείλιν 12, 33 (Solon); (4) τοὺς συκοφάντας ἀνῆρουν 35, 20; ἀνείλιν πολλοὺς 25, 6; ἀνελόντες τοὺς ἀναιτίους 18, 31; ἀνέλυσιν 40, 15; πολλοὺς ἀνῆρκεναι 19, 3; ἀνῆρκεσαν (χιλοὺς πεντακοσίους) 35, 26; *pass.* ἀνῆρέθη 25, 23; ἀναιρεθέντος 37, 14; (5) ἀνείλιν ἡ Πυθία 25, 26
ἀναιτίους, ἀνελόντες τοὺς 18, 31
ἀνακαλεσαμένη 8, 9
ἀνάκειται, εἰκὼν 7, 20; cf. ἀνατίθημι
ἀνακηρύττει 68, 22
* ἀνακρίζω· πρῶτος ἐπὶ τοῦ βήµατος ἀνέκραγε (Cleon) 28, 17
Ἀνακρέων 18, 5
ἀνακρίνοντες (= ἐρωτῶντες) 11, 3; ἀνακρίνας (forensic term) 48, 23; 56, 30
ἀναλαμβάνω· (τὴν ἀρχὴν) 16, 35
ἀναλίσκειν ἐκ τοῦ ναυκρατικοῦ ἀργυρίου 8, 17 (decree); παρ' αὐτῶν ἀνῆλσκον 56, 25; εἰς τὸ δέον ἀναλίσκεται 30, 20 (decree). *met.* ὥστε ἀναλίσκεσθαι τοὺς ἐπείκεις 26, 11
ἀναλογίζεται τὸν ἐκατέρου βίον, ἐάν τις 17, 7
ἀνάλογον τῷ μεγέθει τοῦ τιμήµατος 7, 13
ἀνάλωμα 22, 34; *pl.* 56, 24
ἀναμίσγεσθαι 21, 11; ἀναμειξίαι 21, 4 (ἀναμικνύναι *Rhet.*, ἀναμικθῶσι *Pol.*)
ἀναμφισβήτητον τὴν πολιτείαν, ποιοῦντες 35, 13
ἀναπληρῶ· ἡ μὲν—ἀνεπληρώθη 10, 6
ἀνάπτει, τὴν αἰτίαν τῆς στάσεως 5, 20 (not thus used in Ar.)
ἀναρχίαν ἐποίησαν 13, 5
ἀνασφάσσειν—τὴν ἀρχὴν 15, 9
ἀνατίθημι· ἀναθήσειν ἀνδριάντα 7, 5; 55, 32; ἀνέθηκε 7, 12 (epigr. anon.)
ἀναφέρω· τὰς ἐκτίσεις εἰς πόλιν 8, 23
Ἀναφλύστιος 29, 7

ἀνδάνει 12, 24 (Solon); ἦνδανεν 12, 50 (Solon)
ἀνδραποδιστής· *pl.* 52, 3; *Frag.* 504^a, p. 1560 b 35
ἀνδραπόδων (δικαί) 52, 16
ἀνδρείωτερος 14, 10, 12
ἀνδριάντα χρυσοῦν ἀναθήσειν 7, 5; 55, 32
* ἀνερωτήσας 55, 19
ἄνευ µισθοφορᾶς 30, 5 (decree); προχειροτονίας 43, 31; δικαστηρίου γνώσεως 45, 4
ἀνέχων (?) vel ἄνω ἔχων 64, 18
ἀνῆρ, φιλοκτήμων 12, 48 (Solon); πολλῶν ἀνδρῶν 12, 52 (Solon); ἀγαθοῖς ἀνδράσιν 20, 24 (scol.); οἷους ἀνδρὰς ἀπώλεσας 19, 16 (scol.); ἀνδρὸς Ἄργεῖον 17, 13; ἀνδρῶν γεγεννηµένων εὖ 32, 10; ἀνδρας—καλοὺς ἀγαθοὺς 28, 31; ἀνδρας, πέντε 42, 9; 52, 11; δέκα 29, 37; 46, 7; 49, 9; 50, 2; 60, 2; ἑκατὸν 30, 3, 17; 31, 12, 21; ἑπτακοσίους 24, 16 f; δισχιλίους 24, 20; διςμυρίους 24, 12. τελευτήσαντος τοῦ ἀνδρὸς, 56, 41; χορηγοῦς—ἀνδράσιν καὶ παισιν 56, 11 f
Ἀνθεμίων, Διφίλου 7, 22
* ἀνθίστημι· ἀντέστη τοῖς γνωρίμοις ὁ δῆμος 5, 2; τῆς βουλῆς ἀντιστάσης 20, 12
ἄνθρωπος 16, 22; *pl.* ἀνθρώποισιν 12, 14 (Solon); τῶν τυχόντων ἢ τῶν ἐπεικῶν ἀνθρώπων 27, 24
ἀνίσταται—τὴν πολιτείαν 26, 2; ἀνεθεῖς 12, 12 (Solon)
ἀνοήτως, τὰς θυρίδας εἰς τὴν ὁδὸν 50, 13; τὸν πύνακ' ἀνοίξαντες 49, 12
* ἀνοικοδόμησις, τειχῶν 23, 17
* ἀνοικοδομῶ· ἀνφοδομήσῃ (τὸ Ἐπιλύκειον) 3, 29
ἀνταρξας 12, 64 (Solon)
* ἀντεγράφω· ἀντεγράφων 36, 15
ἀντί 3, 13?; 7, 23 (anon.); τῶν τεττάρων 21, 4; τετρακοσίων 21, 7; τῶν ναυκραριῶν 21, 21; ἀνθ' ὧν 68, 11
* ἀντιγράφεται 54, (τάλλα πάντα) 15, (πάντας) 20
* ἀντιδιαγωγῶν 27, 12
ἀντίδικος 53, 9; *pl.* 67, 3; 68, 8, 20; 69, 5
ἀντίδοσις· *pl.* 56, 14; 61, 9
Ἀντίδοτος ἀρχῶν (451/0) 26, 21
* ἀντικαθµένων ἀλλήλοις 5, 3
ἀντιλαμβάνεσθαι τῆς ἡγεμονίας 24, 2
ἀντιλέξει 14, 9
* ἀντιστασιώτης 28, 8; *pl.* 14, 3
Ἀντιφῶν 32, 10
Ἄνυτος 27, 25; 34, 23
ἀνύτω· ἦνυσα 12, 22 (Solon); οὐδὲν ἦνυσεν 14, 16 (ἀνύειν *Rhet.* 1409 b 4)
ἄξιος εἶναι παθεῖν 63, 15
ἄξιον *c. acc. c. inf.* 14, 15; *c. inf.* ἡξιῶν 37, 18
ἄξιωμα 23, 8; *pl.* 18, 1; 35, 24
ἀπαγαγῶν—ἐπὶ τὴν βουλήν 40, 11; τοὺς ἀπαγοµένους κλέπτας 52, 2

ἀπαγωγὴν, ἔνδειξιν—καὶ 29, 26 (decree);
not used thus in Ar.

* ἀπαλείφω (of debts) 47, 34; 48, 2

ἀπαλλάξῃ τοὺς κατηγοροὺς 55, 26

ἀπαντῶ· ἀπήντησεν ὡς ἀπολογησόμενος
16, 33

ἅπαξ ἄρξαι 31, 18 (decree); ἐπιστατῆσαι...

προεδρεύειν 44, 14 bis

ἀπαρκεί, ὅσον 12, 4 (Solon)

ἅπας· ἅπαντος τοῦ δήμου 38, 17; τῆς

δ(ε) ἀπάσης στρατιᾶς 22, 9; ἅπασαν

τὴν πολιτείαν 27, 6; ἅπαντα τὰ ἐπίθεται

25, 8;—τὰ λεγόμενα 29, 22; ἐξ ἁπάντων

Ἀθηναίων 56, 8; ἐξ Ἀθ. ἀπάντων 57,

3; ἐξ ἁπάντων τῶν—31, 10; τῶν

ἄλλων—χρημάτων ἀπάντων 30, 9;

ἅπασι τοῖτοις 24, 21; ἐν ἅπασι τοῖς

ἄλλοις 19, 19; πρὸς οὖς ἅπαντας 54, 4;

τοὺς ἀγῶνας ἅπαντας 57, 8; τὰς ἀμφισ-

βητήσεις—ἀπάσας 57, 12; τὰς ἀρχάς—

ἀπάσας 29, 31; 30, 12; 43, 1, 5; 61,

1; τὰς δοκιμασίας ἀπάσας 59, 11;—

πεντητηρίδας—54, 28;—προβόλας—

59, 5

Sing. subst. neut. ἅπαν παραδῶ 60,

17; *pl. subst. masc.* ἅπαντες 3, 31; 21,

22; 40, 4; ἀπάντων 40, 17; ἅπασι 40,

15; ἐξ ἀπάντων 61, 3, 19; *neut.* 29,

15; ἀπάντων—κύριον 41, 25; ἅπαντα—

ἔπραττον 33, 11. Here (as in Isocr.)

ἅπας is only preferred to πᾶς after

consonants; hence we should read τῆς

δ' ἀπάσης 22, 9, and πολιτικῶταθ'

ἀπάντων 40, 17 (Berlin Index, p. 95 b)

ἀπειμ (*absunt*)· ἀπῇ 30, 34 (decree)

ἀπειμι (*abibo*)· ἀπίναι 34, 8; 42, 35;

ἀπίνωντων 39, 10

ἀπείρων τοῦ πολεμεῖν, στρατηγῶν 26, 9

ἀπέρχομαι· ἀπελθόντας 52, 25; πάλιν εἰς

παῖδας ἀπέρχονται 42, 6

ἀπεχθάνεσθαι 11, 3; ἀπεχθανόμενος 28,

39; ἀπεχθέσθαι 6, 15; 11, 14

ἀπέχω· οὐδενὸς ἀπέλχοντο 35, 22

ἀπιστος, πᾶσιν ἦν 19, 3

ἀπλοῦν, ἀποτίνεται 54, 11

ἀπλῶς 3, 17; ἀρχαίως καὶ λῖαν ἀπλῶς 14,

23; μὴ ἂ. μὴδὲ σαφῶς 9, 7

ἀπό· (1) of place, ἀπὸ τοῦ ἐνδεκάτου τοῦ λ

63, 9; τῶν ἐπιστυλῶν 47, 33; τῶν

μοριῶν 60, 8; τῶν ὅσλων 18, 27; τοῦ

στελέχους 60, 9; τῶν στελεχῶν 60, 14;

τῆς συμμαχίας 23, 19; τοῦ τυπάνου 45,

7; Φυλῆς 38, 1, 15; 41, 23; φυλῆς

43, 6; 61, 2; 65, 14. (2) of time, ἀπὸ

Κλεοφῶντος 28, 25; ἀπὸ τίνος ἀρχοντος,

κτλ 53, 36; ἀφ' οὗ 17, 2; ἀφ' ἧς

(ἡμέρας) 29, 12; 48, 19; (μεταβολῆς)

41, 23. (3) of cause or origin, ἀφ' οὗ

18, 7; ἀφ' ὧν 27, 22; ἀπὸ τῶν γιγνο-

μένων 16, 12; τῶν κοινῶν 24, 21; τῶν

προσυνόντων 39, 8 (decree); τῶν συμβόλων

59, 17; τῶν φορῶν καὶ τῶν τελῶν 24,

11; τοὺς ἀπὸ τοῦ κυάμου 24, 20; ἀπὸ

τοῦ πράγματος 7, 19; τῶν κτισάντων

21, 22; τῶν τόπων 13, 25; 21, 24

ἀποβαλεῖν Πύλον 27, 26

ἀπογιγνομένους, ἐκ ταῖς ὁδοῖς 50, 14 (not
in Ar. in this sense)

ἀπογιγνώσκω· *ἀπέγνωσαν ποιεῖν* 41, 30

*ἀπογραφῇ· (1) ἀπογραφὴν εἶναι 39, 13

(decree); ἀναβαλλομένῃ τὴν ἂ. 40, 3;

τὰς ὑπολοίπους ἡμέρας τῆς ἂ. 40, 6;

(2) τὰς ἀπογραφὰς τῶν δημονομένων 43,

20

ἀπογράφω· *mid.* πρὶν ἂν ἀπογράψῃται

πάλιν 39, 18; *pass.* τὰπογραφέντα καὶ

πραθέντα 47, 22; τὰ ἀπογραφόμενα

χωρία 52, 6

ἀποδείξάμενοι 42, 30

ἀποδέκται· *esp.* 48, 1—12; also 47, 32;

50, 3; 52, 18

*ἀποδημία· 11, 4; 13, 1

ἀποδημῶν 53, 32; τοῖς ἀποδημοῦσιν 39,

16 (decree); Σόλωνος ἀποδημήσαντος

13, 2

ἀποδίδωμι· ἐκάστοις ἀποδίδους τὴν ἀρχὴν

7, 14; ἀποδίδοσι τὰ γραμματεῖα τῷ

δημοσίῳ 48, 4; (τὰς δίκας) τοῖς διαιτη-

ταῖς ἀποδοῦναι 58, 8; τὸ ἔλαιον τοῖς

ἀθληταῖς ἀποδίδοσι 60, 7; τὰς ἐπιστολάς

ἀποδίδοσι 43, 33; ἀποδίδωσι τὸν

μισθὸν 65, 18; τὰς μισθώσεις ἀποδίδειν

2, 7; πινάκια, ἀποδίδοσι 65, 13;—

ἀποδοῦναι 65, 17; ἀποδίδους τῷ πλήθει

τὴν πολιτείαν 20, 4; σύμβολον ἀποδίδους

68, 2;—ἀποδίδοντες 69, 11; τὴν αὐτὴν

τάξιν ἀποδώσειν 11, 12; τὴν τίμην

ἀποδοῦναι 47, 24; χρήματα ἀποδοῦναι

39, 26;—ἀπέδοσαν 40, 20. τὰ μὲν

τοῖς πεντακοσίοις τὰ δὲ τῷ δήμῳ καὶ

τοῖς δικαστηρίοις ἀπέδωκεν 25, 10;

τούτους εἰς τοὺς δήμους ἀποδίδοσι 62,

5; ἐάν τις ὀφείλων μὴ ἀποδῶ 52, 13;

pass. ἀπεδέδοτο ἡ πολιτεία 4, 4

ἀποδοκιμάσαι 45, 19; 55, 27; ἀποδοκι-

μάσειεν 55, 11

ἀποθνήσκειν 45, 3, 5; ἀπέθανε 17, 1, 8;

ἀποθανεῖν 18, 33; ἀποθανόντος 40, 16

ἀπόκειται χωρὶς 47, 34

ἀποκοπή, χρεῶν 6, 11; 10, 2; 12, 26; 13,

13; *pl.* 6, 3; 11, 9 (ἀποκοπαί—ὀνόματων

Poet. 1458 b 1)

ἀποκρίνομαι· ἀπεκρίνατο 16, 22

ἀποκτείνω· ἀπέκτεινον 35, 23; ἀπέκτειναν

18, 20; 38, 12; ἀποκτεῖν 57, 15, 16,

17; ἀποκτεῖναι 37, 7; 45, 2; 57, 18;

(ἄκριτον) 40, 12

ἀπολαγχάνουσι, τοῖς 65, 12; οἱ ἀπολα-

χόντες 66, 19

ἀπολαμβάνω· τὸ πρόγραμμα 66, 20; τὰς

βακτηρίας 68, 10; τὸν μισθὸν 69, 14

ἀπολαύειν, τῆς ὀπώρας 27, 18

ἀπολλύναι, τὰ [ὑπάρχοντα] 56, 36; ἀπώ-

λεσας 19, 16 (scol.); *mid.* ἀπόλλυσθαι

26, 11

Ἀπόλλων πατρῶς 55, 16; frag. 1

- ἀπολογείται 57, 23, 29; ἀπολογησόμενος 16, 33, τῷ ἀπολογουμένῳ 67, 15 (only in *Rhet. ad Alex.*)
ἀπολογία 55, 21
*ἀπομετροῦσι (τὸ ἐλαῖον) 60, 19
*ἀπομιμησάμενος, τὴν θεὸν 14, 27
ἀπονέμω· τὰς—ἀρχὰς ἀπένειμεν ἄρχειν 7, 10 (τὰς ἀρχὰς—τούτοις ἀπονέμειν *Pol.* 1309 a 21)
ἀπορία 13, 22
ἄπορος· τοῖς ἀπόροις 16, 6
ἀποσεισάμενοι τὸ βάρος 6, 5
*ἀποστασίον, δίκας τοῦ 58, 9
ἀπόστασις (*trans.*) τῶν Ἰώνων 23, 18
ἀποστέλλων τὴν πομπήν 18, 16; ἐφ' ἐκάστη τῶν ἀρχῶν—ἀπέστειλεν 8, 11; ἀπέστειλαν, Ἀγχιμολον 19, 26; Καλλίσιον 37, 18; *pass.* ἀποστέλλονται ἀρχαὶ εἰς Σάμον κτλ 62, 16
ἀποστερῇ, δανεισάμενος 52, 14; *pass.* ἀπεστερήθη τῆς ἐπιμελείας 26, 2
ἀποτιμήματα 56, 45
ἀποτίνει τὸ ἐλαῖον 60, 13; τρεῖς δραχμαὶ ἀπέτινον 4, 18; παθεῖν ἢ ἀποτεῖσαι 61, 13; 63, 15; 67, 26; ἀποτίνεται δεκάπλουν 54, 8, 9; —ἀπλοῦν 54, 10
ἀποτυγχάνοντες, ἐν ᾧ αἵμασι τοῖς ἄλλοις 19, 19
ἀποφαίνω· οὐσίαν 4, 8; νόμον 4, 22; τῷ δῆμῳ 46, 9; *mid.* ἀποφαινόμενος 12, 10; 28, 35; ἀποφαινονται τὰς διαίτας 35, 29. Cf. οὐκ ἀποφαίνοντος τὴν οὐσίαν *Pol.* 1303 b 35
*ἀποφέρω· λόγον ἀπενεγκεῖν 54, 4
ἀποφύγω· of acquittal, ἀπέφυγεν 27, 27; 45, 6; ἀποφύγη 59, 9; 61, 14; ἀποφύγωσι 52, 5. Opp. ἀμύνεσθαι *de Part.* *An.* 663 a 13
*ἀποχειροτονῶ· 49, 6, 7; 61, 12
ἀποχωρήσαντες, κακῶς 37, 3
ἀποψηφίσονται μὴ εἶναι ἐλευθερον 42, 8; ἀψηφισμένους ὑπὸ τῶν δημοτῶν 59, 12
ἀπροβούλετον, οὐδὲν 45, 22
*ἀπροστασίον, δίκας τοῦ 58, 9
ἀπῶθεν τῆς τυραννίδος 22, 27
Ἀργεῖος ἀνὴρ 17, 13; *pl. c. art.* 17, 15; 19, 25. Ἀργεῖας (γυναικός) 17, 11; τὴν Ἀργεῖαν 17, 17
Ἀργυνοῦσαι, ἐν 34, 3
Ἄργος 17, 13
ἀργός, σίτος 51, 11
ἀργύριον 22, 31; 43, 11; 62, 17; ναυκραρικόν 8, 18 (Solon); ἐὰν ἀργυρίου τιμηθῇ 63, 15; ἀργύρια 60, 21
Ἀρεῖον πάγον, βουλή· ἢ ἐξ 4, 20; ἢ ἐξ Ἀρεῖου πάγου βουλή 41, 16; 60, 11; Ἀρεῖω πάγῳ, βουλή· ἢ ἐν 8, 9; 23, 3; ἐξ Ἀρεῖου πάγου 35, 11; 47, 13; 59, 18; ἐν Ἀρεῖω πάγῳ 57, 15, 24; εἰς Ἀρεῖον πάγον 16, 33; 60, 17
Ἀρεοπαγίται 3, 38; 8, 19; 25, 3, 7, 12, 14, 21; 27, 4; 35, 10; ἢ τῶν Ἀρεοπαγιδῶν βουλή 3, 34; 4, 22; 26, 1
*Ἀρεοπαγίτιν βουλήν, τὴν 41, 8
ἀρέσκη, ἐὰν 22, 34; 53, 8
ἀρετή 36, 10
ἀριθμός 41, 6; 64, 17; 65, 18; 67, 2; 69, 7
Ἀρίσταρχος ἄρχων (621/0) 4, 2
Ἀριστείδης 22, 39; 23, 13, 19; 24, 10; 28, 11; 41, 17
Ἀριστίνδην 1, 1; καὶ πλουτίνδην 3, 2, 37
Ἀριστίων 14, 4
Ἀριστογείτων 18, 13, 22; 58, 3
Ἀριστοδίκος 25, 24
Ἀριστοκράτης 33, 10
Ἀριστομάχος 32, 3
ἄριστον, ὧ· ἐξ ἀπάντων αἰρῶνται τὸ 29, 15; βουλευσύνται τὸ 29, 19; ἢ ἂν δοκῇ αὐτοῖς ἄριστα ἐξεῖν 30, 20; ὡς ἂν δύνωνται ἄριστα 30, 21 (all in decrees); ἄριστα 12, 11, 32 (Solon)
Ἀρίφρονος, Ξάνθιππος ὁ 22, 28
ἄρματος, ἐφ' 14, 29 (*de Mundo* 400 b 6, *de Xenoph.* 980 a 12)
Ἀριμδιος 18, 8, 12, 13, 21; 58, 3
ἀρμόσας 12, 46 (Solon)
*ἄρμωστής 37, 19
ἄρπαγαῖον 12, 17 (Solon)
Ἀρπακτίδης ἄρχων (511/0) 19, 37
Ἄρτεμις ἄγροτέρα 58, 1
ἄρτιος 5, 19; 12, 14 (Solon)
ἄρτος, ἄρτοπῶλαι 51, 12, 13
ἀρχαῖος χαρακτήρ 10, 6; τῆς ἀρχαίας πολιτείας 3, 1; τὸ ἀρχαῖον 8, 9; τῶν ἀρχαίων 7, 20; μετὰ τοὺς ἀρχαίους 28, 29
ἀρχαίως καὶ λαν ἀπλῶς 14, 23
Ἀρχαιρεσίας στρατηγῶν κτλ 44, 16
Ἀρχέστρατος 35, 10
ἀρχή (1) 'beginning', 5, 6; 41, 13; ἐξ ἀρχῆς 16, 1; 28, 5; 41, 6; 55, 3; ἐν ἀρχῇ 5, 21; ἀρχὴν ('motive') καὶ πρόφασιν 13, 13; ἀρχὴν—κακῶν 18, 8; κατ' ἀρχάς 35, 18
(2) 'rule', 'office', 'official'; the last two combined in 3, 4 πρώται τῶν ἀρχῶν ἦσαν βασιλεὺς κτλ· τούτων δὲ πρώτη μὲν ἡ τοῦ βασιλεως. *sing.* of the rule of Peisistratus, 14, 17 f; 15, 9; 16, 25, 29, 35; 17, 1, 4, 18; of his sons, 17, 9; 18, 4. τὴν ἀρχὴν τῆς θαλάττης 32, 16; 41, 20. λαβόντες τὴν ἀρχὴν (= ἡγεμονίαν) 24, 6; φύλακας τῆς ἀρχῆς 24, 8. Of the Thirty, βίαιον τὴν ἀρχὴν 36, 11; of the Ten, 38, 6, 13; generally, of office held at Athens, *sing.* ἡ ἀρχὴ ἢ ἐφεστῆκυῖα ('the official') 66, 12; ἀποδιδούς τὴν ἀρχὴν 7, 14; οὐδεμίας μετέχοντας ἀρχῆς 7, 28; κληροῦσθαι τιν' ἀρχὴν 7, 29; μὴ ἐξεῖναι—πλέον ἢ ἅπαξ ἀρχὴν τὴν αὐτὴν ἄρειαι 31, 18; μηδεμίαν ἀρχὴν εἶναι μισθοφόρον 33, 9; μὴ ἐξεῖναι ἄρχειν μηδεμίαν ἀρχὴν 39, 17; ἀρχὴν ἄρχων τινα 53, 31; τοῦ ἐλληκότος ταύτην τὴν α. 65, 10; esp. of the office of archon, *rewstl* γέγονεν ἡ ἀρχὴ μεγάλη 3, 18;

- μόνη τῶν ἀ. οὐκ ἐγένετο πλείων ἐνιαυσίας 3, 21; ἐξηλάθη—τῆς ἀ. 13, 7; τῆς ἀ. ἔνεκα 55, 32; εἰς τὴν ἀ. εἰσέρχονται 55, 34; εἰσελθὼν εἰς τὴν ἀ.—μέχρι ἀρχῆς τέλους 56, 61. *πλ.* τὰς ἄλλας (τὰς) ἐλάττους 4, 7; ταύτην καὶ τὰς ἄλλας ἀ. 4, 15; τὰς ἀ. τὰς περὶ τὴν ἐγκύκλιον διοικήσιν 43, 1; ἀρχαὶ ἐνδημοί, ἀρχαὶ ὑπερόριοι, 24, 16; ἀποστέλλονται ἀρχαὶ εἰς Σάμον κτλ 62, 16; ἀρχαὶ κληρωταὶ 8, 1, 5; 30, 12; 43, 2; 55, 1; 62, 1; αἱ κατὰ πόλεμον ἀρχαὶ 62, 18; αἱ πρὸς τὸν πόλεμον ἀρχαὶ 43, 5; 44, 17; 61, 1; τῶν ἀρχῶν 3, 4, 38; 8, 10; 31, 16; 45, 15; 66, 4, 7; ταῖς ἀρχαῖς 47, 1; 48, 8, 14; 49, 30; 59, 3, 12, 15; τὰς ἀρχὰς 3, 2, 20, 33; 4, 21; 7, 10; 9, 1; 29, 30; 30, 12; 31, 5; 35, 4; 43, 17; 45, 12; 54, 1, 4
- * ἀρχηγέται, ἐκατὸν 21, 25
- ἀρχιθέωρος, εἰς Δῆλον 56, 20 (οὐ τὸ αὐτὸ διαπᾶνμα τριηράρχω καὶ ἀρχιθέωρ *Eth.* 1122 a 24)
- Ἀρχίνος 34, 23; 40, 4
- Ἀρχίνος Ἀμπρακιώτης 17, 14
- ἀρχιτέκτονες—ἐπὶ τὰς ναῦς 46, 4
- ἀρχω· (1) 'begin', ἡγούμενοι τοῦτο πρῶτον ἀρχεὺν τῆς ὁμονοίας 40, 23. *mid.* ἤρξατο τὸν δεκάξειν 27, 24;—μνησικακεῖν 40, 11; ἀρξάμενοι ἀπὸ τῆς τετράδος ἱσταμένον 62, 13. (2) 'rule', *abs.* ἤρξεν 19, 39; 'rule over', ἤρχον τῆς πόλεως 32, 14; τοὺς τοῦ Πειραιεύς ἀρξάντας 39, 22; ἀρχεῖν ὡν ἔτυχον ἀρχόντες 24, 9; *pass.* τὴν ἀρχὴν—τῶν ἀρχομένων ἦττω 36, 11. (3) 'hold office', ἀρχει 47, 4; 61, 14; ἀρχουσι 43, 4; 50, 5; 55, 9; 60, 3; ἀρχωσι 4, 21; ἀρχοντα 16, 7; 11; 62, 18; τὰς ἀρχὰς ἀμίσθους ἀρχεῖν ἀπσᾶς 29, 30; ἀρχεῖν—αὐτοκράτορας 31, 13; καλῶς ἀρχεῖν 43, 18; 61, 12; ἀρχὴν μηδεμίαν ἀρχεῖν 39, 17; ἀρχὴν ἀρχῶν τινα 53, 31; ἤρχεν 55, 11; ἤρχον 3, 3; τὰς ἐγκυκλίους (ἀρχὰς) ἤρχον 26, 18; ἤρξε 13, 7; 26, 16; ἤρξαν 13, 10; ἀρξαι τὴν αὐτὴν ἀρχὴν 31, 18; τοὺς τὰς ἀρχὰς ἀρξάντας 54, 4; τοὺς ἐν Πειραιεὶ ἀρξάντας 39, 23; δικαίως ἀρξεν 55, 31
- ἀρχων· *esp.* 56, 5—46; ἀρχων 3, 5; Δαμμάσιος αἰρεθεὶς ἀρχων 13, 6; ὁ ἀρχων 3, 27; 13, 11; 56, 1, 5; 57, 1; 58, 10; 60, 9, 15; ὁ ἀρχων ἐφ' οὗ—53, 23 (*πλ.* ἐκ τῶν ἀρχόντων 53, 20); τῷ ἀρχοντι 3, 13; ἀρχοντα 55, 5; ἀρχοντα Σόλωνα, εἶλοντο 5, 4; οὐ κατέστησαν ἀρχοντα 13, 4; τὸν ἀρχοντα 3, 16; ἀρχοντα 55, 1; τοῦ ἀρχοντος 3, 9; ἀπὸ τίνος ἀρχοντος 53, 36; ἐφ' οὗ ἀπέθανεν ἀρχοντος 17, 8; Νικοδήμου ἀρχοντος 22, 29; ἀρχοντος Ὑψιχίδου 22, 40; ἐπ' Ἀλεξίου ἀρχοντος 34, 14;—Ἀρισταίχμου—4, 2;—Ἀρπακτίδου—19, 37;—Ἐρμοκρέοντος—22, 6;—Εὐκλείδου—39, 1;—Ἡγησίου—14, 20;—Θεοπόμου—33, 2;—Ἰσαγόρου—21, 3;—Καλλίου—32, 8;—Καλλίου τοῦ Ἀγγελῆθεν—34, 3;—Κηφισοφώντος—54, 33;—Κόνομος—25, 8;—Κωμέου—14, 8;—Λυσικράτους—26, 19;—Ξεανίετου—40, 27;—Πυθοδῶρου—(432—1 B.C.) 27, 8; (404—3 B.C.) 35, 2; 41, 3;—Τελεινίου—22, 21;—Τιμοσθένους—23, 22;—Φαινίππου—22, 11;—Φιλονέου—17, 2; (ἐπ' Ἀντιδότου, *sc.* ἀρχοντος, 26, 21; ἤρξεν Μνησιθέδης 26, 16; Μνησίλοχος 33, 2). ὁ ἀρχων (= εἰς τῶν ἀρχόντων) 64, 12, 19, 23; τῷ ἀρχοντι τῷ ἐφεστηκότι 64, 19; οἱ ἄλλοι ἀρχόντες 55, 8. ἡ ἀρχοντα ἡ ἰδιώτην 48, 12; ἀρχὸν ἐς Σαλαμῖνα 54, 34, 36; 62, 11. (Πεισίστρατος) Νάξον ἐλὼν ἀρχοντα κατέστησε Λύγδαμον 15, 15. *πλ.* οἱ ἐννέα ἀρχόντες 3, 11, 24; 7, 4; 47, 15; 55, 2, 9; 59, 19; 63, 1; ἐννέα ἀρχόντες 62, 10; τῶν ἐννέα ἀρχόντων 8, 8; 26, 15; 29, 31; ἐννέα ἀρχόντων 62, 2; ἡ αἵρεσις τῶν ἀρχόντων 3, 37; τὴν τῶν ἐννέα ἀρχόντων αἵρεσιν 26, 13; τοὺς ἐννέα ἀρχόντας 4, 5; 7, 12; 8, 2; 22, 21; 30, 6, 25; 45, 18; 60, 1. ἀρχοντας ἐλέσθαι δέκα 13, 8; τοῦ Πειραιεύς ἀρχόντων δέκα 35, 5; ἀρχοντες εἰς τὰ φρούρια 30, 27 (decree)
- ἀσαφεῖς ποιῆσαι τοὺς νόμους 9, 11
- ἀσεβείας, γραφὴ 57, 10
- ἀσεβήσαιεν 18, 30
- ἀσελγείας—παύσασθαι 36, 2
- ἀσθενεῖς 18, 31
- Ἀσκληπίω, ποιμὴ 56, 21
- ἀσκῶν, τὰ πολέμια 23, 14 (*n. c.*); τὰ εἰς τὸν πόλεμον ἀσκήσαι 23, 10
- ἀσπίς 42, 31; *πλ.* 60, 22
- ἀστός· ἐξ ἀμφοῖν ἀσπίων—γεγονώς 26, 23; ἐξ ἀμφοτέρων—ἀσπίων 42, 3; τοῖς ἀσπίσι 31, 19 (*n. c.*)
- ἄστν· οἱ ἐν τῷ ἀστει 14, 30; τὰ ἐν τῷ ἀ. 19, 5; εἰς τὸ ἀστν 6, 15; 39, 7 (decree); 51, 18; τῶν περὶ τὸ ἀστν 21, 13; τῶν ἐκ τοῦ ἀστεως 19, 13; τοῖς ἐκ τοῦ ἀστεως 39, 7; οἱ ἐκ τοῦ ἀστεως (opp. οἱ ἐκ Πειραιεύς) 38, 3; 39, 7; 40, 22; ἐν τῷ ἀστει 16, 8 (opp. κατὰ τὴν χώραν); 24, 3 (opp. ἐκ τῶν ἀγρῶν); 27, 9; 39, 18; τῶν ἐν ἀστει μεινάντων 38, 30; 39, 2 (decree); τῶν ἐν τῷ ἀ. 39, 17 (decree); τοὺς ἐν τῷ ἀ. 39, 24 (decree).—ἐν ἀστει (opp. ἐν Πειραιεὶ) 50, 5; εἰς ἀστν (opp. εἰς Πειραιέα) 51, 2, 5, 9, *dis*
- ἀστυνόμος 50, 4
- * ἀτακτοῦντα, δῆσαι τὸν 61, 15
- ἄτε—ἔχων 27, 13
- ἀτέλεια 56, 17
- ἀτελής 56, 16; πάντων 16, 24; 42, 34; ἀτελεῖς 53, 32. χωρίον ἀτελεὶς 16, 18
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- ἀτιμος 8, 30; 16, 44; 22, 42; 53, 30; 63, 12

* ἀτιμοῦσθαι (τὸν διαιτητὴν) 53, 34

Ἀττικὴν, εἰς τὴν 19, 31; ἐκ τῆς Ἀττικῆς 33, 6; γλῶσσαν—Ἀττικὴν 12, 38 (Solon)

ἀνυχῶ· ἠτύχησαν—ναυμαχίαν 34, 15

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πλήθους 25, 3; (ἀρχῇ) τοῖς ἐπιθέτοις

αὐξηθεῖσα 3, 18

αὐξησις, τῶν μέτρων κτλ 10, 4

αὐτοκράτορας, ἀρχουν 31, 13 (decree); τῶν

δέκα τῶν α. (411) 32, 13; α.—τοὺς τριά-
κοντα—ἀποκτείνει 37, 6; δέκα—αὐτο-

κράτορας 38, 5; α. ἐαυτῶν 39, 4 (decree)

αὐτόματον, τὸ 8, 28

αὐτὸς ἴρσε, 5, 14; 6, 20; 12, 2; 14, 13;

15, 25; 16, 14, 33; 27, 11; 58, 8; 65,

1; αὐτῷ 54, 22; αὐτὸν 6, 9; αὐτοὶ 39,

13; καὶ αὐτὸν καὶ τὸ γένος 16, 44 (law);

αὐτοὶ μὲν...τὸ δὲ γένος αὐτῶν 1, 2; αὐτοὶ

καὶ τὰ τέκνα καὶ αἱ γυναῖκες 2, 4; αὐτοὶ

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19, 9; αὐτὰ ταῦτα 45, 23; 47, 32; σφῶν

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passim. μετ' αὐτοῦ *pro* μεθ' αὐτοῦ 14,

28; initial, αὐτῶν (=τοῦτων δ' αὐτῶν)

ὁ μὲν Ἀρμόδιος...ὁ δ' Ἀριστογέειον 18,

21; final, παρ' αὐτοῖς 24, 9; αὐτοῖς 25,

18; πρὸς αὐτοὺς 38, 17. On the collo-

cation of αὐτοῦ, see Neustadt's *Indices*

to Berlin ed., 1903. ὁ αὐτὸς *idem*, 64,

10; 68, 18; τὸ αὐτὸ 64, 5, 8, 20; 65, 3,

8; εἰς ταῦτ' 66, 23; ταῦτ' τοῦτο 14, 15;

τοῦ αὐτοῦ 4, 12; τῆς αὐτῆς 30, 23; ἐν

τῷ αὐτῷ 54, 31; τὸν αὐτὸν 4, 16; 23,

23; 44, 3; + τρόπον 17, 10; 25, 22; 64,

15; 69, 10; τὴν αὐτὴν 11, 11; 13, 5;

21, 19; 31, 18; 50, 8; ταῦτά 39, 16;

55, 34; τῶν αὐτῶν 13, 6; 61, 21

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'deprived of' 34, 1; 45, 7; 'rescued'

45, 4

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(ἐκκλησίαν) ἀφιέναι 44, 13; (2) 'release',

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14; ἀφήσοντας 52, 5; (3) 'cede', τὴν

ἀρχὴν τῆς θαλάττης ἀφήσουσι 32, 17;

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33

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69, 11

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sense)

βαρβαροί· πρὸς τοὺς βαρβάρους 22, 38

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ναῖοι τὸ μὲν ἐξ ἀρχῆς ἐχρῶντο βασιλεία

* βασιλείος στοά, ἡ 7, 4

βασιλεὺς· early Attic kings, *pl.* τῶν βασι-

λέων 3, 7; ἀπὸ Κοδριδῶν οὐκέτι βασιλεῖς

ἡροῦντο Heracl. epit. 1 § 3. Spartan

kings, Cleomenes 19, 7, 30 and Pau-

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47, 26; 55, 5; 56, 1 (cf. *Elh.* 1160 ὁ 7

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21; βέλτιστοι γεγονέναι 28, 28; μετα-

δοῦναι τῶν πραγμάτων τοῖς βελτίστοις

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βέλτιστα νομοθέτησας 11, 15; βέλτιστα

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* βῆμα 28, 17

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βιαζόμενος 12, 12 (Solon)

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39; τῷ βλίῳ θρασὺς 18, 7; τὸν ἐκατέρου

βλον 17, 8

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βλασφημεῖν 6, 9; cf. Ar. *Dial.* frag. 1481

a 35 (κατὰ τῶν τετελευτηκότων) βλασ-

φημεῖν οὐχ ὅσιον

βλέποντες, πρὸς τὰ παραντίκα 28, 28

βοήθειαν 19, 21; 38, 8; ταὺς εἰς τὰ ἴδια
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βοηθῶ *adv.* 19, 28; τῇ πατρίδι 14, 3;
αὐτοῖς 37, 17; μετὰ τῶν τριάκοντα 38, 2

*Βουκολεῖον 3, 25

βουλευσεως 57, 17; γραφή 59, 10

βουλευτήριον 30, 32; 32, 14; 48, 3, 10;
53, 26 (only in corresponding frag. and
in *Rhet. ad Alex.*)

βουλευτής *pl.* 4, 17; 35, 4; 45, 17; 48,
13; 49, 17; 62, 4

βουλευῶ *inf.* 4, 13; 45, 18; (ἔξεστι) βου-
λευσάι δις 62, 19. (In decrees) 30, 4, 16,
19; 31, 2, 20; and ἐκ τῶν αἰεὶ βουλευόν-
των 30, 12; τῶν βουλευόντων 30, 32;
also *mid.* βουλευσέσθαι (*ε conj.*) 30, 19;
βουλευσάσθαι μετὰ πλείονων 30, 22;
βουλευσώνται τὸ ἀριστον 29, 19

βουλή (1) ἡ τῶν Ἀρεοπαγιτῶν 3, 34; 4,
22; 26, 1; ἡ ἐξ Ἀρείου πάγου 4, 20;
41, 16; 60, 11; ἡ ἐν Ἀρείῳ πάγῳ β. 8,
23; 3, 3; τὴν Ἀρεοπαγιτῶν βουλὴν 41,
18; ἡ βουλὴ 25, 14; 57, 16; τῆς βουλῆς
25, 8; τὴν βουλὴν 25, 13

(2) (a) οἱ τετρακῆσιοι 8, 18; 20, 10 f;
(b) οἱ πεντακῆσιοι, esp. 43, 6 ff; and
45—49; 21, 7; 22, 7; 24, 14; συνα-
θροισθεῖσθαι τῆς β. τῶν πεντακῆσίων 25,
20; αἱ τῆς β. κρίσεις εἰς τὸν δῆμον ἐλη-
λύσασιν 41, 27; τὰς καταγνώσεις τὰς ἐκ
τῆς β. 59, 13; ἡ β. πρότερον—κυρία—
ζημῶσαι, δῆσαι, ἀποκτείνει 45, 1; ἡ β.
32, 3; 45, 9, 11, 16, 21; 48, 3; 49, 1,
20, 25; 55, 11; (μυθοφορεῖ) πέντε
ὀβολοὺς 62, 8; τῆς β. 30, 13, 26, 34;
31, 14, 16; 45, 7; 50, 1; 60, 6; εἶδρα
βουλῆς 41, 7; εἶδρας 30, 24; ἐναντίον
τῆς β. 30, 29; 47, 6, 10, 14; 48, 3;
τῆς ὑστερον β. 46, 6; τῇ β. 47, 17; 48,
10; 54, 22; 55, 6, 10, 22; τῇ νέᾳ β.
46, 5; παρακλήσθαι τῇ β. 54, 16, 20;
τὴν β. 30, 25; 31, 10; 37, 5; 40, 12;
43, 12, 13, 15; 47, 30; 49, 11, 28; τὴν
εἰληχίαν τῷ κνᾶμῳ βουλῇ 32, 6. βου-
λὰς τέτταρας 30, 14 (decree 411)

βούλησις 9, 14

βούλομαι *c. inf.* βουλόμενος 11, 3; 21, 5;
22, 17; 25, 12; 40, 5; 52, 14; β. κατα-
λυθῆναι τὴν βουλὴν 25, 13; βουλομένῳ
56, 31; βουλόμενοι 18, 18; 28, 27; 35,
24; 36, 8; 38, 10; οἱ β. βλασφημεῖν 6,
9; βουλομένων 12, 16; 34, 7; βουλομέ-
νοις 39, 14; βουλομένων 21, 6; βούλεται
55, 20; βούλονται 40, 13; βούληται 48,
17; 55, 23; βούλεσθαι 15, 4; ἐβούλετο
16, 31. *Elliptical*, μεθ' ὁποτέρων
ἐβούλετο 11, 13; οὐς ἂν βούληται 56, 2;
ὑπὲρ ὧν ἂν β. 43, 27; ἦν ἂν βούλονται
45, 15; οὐς ἂν β. 39, 13. *Adv.* ἐβού-
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15, 17; 29, 14; τοὺς β. 39, 2; 43,
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βραβεύειν, πάντα 9, 9 (βραβευτής *Rhet.*
1376 b 20)

Βρανυρινία, πεντητηρίς 54, 30

βραχέος, χρόνον 35, 25

βωμὸν, καθίζει—ἐπὶ τὸν 25, 19; Heracl.
epit. § 4

γ 68, 12

γαῖαν 5, 8 (Solon)

γάλα 12, 64 (Solon)

γαμητῆς γυναῖκος 4, 9; ἐκ τῆς γαμητῆς 17,
10 (*Frag.* 172², 144³)

γάμος 3, 27

γαμῶ· ἐγγίμην 17, 12; γῆμαι 17, 17

γάρ *passim*. After σημείον δὲ 7, 21; 8,
7. καὶ γὰρ 21, 20; 22, 2; 41, 27; 52,
8; 54, 17; καὶ γὰρ—καὶ 19, 2; 27, 4.
In third place, μὲν γὰρ—δὲ 3, 9; 11,
10; 14, 10; 16, 37; 24, 12; 28, 5; 40,
14; 41, 6; 47, 2; τε γὰρ—καὶ 16, 4,
31; 19, 10; κατὰ ταύτην γὰρ 2, 25;
ἐπ' ἐκείνου γὰρ 10, 4; ἐπὶ πέρας γὰρ 38,
24. In fourth place, ἐτι καὶ νῦν γὰρ 3,
25; καθ' ὃ τι γὰρ 59, 3

γεγωνῶ· ἵνα γεγωνῇ μᾶλλον 15, 19

*γεννῆται frag. 3

γένος 1, 3; καὶ αὐτὸν καὶ γένος 16, 44;
τοῦ γένους 20, 3; 28, 8; κατὰ τὸ γένος
42, 36; τῷ γένει μὴ καθαροὶ 13, 22; τῷ
γένει—προέχοντες 35, 23; τὰ γένη 21,
6, 23; τοῖς γένεσι 57, 11. The nine-
tieth part of an ancient Attic tribe,
frag. 3, τὸ δὲ γένος εἶναι τριάκοντα ἀν-
δρῶν

Γεραιστός 22, 42

γέρας 12, 4 (Solon)

*γεωμῆροι frag. 2, 14

γεωργοὺς καὶ δημουργοὺς, frag. 3, 24

γεωργῶ· ἐγεώργουν 13, 26; γεωργοῦντα
16, 17; —τας 16, 7

γῆ 2, 6; 12, 15. κατὰ γῆν 19, 30. Γῆ
μέλαινα 12, 32 (Solon)

γῆρως <ἐνεκα> 35, 16 (law of Solon)

γίγνομαι (often spelt γιν- in papyrus), (1)
of birth, ἐξ ἀμφοῖν ἀστοῖν γεγωνός 26,
32; ὀκτωκαίδεκα ἐτὶ γεγονότες 42, 3;
γεγονότων 29, 12; 31, 5; 42, 16; γε-
γονόσιν 63, 11; γεγονότας 4, 10, 15;
29, 38; 30, 4; γέγονε 42, 7; γεγονέναι
42, 5; 56, 18 f; ἀνδρῶν γεγεννημένων
εὖ 32, 10

(2) of produce, τί γίγνεται ἐκ τοῦ
χωρίου 16, 20; ἀπὸ τῶν γιγνομένων 16,
12; (τὸ ἔλαιον) τὸ ἐφ' αὐτοῦ γιγνόμενον
60, 15 f; met. τὰς δαπάνας τὰς γιγνο-
μένας 8, 15; ἀμφισβητήσεις γίγνεσθαι
9, 9

(3) of happening, taking place, be-
coming etc., ἐπιχειρονομία γίγνεται 61,
22; ἡ σύμμεξις ἐνταῦθα γίγνεται 3, 26;
ὅταν—γίγνηται—βουλεύειν 31, 19; μηδὲ
γίγνηται—66, 18; ἔξω γίγνεσθαι τῆς πο-
λιτείας 37, 12; γιγνομένης, ἐξόδου 16,

17; στρατείας 26, 7; —πομπῆς 56, 21; δίκαι—αί—τοῖς μετοκόις κτλ. γιγνόμεναι 58, 5; τὰ ψηφίσματα τὰ γιγνόμενα 54, 14; τῶν γιγνομένων 9, 13; 16, 12; 57, 25; χρησμῶν γιγνομένων 19, 7; τοῖς γιγνομένοις 33, 10; 35, 21; 36, 2; ἐγένετο, ἀρχὴ δημοκρατίας 41, 13; —μετάστασις 41, 6; ἐγένοντο αἱ διαλύσεις 39, 1; γένηται ἱερωσύνη 42, 36; πλείων γένηται ὁ ἀριθμὸς 69, 9; ἐπὶ τοῖς δικαστοῖς γένηται 55, 26; τῷ γενομένῳ 19, 29; τούτων γενομένων 22, 1; γενομένης, χρεῶν ἀποκοπῆς 6, 11; ναυμαχίας 34, 3; ἐκκλησίας 42, 30; πολιτείας 32, 11; κρίσεως 45, 5; γενομένην συμφορὰν 29, 3; γενέσθαι τὴν ἀρχὴν 3, 10; 18, 7 f; προβούλευμα 44, 19; τοὺς—παλαισπλοῦ-τους 6, 12; ἐκώλυσε 34, 10; συνέβη 38, 20; 41, 1; γεγόνασαι 53, 5; γεγονέναι μεταβολὴν 13, 15; τὸ γεγονὸς 15, 24; 25, 19

(4) with adj. or with predicative subst., of becoming, *passim*, e.g., ἀγώ-γυμοι—ἐγίνοντο 2, 7; γενέσθαι—μαλα-κοὺς 3, 7; πρῶτος ἐγένετο προστάτης 2, 9

γινώσκω (often spelt γιν- in papyrus) 5, 7 (Solon). γινώσκουσι ('decide') 53, 7; ἐγνώσαν c. inf. 26, 15, 22; 37, 3. c. acc. 34, 14; ὅ τι ἂν γνῶσιν οἱ δι-κασταὶ 48, 27. τὸ γνωσθέν 54, 7; τὰ γνωσθέντα 53, 8; τοὺς ἐγγνωσμένους 36, 14

γλῶσσαν—Ἀττικὴν 12, 38 (Solon)

γνάθος (ἱππου) 49, 4

γνησίους, παῖδας 4, 9

γνώμη—διαφέρειν 32, 11; γνώμην, γρά-ψαντος 14, 5; 29, 7; γνώμας ἐπιψη-φίζουσιν 48, 12

γνώριμοι ('friends') 6, 7; opp. to τὸ πλῆθος 2, 1; ὁ δῆμος 5, 2; 11, 8, 11; 16, 36; 28, 7, 10; 34, 19

γνώσεως, δικαστηρίου 45, 5; γνῶσιν διαι-τητοῦ 53, 12 (not used thus in Ar.)

γονέων κακώσεως 56, 30; γονέας εἰ εὖ ποιεῖ 55, 17

Γοργίλος Ἀργεῖος 17, 13

γράμμα 63, 19, 21, 22, 24; 64, 4, 9, 18; 65, 3, 9; τὰ γράμματα 44, 4; τῶν γραμμάτων κύριος 54, 14

γραμματεῖον 47, 16, 19, 20, 27, 30; 48, 2, 4; 53, 13, 22

*γραμματεὺς 67, 12; ὁ κατὰ πρυτανείαν 54, 13. ὁ ἐπὶ τοὺς νόμους 54, 19. (τοῦ δήμου) 54, 21. θεσμοθετῶν 55, 4, 7; 59, 20; 63, 2. (στρατηγῶν in 411) 31, 12 (decree)

γραφαί· ἀγραφίον 59, 10; ἀδικίου 54, 10; ἀσεβείας 57, 10; βουλευσεως 59, 10; δωροεπίαις 59, 8; ὠδῶν 54, 9; 59, 9; ἐπιστατικῇ 59, 6; κακώσεως 56, 30—34; κλοπῆς (δημοσίων χρημάτων) 54, 6—8; μοιχείας 59, 11; ξενίας 59, 8; παρα-

νόμων 29, 23; 45, 24; 59, 6; νόμον μὴ ἐπιτήδειον θείναι 59, 6; προεδρικῇ 59, 6; πυρκαιῶς 57, 16; τραύματος (δίκαι) 57, 14; συκοφαντίας 59, 9; φαρμάκων (δίκη) 57, 15; φόβου (δίκη) 16, 32; (δίκαι) 39, 18; 57, 12, 14; ψευδεγγραφῆς 59, 10; ψευδοκλητείας 59, 10.—γραφαὶ λαγχά-νονται πρὸς αὐτὸν 57, 9; 56, 29; τὰς μεγίστας γραφάς 68, 2

γράφω· γράφειν 29, 15 (decree); θεσμούς ἔγραψα 12, 47 (Solon); ἔγραψεν 29, 17 (decree); 34, 27; ἔγραψαν 29, 21; γράψαι 31, 6 (decree); γράψας εἰς πινά-κιον 48, 20; —αντος γνώμην 14, 5; 29, 7; —αντες ἐν σανίδι 48, 9; ἐν τοῖς νόμοις τοῖς Σόλωνος γέγραπται 8, 17; μὴ γε-γράφθαι τοὺς νόμους ἀπλῶς καὶ σαφῶς 9, 7; γεγραμμένην ἐν γραμματεῖῳ 53, 13; τὰ γεγραμμένα ποιεῖν 11, 7; κατὰ τὰ γεγραμμένα 31, 16. γραψάμενος τὸ ψή-φισμα—παρὰ νόμων 40, 8

γυμνικὸν ἀγῶνα, τὸν 60, 5, 22

γυναικα μεγάλην καὶ καλὴν 14, 25; ἔσ-χεν γυναῖκα 17, 14; τῆς τοῦ βασιλέως γυναικὸς 4, 26; γυναῖκος, γαμετῆς 4, 9; παραβατοῦσης τῆς γ. 14, 29; γυναικὶ πιθόμενος 35, 16; αἱ γυναῖκες 2, 4; γυναικῶν ἐπιμελεῖται 56, 41

δαίμωνων Ὀλυμπίων 12, 31 (Solon)

Δαμαστας ἀρχων (582/0) 13, 6, 10

Δαμωνίδης Οἰθῆν 27, 19

δανείζειν 6, 2; 9, 3; δανείσαι 22, 33; δα-νειζόμενοι 38, 8; ἐδανείσαντο 39, 25; δανείσσηται 52, 14; δανεισάμενος 52, 13; —οι 6, 9; —ων 22, 35

δανεισμοί 2, 8; 4, 23

δαπανῇ· 22, 35; *pl.* 8, 15

δαπανῶ· δαπανῆσαι 29, 30 (decree)

*δατηγῶν ἀλρεσω, eis 56, 36

δὲ *passim*. διὰ τοῦτο δὲ 21, 8 f; μετὰ δὲ ταῦτα 2, 1 etc.; πρὸς δὲ τούτοις 26, 6 etc.; καὶ—δὲ 12, 15; 41, 21; δὲ ἀπο-δοτικ, τοῦτω δὲ 57, 22; ὅταν δὲ...τότε δὲ 67, 13 f

*δεδοκέναι 5, 21 (δεδιότες Ar.)

δεῖ 12, 10; 16, 22; 53, 37; 56, 18; 58, 6; 63, 16 etc.; ἔδει 7, 16; 32, 6; δεῖν 40, 23; δέη 54, 26; (ἐτη) ἐνὸς δέοντα εἰκοσι 17, 4; ἐνὸς δεῖν (δεῖ MS) 19, 39; 27, 7; εἰς τὸ δέον 30, 20 (decree); ὅταν δὲη 30, 30 (decree)

δείκνυμι· τὸ γράμμα δείκνυσι 64, 18; δεί-ξας 65, 1; δείξει—συνισταμένους 25, 15; δείξουσιν εἰ βούλονται 40, 12; ἔδειξαν 19, 18 (scol.); δέιξεν τοὺς ἀθροισμένους 25, 17; οὐ δεικνύν (τὴν ψήφον) 68, 25; ἔδειξαν 19, 18 (scol.)

δεινός, τὰ πολέμα, τὰ πολιτικά 23, 15

δειπνοῦσι, ἐν τῷ πρυτανεῖῳ 62, 12

δέκα *passim*, e.g. 8, 3 f; ἀρχοντας 13, 8; ἐτῶν 11, 5; εἰς δ. φυλὰς 21, 4; δ. (μέρη) 21, 13

οὐ δέκα· (1) under the Four Hundred, in 411, δ. αὐτοκράτορες 31, 10—12; 32, 13; (2) after the Thirty, in 404, αὐτοκράτορες ἐπὶ τὴν τοῦ πολέμου κατάλυσιν 38, 5; ἡ τῶν δέκα τυραννίς 41, 22 (39, 21); superseded by (3) another Board of Ten, τοὺς βελτίστους εἶναι δοκοῦντας, ἐφ' ὧν συνέβη καὶ τὰς διαλύσεις γενέσθαι καὶ κατελθεῖν τὸν δῆμον 38, 19 f. Other bodies of Ten (in 411), πρόβουλοι 29, 11; (καταλογεῖς) 29, 37; ταμίαι τῶν ἱερῶν χρημάτων, ἱεροποιοί, and ἐπιμεληταὶ 30, 8—10 (decree): (in 404) τοῦ Πειραιεύς ἀρχόντες δ. 35, 6; δ. διαλλακτῶν 38, 26. For official bodies of Ten under the normal constitution see ἀγορανόμοι, ἀθλοθέται, ἀποδέκται, ἀστυνόμοι, Διονυσίων ἐπιμεληταί, ἐμπορίου ἐπιμεληταί, εὐθνοί, ἱεροποιοί, ἱερῶν ἐπισκευασταί, ἱππέων καταλογεῖς, λογισταί (δῖς), λογιστῶν συνήγοροι, μετρονόμοι, πωληταί, (σιτοφύλακες), στρατηγοί, σωφρονισταί, ταμίαι τῆς Ἀθηνᾶς, ταξίαρχοι, τριηροποιοί, φύλαρχοι
 * δεκαετίαν, ἥρχον 3, 4
 * δεκάζειν 27, 25; δεκάσας τὸ δικαστήριον 27, 27
 * δεκαπλοῦν, τὸ γνωσθὲν ἀποτίνεται 54, 8 f; τὸ δ. 54, 12
 δεκάτη, *decima*, 16, 13, 22
 δέκατος ὁ γραμματεὺς 59, 19; (πολιτεία)
 δεκάτη 41, 21; τῆς δεκάτης φυλῆς 63, 2
 δεκάχους 67, 7
 Δεκέλεια 34, 8
 Δελφίνῳ, ἐπὶ 57, 21
 Δελφοί· ὁ ἐν Δ. νεὺς 19, 20
 δεξιὰ· δοῦναι τὴν δ. πίστewς χάριν 18, 35; τὴν δ. δέδωκε 18, 36
 δέομαι· εἶναι μὴ δέωνται πλείονων 30, 24 (decree); καὶ τι δέωνται 31, 13 (decree); καὶ τι δέωνται ἐπισκευάζουσι τὰ μάλιστα δέοντα τῶν ἱερῶν 50, 4
 δεσμός 67, 24
 δεσποτηρίου φύλακες 35, 6; ἐν τῷ δ. 52, 2
 δεσποτῶν φύλακες 24, 20
 δεσποτικωτέρως 24, 7
 δεσποτῶν ἦθη 12, 41 (Solon)
 δεύτερος 28, 6; δευτέρα 3, 6; 41, 9; 54, 30; ἡ δευτέρα, τῷ δευτέρῳ 66, 9; δευτερον 30, 29; 42, 7; δευτέρω 14, 17; τῷ δευτέρῳ λόγῳ 67, 8; διαψη[φισμῷ τῷ δευτέρῳ] 67, 23. οὐδενὸς ὄντα δεύτερον 38, 11. Ἀπὸ τοῦ δευτερον 15, 2
 δέχομαι· δέχονται τὰς καταβολὰς 48, 8; δεχόμενος—τὴν πομπήν 18, 15; (ἐγγνητάς) δεχομένους 4, 13; ἐδέχοντο 14, 30
 δέω· θανατοῦν καὶ δεῖν καὶ χρήμασιν ζημιῶν 45, 8; (ἡ βουλὴ) κυρία—δῆσαι 45, 2 (πρότερον); 48, 7; (στρατηγοί) κύριοι δῆσαι 61, 14; ἀνάγκη τὸ ἐλλειφθὲν καταβάλλειν ἢ δεδέσθαι 48, 6; δεδέσθαι 63, 16; cf. δέ

δῆ· διὰ ταύτην δὴ τὴν αἰτίαν 23, 8; πρὸς δὴ ταύτην τὴν χορηγίαν 27, 18. * κάλλιστα δῆ* καὶ πολιτικώτατα ἀπάντων 40, 17. καὶ δὴ καὶ 2, 3; 16, 5, 40
 δῆϊον 12, 21 (Solon)
 δῆλον 13, 10; 53, 20; δῆλα 69, 5
 Δῆλον, ἀμφικτύονες εἰς 62, 14 f; πεντετηρῆς εἰς 54, 29; χορηγοὶ καὶ ἀρχιθέωρος 56, 20; ἐκ Δῆλου 62, 15
 δημαγωγίαν, διεδέχοντο—τὴν 28, 26
 δημαγωγὸς 22, 14; 41, 19
 δημαγωγῶ· πρὸς τὸ δημαγωγεῖν ἐλθόντος Περικλέους 27, 1; διετέλουν οἱ ἐπικεικὲς δημαγωγούντες 28, 5; τοὺς προθύμους δημαγωγούντας 26, 3
 Δημάρετος 38, 11
 * δημαρχοὶ 21, 19; δημαρχος, εἰς Πειραιεῖα 54, 34
 δημευόμενον, τὰς ἀπογραφὰς τῶν 43, 20
 δήμευσις χρημάτων 67, 25
 δημηγορῶν 15, 20; ἐδημηγόρησε 28, 18
 δῆμιος 45, 3
 δημιουργοὶ 13, 9; frag. 2 and 3
 δημοκρατία 23, 2; 29, 2, 5, 18; 38, 30; 40, 13; 41, 13, 21
 δῆμος· (1) *razus*, τὸ ὄνομα τοῦ δήμου 63, 19; ἐκ τοῦ δ. τῶν Παιονιῶν 14, 26; ἐπώλων οἱ δῆμοι 62, 4; δῆμων 21, 16, 21; τῶν δ. ἀναγορευῶσιν 21, 18; καλοῦσιν τῶν δ. 21, 19; πῶθεν τῶν δ. 55, 13, 15; τῶν δῆμων τοὺς μὲν κτλ 21, 21; δῆμους ἀντὶ τῶν ναυκραριῶν 21, 20; κατὰ δῆμους 21, 12; οἱ κατὰ δ. δικασταί 16, 13; 26, 21; 48, 24; cf. 53, 3; διεφύοντο εἰς τοὺς δ. 62, 3; (βουλευτὰς καὶ φρουροὺς) εἰς τοὺς δῆμους ἀποδιδοῦσι 62, 5
 (2) *populus*, 12, 4, 11, 29, 49, 57, 63 (Solon). = τὸ πλῆθος 9, 6; 20, 4, 14, 17 f; 21, 1; opp. οἱ γινώρκοι; 11, 10; 28, 6, 10; οἱ ἐπιφανεῖς 28, 15; οἱ εἰσποροὶ 26, 11; 28, 12; οἱ ὀλιγαρχικοὶ 34, 26; οἱ ἔτεροι 28, 13, 19; βουλὴ (οἱ πεντακόσιοι) 25, 10, 22; 41, 27; 43, 12, 14; 44, 8; 45, 22; 46, 3, 9. (= ἐκκλησία) 42, 18, 31; 43, 28; 54, 21; 56, 23; 57, 3; 59, 4. Cf. 6, 1; 8, 25; 9, 12; 14, 3, 6; 15, 14, 16; 18, 29; 22, 31; 25, 1; 27, 9; 28, 3; 29, 10; 34, 1, 7, 19; 35, 19; 38, 17, 20, 28; 41, 2, 4, 5, 25—7 etc. δῆμον προστάτης 2, 9; 23, 13; 25, 4; 28, 6; 36, 6. θαρροῦντος τοῦ δ. 22, 12; τῇ ἐιρωθείᾳ τοῦ δ. πράττει 22, 19; Περικλῆς προεστῆκε τοῦ δ. 28, 1; τοῦ δ. προεστῆκε Ξανθίππος 28, 10. ἐπαναστὰς τῷ δῆμῳ 14, 6; τῷ δ. διανέμασθαι 22, 31; ἐν τῷ δ. 25, 22. συνέπεισε τὸν δῆμον 14, 3. *pl.* οἱ δῆμοι κρατήσαντες 40, 24
 δημόσιος, ὁ 47, 31; 48, 4. ἴδιος καὶ δημόσιος 6, 4; 43, 27; 48, 21, 24 f; 59, 16. δημόσια σφραγὶς 44, 5; τὸ δημόσιον 63, 12; δημόσιοι ἐργάται 54, 2; ὑπνέται 50, 14; 65, 14; τὰ δόξαντα δημόσια

- εἶναι 52, 7. τὰ δημόσια 67, 4; τὰ οἰκοδομήματα τὰ δημ. 46, 8; *Λέν.* δημόσια 49, 28; 65, 10
- δημότης· *πλ.* 21, 16; 22, 22; 27, 14; 42, 3, 5, 9, 11, 13; 59, 12
- δημοτικός· τῷ ἤθει 16, 30; δημοτικὴν—πολιτείαν 29, 19; δημοτικά 10, 1; δημοτικώτερα 22, 1; 27, 3; 31, 14; δημοτικώτατος 13, 20; 14, 1; τρία—δημοτικάτα 9, 2. οἱ δημοτικοί (democratical historians) 6, 8, 13; 18, 30; (opp. οἱ γνώριμοι) 16, 36; 34, 18
- διά· *c. gen.* (1) duration of time, διὰ βίου 3, 3, 39. (2) interval of time, διὰ τῶν αὐτῶν χρόνων 13, 6; adverbial *διὰ τάχους* 34, 1 (διὰ ταχέων in *Rhet.* 1386 b 1 etc.). (3) agent, δι' Ἀριστοδικῶν 25, 24; τῶν φίλων 6, 8; δι' αὐτῶν 19, 9; 33, 12; ἐαυτῶν 35, 7; αὐτοῦ 41, 5. (4) means, διὰ τούτων 25, 1; δι' ὧν 25, 9. (5) distributed possession, ἡ γῆ δι' ὀλίγων ἦν 2, 6; 4, 24; ἐάν δι' ὀλίγων ποιήσωνται τὴν πολιτείαν 29, 9
- c. acc.* (1) *personae*, δι' ὧν 22, 16; διὰ Πανσωνίαν 23, 20; τοὺς δημαγωγούνας 26, 3; τοὺς δημαγωγούς 41, 9; τοὺς παροργίσαντας 34, 7; (2) *rei*, διὰ τοῦτο 21, 8; ταῦτα 5, 22; 38, 31; τοιανδ' αἰτίαν 19, 8; ταύτην τὴν αἰτίαν 23, 8; τὴν αὐτὴν αἰτίαν 13, 5; ταύτας τὰς αἰτίας 13, 1; 21, 1; τὰ ἀξιώματα 18, 1; τὴν ἀπορίαν 13, 22; τὰς τῶν χρεῶν ἀποκοπὰς 11, 8; τὴν τῆς θαλάττης ἀρχὴν 41, 19; τὰς πατρικὰς δόξας 26, 9; τὴν εὐνοίαν 38, 28; τὰς ἡλικίας 18, 2; τὴν παρρησίαν 16, 23; τὸ πλῆθος τῶν πολιτῶν 26, 21; τὴν ῥαθυμίαν 8, 28; τὴν σεισάχειαν 12, 27; τὴν στάσιν 13, 4; τὴν συμμαχίαν 29, 4; τὴν Ἐρέξου στρατείαν 22, 40; τὴν ὑποψίαν 22, 13; τὴν φιλεργίαν 16, 24; τὴν φιλονικίαν 13, 16; τὸν φόβον 13, 23.
- c. inf.* διὰ τὸ ἀνηρηκέναι 19, 2; ἀποβαλεῖν Πύλον 27, 26; βοθηθῆσαι 19, 28; γενέσθαι 3, 7; 11, 9; 23, 4; δοκεῖν 20, 7; 11, 9; ἐκβεβληκέναι 19, 3; θανύμασαι 16, 19; μεγάλην γεγενῶσιν μεταβολὴν 13, 15; μὴ βούλεσθαι 15, 3; μὴ γεγράφθαι 9, 7; μὴ δύνασθαι 9, 12; μὴ χρῆσθαι 22, 3; νομίξειν 29, 8; ποιήσασθαι 41, 4; στασιάξειν 13, 8; συμβῆναι 28, 33; τιμωρεῖν 19, 2
- διαβάλλειν 6, 5; διαβάλλουσι 28, 36; διαβεβλημένους 23, 20
- * διαβουλεύσαι, (κατελύθη) ἡ βουλὴ πρίν 32, 4
- διαγίγνομαι· διαγεγνήσθαι (ἡ πολιτεία) μέχρι τῆς νῦν *c. part.* 41, 23
- διάγω· διηγῶν ἐν ἡσυχίᾳ 13, 3; οὕτως διάγουσι 42, 29
- διαδέχομαι· διαδεξαμένον τῶν νύκτων 16, 28 (cf. *Pol.* 1393 a 29 τῶν τελευτώντων διαδέχσθαι τοὺς νύκτας); διεδέχοντο συνεχῶς τὴν δημαγωγίαν 28, 26
- διαδίδωμι· πόρισσα δραχμὰς ἐκάστω ὅκτω διέδωκε 23, 7; (διωβελία) διεδίδото (?) 28, 21
- διαδικάζει τοὺς γένεσι—τὰς ἀμφισβητήσεις 57, 10 (only in corresp. frag. and *Oec.* 1347 b 28)
- * διαδικασία· ἐπιτροπὴς 56, 38; *πλ.* ταῖς διαδικασίαις 67, 10; (τριηραρχῶν) 61, 9
- * διαίρετοι, ἀμφορείς 68, 15
- διαίρω· 'divide', διαίρεται ἡ ἡμέρα 67, 23; τιμηματι διέλιν ἐς τέτταρα τέλη 7, 8; διήρητο 7, 9; διηροῦντο ἐς τοὺς δῆμους 62, 3; διελόμενοι τὰς φυλάς, πέντε ἐκάτερος 61, 20; 'distinguish' τοῖς μέτροις διηρήσθαι 7, 25
- διαίτας ἀποφαίνονται 55, 29; διανέμουσι 53, 28; ἐκδιαιτῶν 53, 29
- διαιτητής· 53, 30; *πλ.* 53, 6; 55, 29, 33; 58, 8; ἐξήκοστον ἔτος 53, 19; διαιτητοῦ γνώσις 53, 12; παρὰ τοῦ δ. 53, 18; εἰσαγγέλλειν ἐς τοὺς διαιτητάς 53, 33
- * διαιτῶ· διαιτῆσει 53, 28; ὁ ἐπώνυμος ὁ—δεδιαιτηκώς 53, 24
- * διακληροῦσι 50, 8; διακληρώσαι 30, 18 (decree)
- διάκονε 20, 23 (scolium)
- διακόσις 24, 14; ἓνα καὶ διακοσίους (δικαστὰς) 53, 16; διακόσια (μέτρα) 7, 26
- διακοσμοῦντα τὴν πομπήν 18, 20
- * διακρίν (στάσις) 13, 20
- διαλέγομαι· διελέγετο μετὰ σπουδῆς αὐτοῖς 25, 17; διαλέγεται πρὸς τὸν δῆμον 43, 28
- διαλείπω· διαλιπόντες ἔτη δύο 22, 11
- * διαλλακτὴν Σόλωνα, εἶλοντο 5, 4; τῶν (ἐκ Λακεδαιμόνως) δέκα διαλλακτῶν 38, 26
- διαλύσεις (ἐπ' Εὐκλείδου) 38, 20, 25; 39, 1; 40, 1
- διαλύων τοὺς διαφερομένους 16, 14; διαλύσαι 53, 7; διελύθησαν—πρὸς τοὺς ἐν Ἐλευσίνι 40, 25
- διαμαρτάνων τῆς φυλᾶς αὐτὴν φίλις 18, 9
- διαμένει ταῖς φυλαῖς τὸ δέκα κληροῦν ἐκάστην 8, 4; ἐν τῇ ἀρχῇ διέμεινεν 17, 4; διέμεινεν ἡ πολιτεία 25, 2; 33, 1
- διαμετρεῖται (τὸ ὕδωρ) 67, 15; πρὸς διαμετρημένην τὴν ἡμέραν 67, 13
- διαμφισβητεῖ, ὑπὲρ ἐκατέρων μάχεται καὶ 5, 10
- διαμφισβητήσεις εἶχον, τῶν Σόλωνος θεσμῶν δοσι 35, 11
- διανέμω· διανέμουσιν—τὰς διαίτας 53, 27; διανεμάντων 31, 20 (decree); διένειμε τὴν χώραν τριάκοντα μέρη 21, 12; διανείμα σφὰς τε αὐτοὺς καὶ τοὺς ἄλλους τέτταρα μέρη 30, 17 (decree); διανείμαντα (τὰς δίκας) δέκα μέρη 58, 6.

διανείμασθαι τὴν γῆν 12, 15; τὸ ἀργύριον 22, 31
 διαπέμπω· διεπέμποντο πρὸς τοὺς ἐν Πειραιεῖ 38, 23
 διαπεσόντος βραχέως, χρόνου 35, 25
 διαπραξάμενος, ταῦτα 20, 10
 δια[ριθμοῦσιν] (τὰς ψήφους) 69, 5
 διαρπάζειν, τὰς οὐσίας 35, 25
 ** διαρρυνῶ· ἐπίθημα διερρυνημένον 68, 17
 διασημαίνω· διεσημῆσαν 15, 22
 διασπείρω· διεσπαρμένοι κατὰ τὴν χώραν 16, 8; διεσπάρησαν οἱ λόγοι πρὸς τὸ πλῆθος 36, 4
 * διασφάλλωμαι· ἐν—οἷς ἔπραττον διεσφάλλωτο 19, 11
 διασώζειν ἐπιείκων τὸν δῆμον 34, 18
 διαταττοῦσι (τοὺς στρατηγούς) 61, 3; διέταξε τὴν πολιτείαν 7, 7; τὴν πολιτείαν διέταξαν 29, 28; διατάξας τὴν πολιτείαν 11, 1; διατάχασα 8, 11
 διατελοῦσιν, χρώμενοι 8, 6; διετέλουν νοσοῦντες 13, 12; διετέλουν—δημαγωγοῦντες 28, 4; στασιάζοντες διετέλεσαν 20, 20
 διατηρεῖν τοὺς νόμους 3, 34; διετῆρει τὰς ἀρχάς 4, 20; τὰ πλείστα καὶ τὰ μέγιστα τῶν πολιτικῶν 8, 22
 διατίθησιν, ἀγῶνα 57, 7; 58, 2
 διατρέφεσθαι γεωργοῦντας 16, 7
 διατρίβω· *c. part.* διέτριβε δημηγορῶν 15, 20. οὐ διέτριβεν 25, 16; ἐν τῷ ἄστει διατρίβουσιν 16, 8; διατρίβουσιν ἐν τοῖς φυλακτηρίοις 42, 33
 διαφάδην ὀνειδίσαι 12, 57 (Solon)
 διαφέρειν, δικαιοσύνη τῶν καθ' ἑαυτὸν 23, 15; συνέσει καὶ γνώμῃ διαφέρειν 32, 11.
 διαφερόμενοι πρὸς ἀλλήλους 23, 17; τοὺς διαφερομένους 16, 15
 διαφθείρει (1) 'corrupt', τὸν δῆμον 28, 16.
 (2) 'kill', Θηραμένην διαφθείρει 37, 4; διέφθειρεν αὐτὸν 18, 38
 διάφορος *c. dat.* 11, 8
 διαφυλάττω· διεφύλαττον τὴν δημοκρατίαν 29, 2
 διαχειρίζωσι—χρήματα 30, 14 (decree); διαχειριοῦσιν 30, 10 (*ib.*), cf. 45, 13, and *Pol.* 1322 b 28
 * διαχειροτονοῦσιν 49, 17
 * διαψήφίζεσθαι 55, 25; 68, 19, 21; διαψήφίζονται 42, 4; ὥς διαψηφισμένοι, 69, 1
 * διαψηφισμός 13, 24; 67, 23
 διδάξουσιν 42, 24
 διδάσκαλοι (ἐφήβων) 42, 23
 * διδραχμον 10, 7 (*Oec.* 1353 a 17)
 δίδωμι· δίδοναι τοῖς πολλοῖς τὰ αὐτῶν 27, 21; δίδοναι δημοσίᾳ τροφὴν 49, 28; δίδωσι—εἰς τροφὴν 42, 24;—εἰς τὴν κατασκευὴν 56, 26;—τῷ εὐθύνῳ (πινάκιον) 48, 22;—ψῆφον 55, 23;—βακτηρίαν 65, 2; δίκην (42, 34), ἐπιχειροτονίαν (43, 24; 55, 22), εὐθύνας (39, 23; 48, 18 f; 56, 3 f) διδῶσιν. διδῶσι σίτον

56, 46; οὐδεμίαν ἐαυτῷ πλεονεξίαν διδούς 16, 32; ἔδωκα τόσον γέρας 12, 4 (Solon); καθ' ὃ τι ἂν—δῶσιν 59, 3; φυλακὴν ἐαυτῷ δοῦναι 14, 4; δοῦναι τὴν δεξιάν καὶ τὴν δεξιὰν δέδωκε 18, 35 f; δοῦναι τὰ ἐαυτοῦ 35, 14; δοῦναι ταῖς ἀρχαῖς (τὰ δικαστήρια) 59, 2; (φάρμακον) δούς 57, 16; δῶρα δούς 59, 9; δούς κατηγορίαν καὶ ἀπολογίαν 55, 21. *Pass.* διδοταί (κλεψύδρα) 67, 7; ὕδωρ 67, 14; δοθεῖσιν—δωρεῶν 3, 13
 * διεγγυᾶν 4, 10
 διέρχομαι· διήλθον 12, 44 (Solon); χρόνον διελθόντος 4, 2; διελθόντων—ἐτῶν 42, 36
 δικάζω· of the officials presiding at a trial, *abs.* δικάζουσιν 57, 25; δικάζει 57, 26; 63, 13; δικάζειν 59, 2; 63, 11; δικάσωσιν 66, 22; ἐδίκασον 53, 3. *Dat.* of person accused, τούτῳ—δικάζουσιν 57, 21, 23; *Acc.* τοὺς τὴν φυλὴν δικάζοντας 58, 7 (cf. 53, 14). ταῦτα—δικάζει 57, 17; δικάζουσι—ταῦτα 57, 24; δικάζει (τὰς δίκας) 57, 30; ταύτας (τὰς δίκας) δικάζουσιν 52, 17; τὰ ἴδια δικάζωσι 67, 2; τὰ μέχρι δέκα δραχμῶν αὐτοτελεῖς εἰσι δικάζειν 53, 5 f; *Pass.* ἐπειδὴν αὐτοῖς ἡ δεδικασμένα τὰ ἐκ τῶν νόμων 69, 13
 δικαιοσύνη—διαφέρειν 23, 15
 δίκαιος πρὸς τὴν πολιτείαν 25, 5; οὐ—δίκαιον 9, 13; 11, 6; δίκαιος (μέτροις καὶ σταθμοῖς) 51, 7. *Adv.* δικαίως· 12, 37 (Solon); λαβεῖν τὴν ἐξουσίαν 41, 4; ἐγγράφεσθαι 42, 10; ὥνιος ἔσται 51, 11; ἄρξειν 55, 31
 δικαστήριον· (1) in the age of Solon, τοῖς τὸ θητικὸν τελούσιν ἐκκλησίας καὶ δικαστηρίον μετέδωκε μόνον 7, 15; ἡ εἰς δικαστήριον ἐφεσις 9, 5; ἀνάγκη—πάντα βραβεύειν—τὸ δ. 9, 9.
 (2) in later times, *sing.* ὃ τι ἂν προστιμήσῃ τὸ δ. 63, 17; δεκάσας τὸ δικ. (Anytus) 27, 7; ἄνευ δικαστηρίου γνώσεως 45, 4; κρίσεως ἐν δικαστηρίῳ γενομένης 45, 5; (ἡ βουλὴ) καταγνοῦσα παραδίδωσι δικαστηρίῳ 46, 10; τάπο-γραφέντα καὶ παρθέντα ἐν τῷ δ. 47, 22; τῶν τὰς εὐθύνων ἐν τῷ δ. δεδωκότων 48, 18; κρίνει (τὰ παραδελύματα κτλ) τὸ δικαστήριον τὸ λαχὼν 49, 21; (ὁ γραμματεὺς τῶν θεσμοθετῶν) δοκιμάζεται ἐν δικαστηρίῳ 55, 7; οἱ ἐννέα ἄρχοντες δοκιμάζονται ἐν τῇ βουλῇ καὶ πάλιν ἐν δικαστηρίῳ 55, 10; (οἱ πάρεδροι) δοκιμάζονται ἐν τῷ δ. 56, 2 f; κρίνουσιν ἐν τῷ δ. 61, 12; εἰς δικαστήριον, συναγαγεῖν 64, 22;—εἰσάγειν 29, 26; εἰς τὸ δικαστήριον, εἰσάγειν 56, 30;—εἰσάγειν 45, 9 f; 56, 42;—εἰσάγουσιν 48, 26 f; 53, 15;—, εἰσάγοντες 52, 19; 54, 6;—, εἰσάγοντες 52, 4, 6. εἰς τὸ δικαστήριον, ἐφίησιν 42, 8;—, ἐφῆ 53, 9;—, ἐφεσις

45, 15 f; 55, 11 f;—, ἐφέσιμος 45, 13 f. τὸ τοῦ δ. ἐκάστου (στοιχείον) 64, 25; εἰσελθεῖν εἰς—δικαστήριον 65, 4; βαδίζει εἰς τὸ δ. 65, 8; (κιβώτιον) ἐν ἐπὶ τὸ δ. ἐκαστον 65, 15; βακτηρίαν ὁμόχρων τῷ δ. 65, 2 f; ἐν τῷ δ. 55, 23; 65, 12; 66, 12;—, ἀμφορεῖς δύο κείμεναι 68, 14; ἐν αὐτῷ τῷ δ. 66, 21; ἐν ἐκάστῳ τῷ δ. 65, 17; χρήσεται τῷ πρώτῳ λαχόντι δ. 66, 9

ρλ. δικαστηρίων μετέδωκε (Solon) 7, 15; τὰ δὲ τῷ δήμῳ καὶ τοῖς δ. ἀπέδωκεν (Ephialtes) 25, 10; ἐποίησε—μισθοφόρα τὰ δ. Περικλῆς 27, 11 f; (μισθοφορεῖ) τρεῖς ὁβολούς 62, 7; πάντα διοικεῖται (passive) ψηφίσμασιν καὶ δικαστηρίοις 41, 25; οἱ θεσμοθέται—τοῦ προγράψαι τὰ δικαστήριά εἰσι κύριοι κτλ 59, 1; ἐπικληροῦσι τοῖς ἀρχαῖς οἱ θεσμοθέται τὰ δ. τὰ ἴδια καὶ τὰ δημόσια 59, 15; τὰ δ. κληροῦσιν οἱ ἐννέα ἀρχόντες κατὰ φυλὰς 63, 1; τὰ γράμματα ἃ δεῖ προσπαρετίθεσθαι τοῖς δ. 63, 22; ὅσαπερ ἂν μέλλῃ τὰ δ. πληρωθῆσθαι 63, 11; 64, 24; ἐπειδὴν πάντα πληρῇ ἦ τὰ δ. 66, 1; [τὰ πολλὰ] τῶν δ. ἐστὶ φ 68, 1; β̄ δικαστήρια 68, 3; τρία δ. 68, 4; ἐν ἐκάστῳ τῶν δ. 65, 16; ἀποδίδοναι τοῖς δ. (τὰ πινάκια) 65, 17; ἐν τῷ πρώτῳ τῶν δ. 66, 2; εἰσοδοὶ εἰς τὰ δ. 63, 3; ἐν τῷ ὑποπροσθεν τῆς εἰσόδου 64, 1 f; τοῖς δ. χρώμα ἐπιγέγραπται ἐκάστῳ ἐπὶ τῷ σφηκίσκῳ τῆς εἰσόδου 65, 6 f; τὰ χρώματα τῶν δ. 66, 3. (δικαστήρια) ἐν Ἀρείῳ πάγῳ 57, 15, 24; ἐπὶ Παλλαδίῳ 57, 18; ἐπὶ Δελφινίῳ 57, 21; ἐν Φρεάτου 57, 22; ἐπὶ Πρυτανείῳ 57, 30 n.

δικαστής· δικασταὶ—ἐξακισχίλιοι 24, 12. ἔχει δ' ἕκαστος δικαστὴς τὸ πινάκιον πύξινον 63, 18; παραδίδασιν ἐκάστῳ τῶν δ. δύο ψήφους 68, 7; ψηφίζονται οἱ δ. 68, 16; διαψηφίζεσθαι μέλλουσιν οἱ δ. 68, 19; καταγιγνώσκουσιν 54, 7; νενέμνεται κατὰ φυλὰς οἱ δ. 63, 20; νενεμμένοι—οἱ δ. 66, 11; ἐμβάλλουσιν οἱ δ. τὰ πινάκια 64, 3; οἱ δικασταὶ 67, 18; ὅσοιπερ οἱ δ. 63, 7; ὅσους ἂν δέῃ λαχεῖν δ. 64, 13; τῶν λαχόντων δ. 63, 6; κατεσκεύασε μισθοφορὰν τοῖς δ. (Pericles) 27, 22. ὅτι ἂν γνῶσιν οἱ δ. 48, 27;—οἱ δ. ψηφίσαντες 45, 11; ἂν καταγνῶσιν οἱ δ. 54, 9. προστιμῶσιν αὐτῷ οἱ δ. 63, 14. τὸ κύρος δ' ἦν ἐν τοῖς δ. κατέλυσαν 35, 12; ἐπὶ τοῖς δ. 55, 26; τοὺς δ. κληροῦσι πάντες οἱ ἐννέα ἀρχόντες, δέκατος δ' ὁ γραμματεὺς τῶν θεσμοθετῶν 59, 18. τοὺς κατὰ δήμους δικαστὰς 16, 13; cf. 26, 20; 48, 24; 53, 3

δίκη· Solon in c. 12, ἐν δίκῃ χρόνου l. 30; βίαν τε καὶ δίκην l. 43; εὐθείαν δίκην l. 46

δίκην οὔτε διδῶσιν οὔτε λαγχάνουσιν 43, 34; ἐξ ἐκάστων τῶν δικῶν τῶν ἐκ

τοῦ νόμου 67, 3; εἰσάγει δίκας (ὁ ἀρχων) 56, 29; (τοῖς μετοίκους ὁ πολέμαρχος) 58, 8; δίκας κρίνειν 3, 32; δίκας λαγχάνουσιν 53, 2; δίκαι λαγχάνονται πρὸς αὐτὸν (archon) 56, 29; (polemarch) 58, 4; τὸ ὕδωρ πρὸς δὲ δεῖ λέγειν τὰς δίκας 67, 6; ἔχει τέλος ἡ δίκη 53, 9

δίκαι· αἰκεῖας 52, 15; ἀνδραπόδων 52, 16; ἀποστασίον, ἀπροστασίον, 58, 9; εἰς दाτητῶν ἀρεσιν 56, 36; εἰς ἐμφανῶν κατάστασιν 56, 38; εἰς ἐπιτροπῆς διαδικασίαν 56, 38; εἰς ἐπιτροπῆς κατάστασιν 56, 37; δοῦλῶν ἂν τις τὸν ἐλεύθερον κακῶς λέγῃ 59, 14; ἐμμηνοὶ 52, 11—20; ἐμπορικαὶ 59, 14; ἐπιτροπὴν αὐτὸν ἐγγράψαι 56, 39; ἐρανικαὶ 52, 15; ἱψῶν 57, 31; ἴδια 58, 5; 59, 13; κλήρων καὶ ἐπικλήρων 43, 21; 56, 39; 58, 9; κοινωνικαὶ 52, 15; μεταλλικαὶ 59, 14; παρανομίας 56, 35; προικός 52, 12; ἀπὸ τῶν συμβόλων 59, 17; τραπεζικαὶ 52, 16; τριηραρχίας 52, 16; ὑπογυγίων 52, 16; (ψευδομαρτυρίων) cf. 68, 20 f; τὰ ψευδομαρτυρία τὰ ἐξ Ἀρείου πάγου 59, 17. For δίκαι ἀδικίου, κακώσεως, κλοπῆς (δημοσίων χρημάτων), πυρκαϊῆς, τραύματος, φόνου, see γραφαί

δῆμνον ἦρξεν 33, 2

διὸ καὶ 3, 17, 21, 38; 5, 20; 8, 16; 16, 13, 26, 34; 17, 4; 20, 21; 23, 15, 20; 27, 20; 47, 28; διὸ καὶ νῦν 7, 28

διοικεῖν, μηδὲν τῶν πατριῶν τὸν ἀρχοντα, 3, 16; πάντα 16, 31; 44, 12; τὴν πολιτείαν 27, 11. διοικεῖ—ἀγῶνα 56, 27; τὰς πατριούς θυσίας 57, 9. διοικοῦσι, πεντετηρίδας 54, 28; πομπὴν 60, 4. διώκει τὰ πλεῖστα καὶ τὰ μέγιστα 3, 35; τὰ κοινὰ 14, 17; τὰ περὶ τὴν πόλιν 16, 2; τὴν πόλιν 23, 3. τὰ ἄλλα πάντα διώκουν 26, 12. διώκσαν, τειχῶν ἀνοικοδόμησιν 23, 17. πάντα διοικεῖται ψηφίσμασι καὶ δικαστηρίοις 41, 25; τὰ ὑπὸ τῆς βουλῆς διοικούμενα 50, 1; περὶ τῶν διωκμένων 25, 7

διοίκεσις, ἀπὸ τῶν κοινῶν 24, 21; ἐγκύκλιον διοίκεσιν 43, 1

διομνύουσιν 67, 3

Διονύσια 56, 11, 12, 28; Δ. τῶν μεγάλων 56, 22; τῶν ἐπὶ Ἀθναίῳ 57, 4; in Salamis and Peiraeus 54, 35

Διόνυσος 3, 26

διπλάσιον—καταβάλλειν 48, 5

διπλοῦται 54, 12 bis

δις τὸν αὐτὸν μὴ ἀρχεῖν 4, 15; οὐκ ἔστιν (ἐπιστάτην) δις τὸν αὐτὸν γενέσθαι 44, 3; (ἔξεστι) βουλεύσαι δις 62, 19

* δισμύριοι 24, 12

* δισχιλίοι 24, 18; ἀπὸ τοῦ κυάμου 24, 20;

δισχιλίους 26, 10

Δίφιλος 7, 20, 22

δίχα 61, 27

*δίχους 67, 9 bis

διωβελία 28, 20 (διωβολία *Pol.* 1267 δ 2)

*διώβολον 41, 34

διώκειν, 'prosecute', 56, 31; τοῦ διώκοντος, 'the plaintiff', 53, 11; 69, 8; τοῖς διώκουσιν 67, 21. διώκειν τὴν μέσσην πολιτείαν 13, 18; τὴν πάτριον πολιτείαν 35, 9

δόγμα· οὐδενὶ δόγματι λαβούσα τὴν ἡγεμονίαν 23, 4

δοκιμάζει (ἡ βουλὴ) τοὺς ἐγγραφέντας 42, 12; —βουλευτάς 45, 17; —θ' ἄρχοντας 45, 17; —ἱππους, προδρόμους, ἀμίππους, 49, 1, 5, 7; —ἀδυνάτους 49, 25, 27. δοκιμάζωσιν (τοὺς ἄρχοντας) 55, 13; *pass.* δοκιμάζονται (οἱ ἄρχοντες) 55, 6; (οἱ πάρεδροι) 56, 3. πάντες—δοκιμασθέντες ἄρχουσιν 55, 9. δοκιμασθέντες (οἱ ἄρχοντες) 55, 27; (οἱ ἀθλοθέται) 60, 3; δοκιμασθῶσιν οἱ ἐφηβοὶ 42, 14

δοκιμασία· (τὸ δικαστήριον) κύριόν ἐστι τῆς δοκιμασίας 55, 12; *pass.* δοκιμασίας ταῖς ἀρχαῖς ἀπάσαις, εἰσάγουσιν (οἱ θεσμοθέται) 59, 11

δοκῶ (1) 'seem'; *c. inf. praes.* εἶναι 6, 12; 9, 2; 13, 21; 14, 1; 23, 14; 25, 5; 27, 20; 38, 19; 49, 5; 52, 7; ἀδικεῖν 46, 9; 48, 2; καλῶς ἄρχειν 43, 17; 61, 11. Also 10, 1; 13, 18; 28, 35; 32, 11; 34, 22; 41, 28; 49, 21; ellipse of *inf.* εἰ τις δοκοῖ μείζων 22, 27. *fut.* ἐδόκουν—εὐρήσειν 12, 18 (Solon); ἢ ἂν δοκῇ αὐτοῖς ἀριστα ξεῖν 30, 19; *c. inf. aor.* 28, 16; 33, 12; 40, 7, 17; 41, 3; 42, 5; *c. inf. perf.* γεγονέναι 28, 28; 42, 5 (ellipse of *inf.* κὰν μὴ δόξωσι 42, 6).

(2) 'seem good', 'think fit', δ τι ἂν δοκῇ 48, 22; 63, 15; καθ' ὅ τι ἂν—δοκῇ 44, 17 f; ἔδοξεν αὐτοῖς—ἄρχοντας ἐλέσθαι δέκα 13, 8; δτε—δόξειεν—ἐκφέρειν 36, 14; εἰ δοκεῖ ποιεῖν ἢ μὴ 43, 24; τὰ δόξαντα περὶ τῆς πολιτείας 35, 3

δολοφονηθεὶς 25, 24. δολοφονηθέντος Διομήδους, *de Admir.* 836 a 16; δολοφονία *Eth.* 1131 a 7

δόξα· τῇ φῦσει καὶ τῇ δόξῃ 5, 12; διὰ τὰς πατρικὰς δόξας 26, 9

δόρυ 42, 31

δορυφόροι (of Hippias) 18, 22

δουλεύειν 2, 11; ἐδούλευον οἱ πένητες τοῖς πλουσίοις 2, 3; τῶν πολλῶν δουλευόντων τοῖς ὀλίγοις 5, 2; τῶν δουλευόντων 12, 26. Γῆ—δουλεύουσα 12, 34 (Solon)

δουλὴν αἰκέα 12, 40 (Solon)

δούλων δίκαι 59, 14; φανερώς δούλοι 40, 10

Δρακοντίδης 34, 27

Δράκων 3, 1; 4, 3; 7, 2; 41, 11

*δραχμή· 30, 33; 42, 25; 62, 7, 12, 14; ἐπὶ δραχμῇ δανεισάμενος 52, 13; μέχρι δέκα δραχμῶν 52, 19; 53, 5; ἡ μνᾶ πρότερον ἔχουσα σταθμὸν ἐβδόμηκοντα

δραχμάς 10, 6. Omitted ἐντὸς χιλίων—ὑπὲρ χιλίας 53, 15 f. (συναλλάγματα) δραχμαῖα καὶ πεντάδραχμα *Pol.* 1300 δ 33

*δρύφακτος· *pl.* 50, 11

δρῶ· τοῦτ' ἔδρων καὶ ἐπὶ τῶν ἄλλων 35, 17; βουλόμενοι τι δρᾶσαι πρὸ τῆς συλλήψεως 18, 18; τῷ δρᾶσαντι λαγχάνει 57, 30

δύναμιν, εἶχον 12, 6 (Solon); μεγίστην εἶχεν δ. 13, 11; τὴν ναυτικὴν δ. 27, 5; περιείλοντο τὴν δ. 25, 22; ἐπιλείπόμενος τῇ δυνάμει 19, 5; τῶν ἐν ταῖς δυνάμεσιν 22, 13 (cf. τῶν ἐν ταῖς ἐξουσίαις *Eth.* 1095 δ 21)

δύνασθαι, μὴ 9, 12; μὴ δ. τῷ σώματι ἰππεύειν ἢ τῇ οὐσίᾳ 49, 16; ἐργάζεσθαι 49, 27; particip. 7, 18; 49, 3; ἐδύνατο 18, 33; ἐδύναντο 18, 25; 19, 9; ὡς ἂν δύνωνται ἀριστα 30, 21 (decree); δύνωνται διαλύσαι 53, 7

δυναστείαν, καταλύσῃ τὴν (of the Thirty) 36, 6

δυνατός, καθ' ὅσον ἦν 14, 14; μὴ δυνατοὺς εἶναι τοῖς σώμασιν ἰππεύειν 49, 14; τοῖς δυνατωτάτοις καὶ τοῖς σώμασιν καὶ τοῖς χρημασιν λητουργεῖν 29, 34 (decree)

δύο τὰ ἐναντιώτατα 36, 10; ἔτη δύο (22, 11; 42, 33), + καὶ δύο μῆνας 13, 7; ἡμέρας 20, 14; παρέδρους 48, 16; 56, 2; ἱππάρχους 61, 19; τῶν θεσμοθετῶν 66, 5; κληρωτήρια 63, 4; 66, 2; δικαστήρια 68, 8; ὑδρίαι 63, 6; ψήφους 68, 8, 18; ἀμφορεῖς 68, 14; ὀβολοὺς 49, 28; μέρη 51, 17. Also 4, 19; 13, 9; 20, 14; 37, 5; 42, 22; 43, 28; 53, 4; 57, 3; 61, 6; *gen.* τῶν δυεῖν ἐτῶν 42, 37; δυεῖν δραχμαῖν 50, 7; δυοῖν χάριν 16, 7. *dat.* δυοῖν φυλαῖν 52, 12; 56, 13; πρὸς τοῖν δυοῖν ὀβολοῖν 28, 32. Cf. Kühner, ed. Blass, i p. 633

δυσκολλας, τὰς παρούσας 35, 15

δυσχεραίνοντες, τῇ πολιτείᾳ 13, 15 (οἱ ἐν τῇ πολιτείᾳ δυσχεράναντες *Pol.* 1306 δ 4; ὑπομένουσιν τὴν δεσποτικὴν ἀρχὴν οὐδὲν δυσχεραίνοντες 1285 a 22); ἐπὶ τοῖς ἄλλοις ἐδυσχεραίονον 2, 12

δώδεκα 8, 13; 21, 9, 11

δωδεκάτω, ἔτει 14, 20; 22, 10

δωρεὰν οὐκ ἔστιν αὐτοῖς λαβεῖν 46, 6; δωρεῶν 3, 13

δῶρον· δῶρα δοῦς 59, 9; λαβόντα 54, 8; μὴ λήψεσθαι 55, 31. δῶρων γραφὴ 59, 9; δῶρων τιμῶν 54, 9

*δωροξενίας γραφὴ 59, 8

ἐάν· *c. coni. praes.* 16, 42 (law); 17, 7; 22, 34 etc.; *c. coni. aor.* 7, 6; 29, 9 etc.; ἂν 42, 7; 45, 8 etc.; ἂν τε...ἂν τε 48, 20; κὰν *et si*, *c. coni. praes.* κὰν τις βούληται 48, 17 etc.; *c. coni. aor.* κὰν ἐξαπατηθῇ 28, 24 etc. elliptical in ἐάν μὴ μανῶν κτλ 35, 15 (law); and ἂν δέ

ἴσαι 69, 10. *kān etiam si, c. con. praes.*
kān pānu pēnyis ἢ 47, 4
 ἑαυτοῦ· τὸ ἐφ' ἑαυτοῦ γινόμενος 60, 15;
 ἑαυτῷ δοῦναι 14, 4; — δίδους 16, 32;
 ἑαυτῷ ξένον 20, 6; ἑαυτόν, καταρρυπαί-
 νειν 6, 18; —, κατατραυματίας 14, 3;
 —, οὐ κατέσχευ 18, 37; σφίζειν —, 23,
 6; τῶν καθ' ἑαυτόν 23, 15; δι' ἑαυτῶν
 37, 7; ἑαυτῶν, αὐτοκράτορες 39, 4;
 ἑαυτοῖς συμπολεμήσειν 29, 9; νοσοῦντες
 τὰ πρὸς ἑαυτοὺς (= ἀλλήλους) 13, 12
 αὐτοῦ· δι' αὐτοῦ 41, 4; ἐξ αὐτῆς 46,
 7; παρ' αὐτοῦ 56, 24; αὐτῷ δοῦναι 18,
 35; διέφθειρεν αὐτόν 18, 38; ἀπάντων
 αὐτὸς αὐτὸν πεποίηκεν ὁ δῆμος κύριον
 41, 25; κρίνασα καθ' αὐτήν 8, 10; δι'
 αὐτῶν 19, 9; 33, 12; ἐξ αὐτῶν 42, 9;
 48, 13; παρ' αὐτοῖς 36, 13; βοηθεῖν
 αὐτοῖς 37, 17; ἄγειν εἰς αὐτοὺς τὴν
 πολιτείαν 27, 7. μετ' αὐτοῦ (ἰοι μεθ'
 αὐτοῦ) 14, 28
possessive. τὸ ὄνομα τὸ ἑαυτοῦ 63,
 19; τὰ ἑαυτοῦ 35, 14; τὰ ἑαυτῶν 19,
 35; τοῦνομα τὸ [θ'] αὐτοῦ 48, 21; τὰ
 αὐτῶν 27, 22; 39, 4; τὸν φυλετῶν
 τῶν αὐτοῦ 42, 26; τὸς τῆς αὐτοῦ
 φυλῆς 59, 20
 ἐβδομήκοντα 10, 6
 ἑβδομος 15, 2; 41, 16
 ἐγγίγνεται 54, 32
 ἐγγραφή τῶν πολιτῶν 42, 38
 ἐγγράφονται—εἰς τοὺς δημότας 42, 3, 4;
 ἐγγράφειν 42, 11; ἐγγράψαντας 42, 13;
 δικαίως ἐγγράφεσθαι 42, 10; τοὺς ἐγγρα-
 φέντας 42, 12; οἱ δ' ἐφηβοὶ οἱ ἐγγραφό-
 μενοι — εἰς λελευκωμένα γραμματεία
 ἐνεγράφοντο, — ἐνεγράφησαν 53, 22 f.
 ἐγγέγραπται ἐν ταῖς βαλάνοις 63, 9
 (ἱππέας) ἐγγράφουσιν εἰς τὸν πίνακα
 48, 18; (ἱππέων) τῶν πρότερον ἐγγε-
 γραμμένων 49, 13. τῶν ἐγγεγραμμένων
 (εἰς τὸν τῶν τρισχιλίων κατάλογον) 36, 15
 ἐπίτροπον αὐτὸν ἐγγράψαι 56, 39.
*kān tis ἑλλάπη καταβολήν, ἐνταῦθ' ἐγ-
 γέγραπται* 48, 5; (cf. πράξεις τῶν
 προτιθεμένων κατὰ τὰς ἐγγραφάς *Pol.*
 1322 a)
 ἐγγυητὰ 4, 12
 ἐγκαλῆ, ὃ τι ἂν 48, 22; οὐδεὶς οὐδὲν ἐνε-
 κάλεσεν αὐτοῖς 38, 30
 * ἐγκατεγήρασε τῇ ἀρχῇ 17, 1
 ἐγκρατέστερον ἔσχον, τὴν πόλιν 35, 22
 (cf. ἐγκρατῶς ἔσχον τὴν ἀρχήν *Pol.*
 1284 a 40)
 ἐγκύκλιον (ἀρχαί) 26, 18; τὰς ἀρχὰς τὰς
 περὶ τὴν ἐγκύκλιον διοίκησιν 43, 1
 ἐγγχει 22, 23 (scolium): τὸ ὕδωρ ἐγγχεοῦσι
 67, 6
 * ἐγχειρίδια 18, 27
 ἐγώ· Solon 12, 28, 32, 47, 65; μοι 12,
 20, 23; με 12, 19, 61
 ἔδρα βουλῆς ἢ ἐκκλησίας 4, 17; τὰς ἔδρας
 — τῆς βουλῆς 30, 24 (decree)

ἔερδον 12, 23 (Solon)
 ἐθέλω· *post. cons.* πρὸς οὓς ἂν ἐθέλωσιν
 (συντίθεσθαι) 29, 37 (decree); ὃν ἂν
 ἐθέλῃ (ἐπεισκαλεῖν) 30, 23 (decree); ᾧ
 ἂν ἐθέλῃ (δοῦναι) 35, 14 (law); τοὺς
 ἐθέλοντας 30, 28; 39, 25 (decrees).
post. voc. οἱ ἐθέλοντες 29, 24 (decree).
trans. εἰ γὰρ ἤθελον ἂ τοῖς ἐναντίοισιν
 ἦνδανεν τότε 12, 49 (Solon)
 θέλω *post. voc.* ἐὰν (δέ) τι θέλωσιν
 βουλευσασθαι 30, 22 (decree); τοῖς μὴ
 θέλουσι μένουν 49, 3; ἐάν τις μὴ θέλῃ
 κοινὰ τὰ ὄντα νέμεσθαι 56, 37
 ἔθνος· *pl.* (ἡ φυλή) διήρηται εἰς τρία μέρη,
 τριτῦς καὶ ἔθνη καὶ πατρίας frag. 3 ad
 fin.
 εἰ *c. ind. praes.* εἰ χρῆ 12, 57 (Solon) and
 20, 24 (scol.); *c. ind. imperf.* εἰ ἤθελον
 12, 49 (Solon); εἰ μὴ τι παρεωράτο 26,
 18; *c. ind. fut.* εἰ μὴ—ἀφίσουσιν 32,
 16; *aor.* ἔτυχεν 12, 62; ἔκτεινεν 39,
 19; *c. opt. iterative,* ἀποδοιοῖεν 2, 7;
 ἐκλείποι 4, 17; δοκοῖη 22, 26; ἐξορύξειεν
 —κατάξειεν 60, 10 f; καταγοίη 60, 12.
 εἰ δὲ μὴ, *elliptical*, 22, 35; 49, 18; 52,
 5; 54, 11. *indirect interrog.* δοκεῖ 43,
 24; δοκοῦσιν 42, 5; 43, 17; 61, 11;
 also (with other verbs) 40, 13; 42, 7;
 48, 11; 55, 15, 17, 18
 ἰδὼν 12, 59 (Solon); ἰδὼν—τινὰ σκάπτοντα
 16, 18; ἰδόντες τινα — ἐντυγχάνοντα
 18, 16
 εἰκός 6, 13; 9, 12
 εἴκοσι 17, 4; 24, 19; 29, 11; 30, 10; 39,
 15; 51, 9; 63, 4
 εἰκῶν, Διφίλου 7, 20
 εἰμί· ἔστιν, 'is' or 'exists', ἔστι—ἐπιστά-
 τῆς εἰς 44, 1; εἰσὶ—φόβου δίκαι 57, 14;
 εἰσὶν—ἔστι 54, 29; ὁ μὲν νόμος ἔστιν ἢ
 δὲ κρίσις καταλέγεται 60, 13; τὴν νῦν
 οὖσαν πολιτείαν 41, 3. *corrupta, passim*,
e.g. ἦν ἡ πολιτεία—ὀλιγαρχική 2, 2; ἦν
 2, 6, 10; ἦσαν 2, 9; Κλεομένην, ὄντα
 ἑαυτῷ ξένον 20, 6. with participle or
 verbal subst., *e.g.* Ἀριστείδης ἦν ὁ προ-
 τρέψας... τοὺς φόρους οὗτος ἦν ὁ τάξας
 23, 19, 21; μὴ πρόφασιν ἦ τοῦ ἀπιέναι
 42, 35; 'is permitted', ἐφεςις τοῖς τοῖς
 ἔστιν 45, 15 (cf. 45, 19; 53, 34). ἔστιν
 εἰσαγγέλλειν 53, 32; οὐκ ἔστιν 46, 2,
 6; 60, 17; 68, 13, 20 f; 'continues',
 ἔως ἂν ἦ ὁ πόλεμος 29, 31, 35 (decree);
 'is held', ὅταν ἦ τὰ Παναθήναια. *c.*
dat. possessionis, οἷς ἂν ἐξηκοστὸν ἔτος ἦ
 53, 14; ἔστιν αὐτῷ 55, 16; ἔστί τῇ
 πόλει 60, 15; ἔστι—ἄθλα—τοῖς νικῶσιν
 60, 20; *c. gen. subiecti*, τῆς πόλεως
 εἶναι τὴν δαπάνην 22, 34; *c. gen. partit.*
 ἦν—τῶν πρώτων—τῶν μέσων 5, 12;
 τῶν ἐπιφανῶν—ἦσαν 18, 24 f; τοῦ γέ-
 νους ὧν τῶν Ἀλκμεωνιδῶν 20, 3; 28, 8;
 ἦν τῶν Ἀρεοπαγιτῶν 25, 11 f; τούτων
 εἶναι 30, 5; ὧν ἦν Ἀρχίνος κτλ 34, 23

c. praes. ἅπασι—ἀπὸ τῶν κοινῶν ἡ διοικήσεις ἦν 25, 21; ἡ γῆ δι' ὀλίγων ἦν 2, 6; 4, 24; τῶν γνωρίμων οἱ ἐν ταῖς ἐταιρείαις ὄντες 34, 19 f; τὸ κύρος δ' ἦν ἐν τοῖς δικασταῖς 35, 12; ἐξ ἱππέων κτλ ἦσαν 26, 17; ἐπὶ τῶν ἰδίων εἶναι 15, 25; ἐπὶ τοῖς σώμασιν ἦσαν 2, 8; 4, 23; μετὰ τῶν ἄλλων εἰσὶν 42, 37; περὶ τῶν ἄλλων εἰσὶν 43, 28 f; πρὸς τοῖς ἰδίοις ὄντες 16, 9; εἰσὶ γραφαὶ πρὸς αὐτοὺς 69, 9
τὸ νῦν εἶναι 31, 9 (decree). κοινὰ τὰ ὄντα νέμεσθαι 56, 37

εἰμι· τὸν μὴ ἰόντα εἰς τὸ βουλευτήριον 30, 31 (decree); μήτε—εἰς τὸ ἄστυ —, μήτε—Ἐλευσινάδε ἰέναι 39, 7

εἰπεῖν 2, 12; 14, 9; ὡς εἰπεῖν 2, 12; ὡς ἔπος εἰπεῖν 49, 31; 57, 8. ἂν—εἰποι 7, 30; εἰπὼν 10, 5; 11, 1; Περικλέους εἰπόντος 26, 22; εἰπόντος τὸν πρὸ τοῦ ψηφίσματος λόγον Μηλοβίου 29, 6; τὰ μὲν ἄλλα καθάπερ Πυθόδωρος εἶπεν 29, 16; εἶπα 12, 22 (Solon). Cf. εἴρηται εἰργεσθαι τῶν νομίμων 57, 13; εἰργεται τῶν ἱερῶν 57, 28

εἰρήνην ἀγειν 34, 9; παρεσκεύαζεν εἰρ. 16, 26; ἐπὶ πέρας ἤγαγε τὴν εἰρήνην 38, 25; ἐκώλυσε γενέσθαι τὴν εἰρήνην 34, 10; τῆς εἰρ. γενομένης αὐτοῖς 34, 17; μετὰ τὴν εἰρ. 34, 20

εἴρηται· καθάπερ εἴρηται 4, 24; ὥσπερ εἴρηται 16, 3; ὅνπερ εἴρηται τρόπον 11, 1; ὅν τρόπον καθίσταντο εἴρηται 55, 3; τῆς ἡλικίας τῆς εἰρημένης 30, 15 (decree); τῶν εἰρημένων 16, 30; 55, 2; τοῖς εἰρημένοις 43, 23; εἰρημένοι ὥσιν οἱ λόγοι 68, 7. Cf. εἰπεῖν, and εἶρεῖν

εἰς· (1) of place, εἰς Ἀλγυπτον 11, 5; Λακεδαίμονα 37, 17; 38, 7; Δῆλον 54, 29; 62, 14; Σαλαμίνα 54, 34; 62, 11; τὰς ναῦς 23, 7; τὸ ἐμπόριον 51, 16; Πειραιᾶ, ἄστυ 51, 1 f, 5 f, 8 f; τὸ ἄστυ 16, 15; 51, 18; πόλιν (= ἀκρόπολιν) 8, 24; τὴν ὁδόν 50, 12 f; τὴν χώραν 16, 14; τοὺς —τόπους 15, 7; τὴν ἀγοράν 38, 4; 57, 28; Ἄρειον πᾶγον 16, 33; τὸ Θεσμοθετεῖον 3, 31; τὸ ἱερὸν 57, 29; τὰ —οἰκήματα 15, 21; τὸ δικαστήριον 45, 10, 13, 16, 19; 55, 11; 56, 30; 63, 37; 65, 4; γραμματεῖα 47, 17, 19; ἐχίνους 53, 10, 18; τὸ κιβώτιον 64, 4; τὴν κανονίδα 64, 8; (κλεψύδρα) εἰς αὐτὸ τὸ ὕδωρ ἐγχεοῦσι 67, 6; (ἀμφορεῖς) εἰς οὗς ψηφίζονται 68, 16

εἰς τὴν ἀρχὴν 55, 34; 56, 7; τὴν βουλὴν 37, 5; τὸν δῆμον 41, 27; 45, 21; τοὺς διαιτητάς 53, 33; τὸ συμμαχικὸν 39, 8 (decree); αὐτοῦς 27, 7; τοὺς —ἀρχοντας 8, 2; παύδας 42, 6; τέτταρα τέλη 7, 8; τὴν φυλὴν ἐκάστην 21, 15; τὸν ἀριθμὸν 64, 16

‘on’, ἦδον εἰς τοῦτον 20, 21; εἰς αὐτὸ τὸ πρᾶγμα εἶρεῖν 67, 4; ‘for’, εἰς τὰ ἴδια 16, 37; εἰς διατηγῶν ἀφρῶν 56,

36; εἰς τὸν πόλεμον 23, 10; 29, 30; 39, 25; εἰς τὸ δέον 30, 30 (decree); εἰς τροφὴν 42, 24; εἰς Διονύσια 56, 11 f; εἰς Θωρηγῆλια 56, 12 f; εἰς Παναθήναια 49, 23

‘of measure or limit’, εἰς ἑπτακοσίους ἀνδράς 24, 16 f

(2) of time, εἰς ἐνιαυτὸν 30, 19; τρία ἔτη 47, 12; (δέκα) ἔτη 47, 13; ἔτη δέκα 47, 28; ἑκατὸν ἔτη 7, 7; ἐκ Παναθηναίων εἰς Παναθήναια 43, 4; εἰς τὰς ἐσχάτας ἡμέρας 40, 3; τὸ μέλλον 6, 2; and (in decrees) τὸν λοιπὸν χρ. 30, 15; τὸν μέλλοντα χρ. 31, 1; τὸν ἄλλον χρόνον 31, 18

εἰς· *passim*. οὐδ’ ἂν εἰς 7, 29; εἰς ἕκαστος 68, 11; εἰς ἐνάβαλλε τὴν ψῆφον 55, 24; ὁ μὲν εἰς — ὁ δ’ ἕτερος 37, 6 f; τὸ ἐν — τὸ ἕτερον 66, 5 f; γράμμα ἐν 63, 19; πινάκιον ἐν 64, 7; 66, 13; ἐν (κιβώτιον) 65, 14; ἐνὸς δεῖν 19, 39; 27, 27; ἐνὸς δέοντα 17, 4; (εἰσοδος) μία 63, 3; (στάσεις) μία μὲν—ἄλλη δέ—τρίτη δέ 13, 17 (cf. πεντητηριδὲς) 54, 29 f; μὴ χειροτονία 34, 5; μίαν (δραχμὴν) 4, 19

* εἰσαγγελία· Σόλωνος θέντος νόμον εἰσαγγελίας 8, 26; *pl.* 29, 23; 43, 19; τὰς εἰσαγγελίας εἰσαγγέλλουσιν εἰς τὸν δῆμον 59, 4

εἰσαγγέλλειν, πρὸς τὴν τῶν Ἀρεοπαγιδῶν βουλὴν 4, 22; εἰς τοὺς διαιτητάς 53, 32; (οἱ θεσμοθέται) τὰς εἰσαγγελίας εἰσαγγέλλουσιν εἰς τὸν δῆμον 59, 4; ἔξεστι καὶ τοῖς ἰδιωταῖς εἰσαγγέλλειν ἦν ἂν βούλωνται τῶν ἀρχῶν μὴ χρῆσθαι τοῖς νόμοις 45, 14 (not found in Ar. in technical sense)

εἰσάγω· εἰς — εἰσάγη εἰς δικαστήριον 29, 26 (decree); τὰς καταγνώσεις καὶ τὰς ἐπίσημοὺς εἰσαγῶν τοὺς θεσμοθέτας 45, 10 (law); οἱ θεσμοθέται — εἰσαγούσιν αὐτὴν τὴν εὐθυναν εἰς τὸ δικαστήριον 48, 26; τὰς καταχειροτονίας καὶ τὰς προβολὰς ἀπάσας εἰσαγούσιν (οἱ θεσμοθέται) — εἰσαγούσι δὲ καὶ τὰς δοκιμασίας, — εἰσαγούσι δὲ καὶ δίκας ἰδίας, — καὶ τὰς δίκας τὰς ἀπὸ τῶν συμβόλων εἰσαγούσι κτλ 59, 5, 11, 13, 17; (τοὺς ἐνδεκα) τοὺς — κλέπτας κτλ εἰσάγοντας εἰς τὸ δ., — καὶ τὰ ἀπογραφόμενα χωρὶα καὶ οἰκίας εἰσάγοντας, — καὶ τὰς ἐνδείξεις εἰσάγοντας 52, 2, 3, 6; τοῖς δικασταῖς τοῖς τὴν φυλὴν αὐτὴν εἰσαγούσιν 48, 25; (οἱ τὴν φυλὴν τοῦ φεύγοντος δικάζοντες) εἰσαγούσιν εἰς τὸ δ. 53, 15; (οἱ λογισταὶ) τὰς εὐθύνas εἰς τὸ δ. εἰσαγόντες 54, 6; (οἱ εἰσαγωγεῖς) τὰς ἐμμήνους εἰσαγούσι δίκας, — ἐμμήνους εἰσαγόντες 52, 11 f, 17; (οἱ ἀποδέκται) εἰς τὸ δ. εἰσαγόντες ἐμμήνα 52, 19; (ὁ ἀρχὼν γραφὰς καὶ δίκας) εἰς τὸ δ. εἰσάγει, — κύριός ἐστι (τοὺς ἀδικούντας) εἰσάγειν εἰς τὸ δ. 56, 30, 42; (τοῖς χορηγοῖς) τὰς

σκήψεις εἰσάγει 56, 15; (φόνου δικας τινὰς) εἰσάγει ὁ βασιλεὺς 57, 25; (ὁ πολέμαρχος) εἰσάγει δικας—τοῖς μετοίκοις 58, 8; (ὁ στρατηγὸς ὁ ἐπὶ τὰς συμμορίας) τὰς διαδικασίας (τοῖς τριηράρχοις) εἰσάγει 61, 9; ὅταν δὲ τὰς μεγίστας (?) γραφὰς εἰς αἱ εἰσαγαγεῖν 68, 2; *Pass.* εἰς—τις δικάζῃ οἷς μὴ ἔξεστω, ἐνδείκνυται καὶ εἰς δ. εἰσάγεται 63, 14

* εἰσαγωγεῖς· εἰσαγωγέας πέντε οἱ τὰς ἐμμήνους εἰσάγουσι δικας 52, 11

εἴσειμι· οἱ τετρακόσιοι εἰσησαν 32, 5; ἔδει τὴν—βουλὴν εἰσιέναι 32, 6; ἡν' εἰς οἶον ἀν' ἀρχῇ (δικαστήριον) εἰσῆ 64, 21; τὸν εἰσιόντα ἐνιαυτὸν 31, 13 (decree). *v.* εἰσέρχομαι

* εἰσελεύων· ἐφ' ἄρματος εἰσήλυνε 14, 29

εἰσέρχομαι· εἰσελθόντες εἰς τὸ βουλευτήριον 32, 13; εἰσελθεῖν εἰς τὸ δικαστήριον 65, 4; εἰσίῃ (εἰς δικαστήριον) 64, 21; εἰσελθὼν εἰς τὸ ἱερὸν 57, 29. *Met.* εἰς τὴν ἀρχὴν εἰσέρχονται 55, 35; εἰσελθεῖν εἰς τὴν ἀρχὴν 56, 6; *Ads.* εὐθὺς εἰσελθὼν 56, 5. *v.* εἰσειμι

εἰσηγήσατο, ὥσπερ Ἀριστείδης 24, 10

* εἰσηγητής, τῶν πολλῶν 27, 20

εἰσκαλοῦσι τοὺς ἀγῶνας 67, 1

εἰσοδοί· εἰσοδοὶ εἰς τὰ δικαστήρια δέκα, μία τῇ φυλῇ ἐκάστη 63, 3; κατὰ τὴν εἰσοδὸν ἐκάστην 63, 7; ἔμπροσθεν τῆς εἰσόδου 64, 2; ἐπὶ τῷ σφηκίσκῳ τῆς εἰσόδου 65, 7

* εἰσπράττει· τοὺς ναυκράτους εἰσπράττειν 8, 17 (law of Solon); ταῦτα εἰσπράττειν ἡ βουλὴ—κυρία 48, 6; τοὺς ἐπιτρόπους εἰσπράττει 56, 46; εἰσπράττει τοὺς τὰ χωρία κεκτημένους—τρὶ ἡμικοτύλια 60, 8

εἰσφέρει—τὰς μισθώσεις 47, 26. τὸν μερισμὸν εἰσφέρουσι γράψαντες ἐν σανίδι 48, 9; τὸν κατάλογον εἰς τὴν βουλὴν 49, 11. νόμους εἰσηνεγκαν εἰς τὴν βουλὴν 37, 5. εἰσφέρεται—εἰς τὴν βουλὴν τὰ γραμματεῖα 47, 30

εἰσφορά· *pl.* 8, 15

εἶτα· εἴτ' 8, 4; 13, 7; 22, 34; 28, 12, 18. εἴθ' 24, 5; 39, 25; 62, 8; πρῶτον μὲν—μετὰ δὲ ταῦτα—εἶτα—ἔπειτα 55, 17; πρῶτον μὲν—ἔπειτα—εἴθ'—ἔπειτα—ἔπειτα 62, 6—11

εἴωθεν 28, 24; εἴωθασιν 40, 4; τῇ εἰωθονίᾳ—πρότῃ 22, 19

ἐκ (before vowels ἐξ)· (1) place, (a) 'from', *passim*, e.g. τοὺς ἐκ τοῦ ἄσπεως καὶ τοὺς ἐκ τοῦ Πειραιέως 40, 22; ἐξ Ἀργεῖος 17, 12; Ἀρείου πάγον 35, 11; ἐκ Δεκελείας 34, 8; Λακεδαιμόνος 38, 27; τῆς Εὐβοίας 33, 6; Δήλου 62, 15; τῶν ἀγρῶν 24, 3; τῆς οἰκίας 7, 16; τοῦ κτήματος 60, 14; τοῦ—ἀργυρίου 8, 18 (decree); ἐκ τούτων καλοῦντες (of calling names on tickets)

65, 18. (b) 'out of', ἐκ τούτων 8, 4; 44, 9; τῶν τάφων 1, 2; τῶν ὑπὲρ τετταράκοντα ἔτη γεγονότων 29, 11; τῶν ὅπλα παρεχομένων 4, 7; τῶν προκρίτων 8, 1; τῶν ἔργων 16, 16; τοῦ χωρίου 19, 5; ἐξ ἐκάστου τοῦ κιβωτίου 64, 6; ἐκάστης φυλῆς 55, 5; αὐτῶν 42, 9; πρῶτος ἦρξεν ἐξ αὐτῶν 26, 16; 33, 2; ἐξ ἀπάντων Ἀθηναίων 56, 8; ἐξ ἀπάντων τῶ ἀριστον 29, 15; ἐξ ἐκάστου τῶν δικῶν 67, 12; τοὺς λαφόντας ἐκ τῆς πολιτείας 4, 14; — ἐκ τῆς βουλῆς 30, 26; 'belonging to', τῶν ἐκ τῆς αὐτῆς ἡλικίας 30, 23 (decree); ἐκ τοῦ δήμου τῶν Παιανιέων 14, 26. (c) origin, ἐκ γαμετῆς γυναικός 4, 9; 17, 10; τῆς Ἀργείας 17, 11; ἐξ ἀμφοῖν ἀστοῖν γεγονώς 26, 23; τὰς καταγνώσεις τὰς ἐκ τῆς βουλῆς 59, 13; ἐκ τεττάρων φυλῶν δώδεκα τριτῦες 21, 11. (d) cause, *ἐκ τῶν ἄλλων* ὁμολογεῖται 5, 13; τὴν ναυτικὴν δύναμιν ἐξ ἧς θαυρήσαντας 27, 5; ναυμαχίαν ἐξ ἧς συνέβη 34, 15; δῆλον ἐκ τῶν ἀρχόντων 53, 20; ἐκ προνοίας 57, 15; (e) 'ac-cording to', ἐκ τῶν τιμημάτων 8, 5; ἐκ τῶν ὅπλων 33, 8, 14; ἐκ τῶν νῦν γιγνομένων, ἐκ τῆς ἄλλης πολιτείας, θεωρεῖν 9, 13; τὴν ἡλικίαν τὴν ἐκ τοῦ νόμου 42, 6

(2) time, ἐξ ἀρχῆς (=ἐν ἀρχῇ) 16, 1; 28, 5; 41, 7; 55, 3; ἐξ ὑπαρχῆς, *denus*, 4, 16 (*Pol.* 1293 a 2, *initio*); ἐξ οὗ 60, 12; ἐκ Παναθηναίων εἰς Π. 43, 4

ἐκαστος· *Subst. sing.* καθόκονον ἕκαστος αὐτῶν 12, 18 (Solon); εἰς ἕκαστον 12, 46 (Solon); εἰς ἕκαστος 68, 11; ἀς ἀν ἕκαστος λάχῃ 53, 29; οἱ εἰσάγουσι δυοῖν φυλαῖν ἕκαστος 52, 12; ἐκάστη 21, 15; ἕκαστον τὰ γεγραμμένα ποιεῖν 11, 6; σφῆρες ἕκαστον ἐαυτὸν 23, 6; φέρειν τρεῖς ὀβολοὺς ἕκαστον 29, 33; ἐκάστου ναυπηγουμένου — μίαν 22, 37; δραχμὰς ἐκάστῳ ὅκτω διέδωκε 23, 7; δύο ὀβολοὺς ἐκάστῳ 49, 28 (law); τοῖς πλουσιωτάτοις Ἀθηναίων ἕκαστον ἐκάστῳ τάλαντον 22, 23. with partitive gen. ἐκάστη τῶν φυλῶν 8, 2; τῶν φυλῶν ἐκάστη 43, 7; ἐκάστῳ τῶν εὐθύνων 48, 16; ἐφ' ἐκάστη τῶν ἀρχῶν 8, 10; ἐν ἐκάστῳ τῶν δήμων 21, 16; — τῶν κληρωτηρίων 64, 11; — τῶν δικαστηρίων 65, 16. *Subst. pl.* ἐκάστοις ἀνάλογον 7, 13; εἶχον ἕκαστοι τὰς ἐπωνυμίας 13, 25; ἕκαστοι 67, 18; 69, 15; ἐκάστους 21, 24

Used as predicate, (a) *prefixed* to subst. with article, ἐκάστην τὴν ἡμέραν 27, 16; corr. 30, 27; ἐκάστην τὴν φυλὴν 64, 2; ἐκάστης τῆς φυλῆς 66, 14; ἐκάστη τῇ φυλῇ 58, 7; ἐκάστη τὴν φυλὴν 64, 2; ἐκάστων τῶν δικῶν 67, 2; (b) *affixed* to subst. with article, ὁ σωφρονιστὴς ἕκαστος 42, 27; τῆς φυλῆς ἐκάστης 8, 12; 29, 37; 42, 18; 44, 8;

- 48, 15, 17; 53, 2; 56, 25; 60, 3; 61, 17; 65, 14; τῇ φυλῇ ἐκάστη 63, 3, 4, 5; τὴν φυλὴν ἐκάστην 21, 15; τῆς ἡμέρας ἐκάστης 30, 33; 62, 15; τῆς πρυτανείας ἐκάστης 43, 14; 44, 15; τὴν πρ. ἐκάστην 48, 14; 61, 11; τὴν εἰσοδὸν ἐκάστην 63, 7; τὸ δικαστήριον ἕκαστον 65, 15; τοῦ δ. ἐκάστου 64, 25; τῷ δ. ἐκάστῳ 66, 12; τὴν καταβολὴν ἐκάστην 47, 20; τὴν λῆξιν ἐκάστην 30, 17; τοῦ στελέχους ἐκάστου 60, 9
- (c) *prefixed, without* article, ἕκαστος δικαστής 63, 18; ἐκάστης φυλῆς 8, 19; 21, 8; 22, 8; 31, 3; 55, 5
- (d) *affixed, without* article, φυλῆς ἐκάστης 43, 6; στοιχείον ἕκαστον 64, 24; πρυτανεῖαν ἐκάστην 47, 18
- ἐκάτερος· ἐκατέρου βίον 17, 8; τιμητὰς ἐλέσθαι τρεῖς ἐκάτερον 39, 11 f; διελόμενοι τὰς φυλάς πέντε ἐκάτερος 61, 20; ἡ τιμῇσι ἐστὶν πρὸς ἡμίχουν ὕδατος ἐκατέρῳ 69, 13; ἐκάτερα τῶν φυλῶν 56, 14; *pl.* ἐφ' οἷς ἐκάτεροι τυγχάνουσιν ἔχοντες 32, 15; ἐφ' οἷς ἔχουσιν ἐκάτεροι 34, 8; πρὸς ἐκατέρους ὑπὲρ ἐκατέρων μάχεται 5, 10; ἐκατέρων 43, 25; 66, 5; ἐκατέρους 30, 11; 39, 8; 40, 21
- ἐκατέρωθεν 54, 35
- ἑκατομβαιῶν 62, 13
- ἐκατὸν ἀρχηγετῶν 21, 25; ἐξ ἐκάστης φυλῆς 8, 19 (cf. 21, 8); ἀνδρας, τοὺς ἀναγράφοντας τὴν πολιτείαν 30, 3, 17; 31, 21; 32, 1. τοῖς πλουσιωτάτοις 22, 33. τριήρεις 22, 35 f. ἔτη 7, 7; ἔτεσιν 32, 8. μῶν 4, 9; μῶας 56, 26; τάλαντα 22, 30; (δραχμαῖς) 10, 6. κιβώτια 63, 4
- ἐκβάλλω· ἐξέβαλον (Πεισίστρατον) 14, 19; πολλοὺς—ἐκβεβληκέναι 19, 3; ἐκ τῶν τάφων ἐξεβλήθησαν 1, 2
- ἐκβολή· τῶν τυράννων 20, 19; 32, 9
- * ἐκδιαιτᾶν, διαίτας 53, 29
- ἐκδικάζουσι 67, 5
- ἐκδικῶς 12, 36 (Solon)
- ἐκεῖ 55, 34; pap. 19, 6
- ἐκεῖθεν 15, 6
- ἐκείνος, the person aforesaid, 9, 14; 10, 4; 15, 20; 22, 15; *pl.* 32, 16. *Adj.* κατ' ἐκείνους τοὺς καιροὺς 16, 40; ἐν ἐκείνῳ τῷ ἐνιαυτῷ 53, 31
- ἐκεῖ(σε) 19, 6
- * ἐκθύματα 54, 24
- * ἐκκηρύξει 61, 15
- ἐκκλησία, under Dracon, 4, 18; under Solon, 7, 14. ἐκκλησίαι, esp. 43, 16 f. ἐ. κυρία 43, 17; 62, 7. ἐλθὼν εἰς τὴν ἐ. 34, 11. ἐ. ἐν τῷ θεάτρῳ 42, 30. (ἀρχαυρεῖαι) ἐν τῇ ἐ. 44, 17. μισθοφόρον ἐκκλησίαν—ἀπέγνωσαν ποιεῖν, and οὐ συλλεγομένων εἰς τὴν ἐ. 41, 30; μισθοφοροῦσι—ταῖς ἐκκλησίαις 62, 6
- ἐκκλησιάζειν... ἡκκλησίασεν (ῥ) 15, 17
- ἐκκομισάμενοι, τὰ ἐαυτῶν 12, 36
- ἐκλείποι τὴν σύνοδον, εἰ δέ τις τῶν βουλευτῶν... 4, 18
- * ἐκμαρτυρῶν, παρέστηκεν ἵππος 7, 24
- ἐκπέμπω· Κλεομένην ἐξέπεμψαν 19, 29; ὅταν ἡλικίαν ἐκπέμψωσι 53, 36; τοὺς ἄλλους πρὸς τὰ παρόντα πράγματα ἐκπέμψουσιν 61, 10
- ἐκπίπτω (τῆς ἀρχῆς)· ἐξέπεσε 15, 2; 19, 6; 87· ἐκπέσοι 16, 35; ἐκπεσόντα 17, 17. ὡς ἐξέπεσον (ἐκ τῆς πόλεως) οἱ περὶ τὸν Ἰσαγόραν 28, 9
- * ἐκπολιορκῶ· ἐξεπολιορκήθησαν ὑπὸ τῶν τυράννων 19, 13
- ἐκρουν ἔχοντας, ὀχετοὺς μετεώρους εἰς τὴν ὁδὸν 50, 12; κλεψύδραι... ἔχουσαι ἔκρους 67, 5
- * ἐκτήμοροι, πελάται καὶ 2, 5
- ἐκτίνω· ἐάν—ἐκτείσῃ τις 54, 11; ἕως ἀν ἐκτείσῃ 63, 16; ἐκτίνεσθαι 8, 24 ([Ar.] *Rhet. ad Alex.* 1444 b 2)
- ἐκτίσεις 8, 23
- ἐκτός 22, 41 (ἐντός *ραβ.*)
- ἐκτῷ ἔτει 14, 19; 26, 14; ἔκτῃ (μεταβολῇ) 41, 15; τὴν ἔκτῃν (πρυτανεῖαν) 44, 18
- ἐκφανεῖν 12, 19 (Solon)
- ἐκφῆρεν, δόξειεν αὐτοῖς 36, 14; ἀνέγραψαν καὶ ἐξηνεγκαν τάδε 30, 4
- ἐκῶν 27, 10
- ἐλαίαν μορίαν 60, 11
- ἐλαιον 60, 7 *bis*, 3, 14, 23
- ἐλάττων· v. ὀλίγος
- ἐλαύνειν τὸ ἄγος 20, 7; τοὺς δράσαντας ὡς ἐναγεῖς ἡλαυνον Heracl. epit. § 4. ἡλάσατε 5, 17 (Solon)
- * ἐλεγείαν, ποιήσαντι τὴν 5, 6; cf. 5, 21
- ἐλευθερος 42, 7 f; ἀν τις τὸν ἐλευθερον κακῶς λέγῃ 59, 14. οὐσίαν—ἐλευθέραν 4, 6, 9; ἐλευθέρα 12, 34 (Solon); ἐλευθέρους ἔθικα 12, 42 (*id.*)
- ἐλευθεροῦν τὰς Ἀθήνας 19, 22; τὸν δῆμον ἡλευθέρωσε 6, 2; ἐλευθερωθέντων διὰ τὴν σεισάσκειαν 12, 27
- Ἐλευσίς 39, 3. Ἐλευσινίαν 39, 10, 17; ἐν—40, 26. Ἐλευσινίῃθεν, Ἐλευσινιάδε 39, 6 f. Ἐλευσινία, πεντητηρίς 54, 31.
- Ἐλευσινίων 39, 13
- ἐλκει—πινάκιον 64, 6; 66, 13; βάλανον 64, 17
- ἐλλείπω· κᾶν τις ἐλλίπῃ καταβολὴν—διπλάσιον ἀνάγκη τὸ ἐλλειφθέν καταβάλλειν 48, 5 f
- Ἐλληγες 23, 11
- * ἐλληνοταμίαι 30, 9, 13 (decree)
- ἐλπιδ'—ἀφνέαν 12, 17 (Solon)
- ἐμβάλλει (α) (τὴν ψῆφον) 68, 26; ἐμβάλλῃ ψήφους 68, 18; εἰς ἐνέβαλλε τὴν ψῆφον 55, 24. (β) ἐμβάλλει τὸ πινάκιον, 64, 19; τὰ πινάκια εἰς... κιβώτιον 66, 15; ἐμβάλλουσιν—τὰ πινάκια εἰς τὸ κιβώτιον 64, 3; ἐμβάλλεται—τὰ πινάκια 63, 5. (c) βάλανον εἰς τὴν ὕδριαν ἐμβάλλονται 63, 8. (d) ἐμβάλλῃ τοὺς κύβους 64, 11;

τοὺς κύβους ἐμβάλλουσιν 66, 6; ἐμβάλλονται λευκοὶ (κύβοι) 64, 14, (ε) ἐμβάλλοντες τὰς μαρτυρίας—εἰς ἔχινους 53, 10; μαρτυρίας—εἰς τοὺς ἔχινους ἐμβεβλημένοις 53, 18. *Mid.* ἐβθυναν—ἐμβαλέσθαι 48, 20. *Intv.* εἰς τὴν ἀγορὰν—ἐμβαλεῖν 57, 28

*ἐμβιβάζω· ἐνεβίβασεν 23, 7

ἐμμένειν, τοῖς ὅροις 40, 13; κἄν—ἐμμένωσι (τοῖς γνωσθεῖσι) 53, 8

*ἐμμηνοὶ δίκαι 52, 11—20; τὰς ἐμμήνους εἰσάγουσι δίκας 52, 11; εἰσάγοντες ἐμμηνα 52, 20

ἐμπήγνυσι τὰ πινάκια 64, 7; ἐμπηγνύουν 64, 10

*ἐμπήκτης 64, 7, 16; 65, 13

ἐμπορίαν, κατ' 11, 4

ἐμπορικὰς, δίκας 59, 14

ἐμπορίου ἐπιμελητὰς—τῶν ἐμπορίων ἐπιμελεῖσθαι 51, 15, 16; τὸ σιτικὸν ἐμπόριον 51, 17

ἐμποροὶ 51, 17

ἐμπροσθεν 64, 1

ἐμφανῶν κατὰστασιν, εἰς 56, 38

ἐμφρων 18, 3

ἐν· ἐνὶ φρεσὶ 4, 15 (Solon); ἐν κυσὶν πολυλαΐσιν 12, 54 (Solon); μεταξιμῶν 12, 65 (Solon); μετρίοις 5, 18 (Solon)

(1) of place, ἐν Ἑρετρίᾳ 15, 12; τῷ Ὑμήττω 16, 17; Μαραθῶνι 22, 10; Φρεάτῳ 57, 22; ἐν τῷ ἀστεί 14, 30, 16, 8; 19, 5; 24, 3; 27, 9; 39, 18; ἀκροπόλει 7, 20; 18, 14; 60, 18; τῇ πόλει 24, 15; Ἀρείῳ πάγῳ 8, 9; 23, 3; 57, 15, 24; ἀγορᾷ 51, 10; 52, 14; τῇ στοᾷ 7, 3; ἐκάστῳ τῶν δῆμων 21, 16; ταῖς ὁδοῖς 50, 19; τῷ πελάγει 23, 24. ἐν τε τῇ βουλῇ καὶ πάλιν ἐν δικαστηρίῳ 55, 10; ἐν μὲν τῇ βουλῇ—ἐν δὲ τῷ δικαστηρίῳ 55, 22; ἐν τῇ βουλῇ 48, 10; 55, 6; —τῷ βουλευτηρίῳ 48, 3, 10; τῷ δίκημῳ (=τῇ ἐκκλησίᾳ) 25, 22; δικαστηρίῳ 55, 7; τῷ δ. 47, 22; 48, 18; 55, 22; 56, 3; 61, 12; τῇ ἐκκλησίᾳ 44, 17 (cf. 43, 17, 27, 29); τῷ ἐμπροσθεν τῆς εἰσόδου 64, 1; ἐν ᾧ (κιβωτίῳ) 65, 15; ἐν ταῖς ἀνάγκαις 18, 24; ἔμεινεν ἐν τῇ ἀρχῇ 16, 35 (cf. 17, 3); ἐν τοῖς δικασταῖς (τὸ κύρος ἦν) 35, 12; οἱ ἐν ταῖς ἐταιρείαις ὄντες 34, 19, 21; τῶν ἐν τοῖς ἱππέσι 38, 14; ἐν τοῖς νόμοις 10, 1; 11, 1; 26, 18 etc.; ἐν οἷς (ψημίμασιν καὶ δικαστηρίοις) 41, 26; ἐξέτασιν (ἐν) ὅπλοις 31, 11; ὡς ἐν τούτῳ τῷ πληθει τῆς ἀρετῆς ὠρισμένης 36, 10; ἐν ἀρχῇ τῆς ἐλεγκτίας 5, 21; τῇ ποιήσει 12, 2; τοῖς ποιήμασιν 5, 14; 6, 19; τοῖς σκολοῖς 19, 14; 20, 22. ἐν τῷ αὐτῷ (τόπῳ?) 54, 31; τῷ μέσῳ 68, 5; τῷ μέρει 69, 14

(2) of mode, circumstances, etc., ἐν μέρει 43, 7; 56, 13; τοῖς ἄλλοις 6, 13; 16, 4, 25, 31; 20, 21; 22, 11, 19; 37, 15;

ἐν τούτοις ὦν 19, 6; adverbial use, ἐν κόσμῳ 28, 18; ἐν ἡσυχίᾳ 13, 3

(3) of time, ἐν ᾧ 15, 20; ἐν ('within') πέντε ἔτεσιν 47, 23; ἐν τούτοις τοῖς χρόνοις 3, 14; τοῖς τότε χρ. 26, 8; τοῖς πρότερον χρ. 28, 4; τοῖς ὕστερον καιροῖς 41, 1; τῷ παρόντι 6, 2; + καιρῷ 31, 2; ἐν ἐκάστῃ τῇ ἡμέρᾳ 43, 15; ταύτῃ τῇ ἡμ. 43, 19; 47, 33; τῷ ἐνιαυτῷ 44, 14; ἐν πολέμῳ 57, 20; ἐν τῷ πολ. 17, 6; 58, 3; ἐν ταῖς στρατείαις 27, 10; ταῖς παραχαῖς 22, 18; ἐν ὀλιγαρχίᾳ 38, 29

*ἐναγῶν, εἶναι τῶν 20, 8; τοὺς δράσαντας ὡς ἐναγείς ἤλανον Heracl. epit. § 4

*ἐναγίσματα 58, 4

ἐναντίον τι, c. *dat.* 37, 10; ἐναντιώτατα 36, 10; τοῖς ἐναντιοῖσιν 12, 50 (Solon)

ἐναντίον τῆς βουλῆς 47, 6, 10, 14; 48, 3; and (in decree) 30, 28

ἐναντιωθέντες 36, 4; ἀμφοτέροις ἡναντιώθη 11, 13

ἐνατος· ἐνάτῃ φθίνοντος 32, 5; τῆς ἐνάτης πρυτανείας 47, 21, 25, 28

ἐνδείκνυται 63, 13; ἐνδείχθη 63, 17 (not in Ar. in technical sense)

*ἐνδείξιν—καὶ ἀπαγωγὴν 29, 26 (decree); *pl.* 52, 8, 9

ἐνδεκα, οἱ 7, 12; 29, 27; 39, 21; esp. 52, 1—10. τὸ δεσμωτηρίου φύλακας ἐνδεκα 35, 6

*ἐνδέκατος· ἐνδεκάτῳ—ἔτει 15, 8; ἐνδεκάτῃ (μεταβολῇ) 41, 5, 22; ἀπὸ τοῦ ἐνδεκάτου 63, 10

ἐνδέχεται 17, 7

ἐνδημοὶ, ἀρχαῖ 24, 16

ἐνδοθεν 5, 7 (Solon)

ἐνδοξότατος 54, 16

ἐνδύω· θώρακα ἐνδεδυκώς 34, 11

ἐνεκα, τῆς ἀρχῆς 55, 32; γήρως (ἐνεκα) 35, 16; τὸν οὐνεκα 12, 28, 53 (Solon)

ἐνεστιν 65, 15

ἐνθάδ' αὐτοῦ 12, 40 (Solon)

ἐνιαύσιος· (ἀρχῇ) πλείων ἐνιαυσίας 3, 22 (ἀρχαὶ ἐνιαυσίαι *Pol.* 1299 a 7)

ἐνιαυτός· κατὰ σελήνην ἀγνοοῖ τὸν ἐνιαυτὸν 43, 10; τὸν μετὰ Δαμασίαν ἐνιαυτὸν 13, 10; τὸν εἰσιόντα ἐν. 31, 13; τὸν μὲν πρῶτον ἐνιαυτὸν οὕτως διάγουσι· τὸν δ' ὕστερον 42, 29; τὸν ὕστερον ἐν. 45, 17; εἰς ἐν. 30, 19; 47, 16; ἐπ' ἐν. 8, 10; κατ' ἐν. 3, 20; 30, 4; 54, 27; ἐν ἐκείνῳ τῷ ἐνιαυτῷ 53, 31; ἀπαξ ἐν τῷ ἐν. 44, 14; τρίς τοῦ ἐν. 47, 19

ἐνιοὶ 7, 17; 14, 26; 18, 32; 27, 4; 40, 10; with partitive gen. 8, 27; 38, 14; οἱ μὲν...ἐνιοὶ δὲ 3, 10; οἱ μὲν...οἱ δὲ...

ἐνιοὶ δὲ 13, 5; ἐνιοὶ μὲν..., τὸ δὲ πλῆθος 34, 9

ἐνίοτε 43, 30

ἐνίστημι· ἐνέστη φίλᾳ 17, 15; πόλεμος 27, 9. τὴν ἐνεστῶσαν φιλονικίαν 5, 11; ἐχθρας ἐνεστῶσης 5, 22; τοῦ χειμῶνος

ἐνεστώτος 37, 1. ἐνεστήσαντο τὴν νῦν οὔσαν πολιτείαν 41, 2
 ἐννέα (ὀβολούς) 62, 7; προέδρους ἐννέα 44, 8; see also ἀρχοντες, οἱ ἐννέα
 ἔνοος, τοὺς ἱππάρχους τοὺς 4, 11 (cf. *Pol.* 1322 a 11)
 ἐνοχλῶ· περὶ τῶν νόμων ἠνώχλων 11, 2; ἀλλήλοις ἐνοχλῶσιν 66, 24
 ἔνοχος γραφῇ παρανόμων 45, 24
 ἐνσημαίνομαι· ἐνσημαίνετο πικρῶς 18, 10
 ἐνταῦθα 3, 26; 54, 30; ἐνταυθ' ἐγγέγραπται 48, 5
 ἐντεύθεν 55, 33
 ἐντὸς χιλίων 53, 15; 67, 9; τριῶν μνῶν 49, 26; τριῶν ἡμερῶν 48, 18; δέκα σταδίων 50, 9
 ἐντυγχάνοντα, φιλάνθρωπως, c. dat. 18, 17
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 ἐξερῶσιν, τὸν ἀμφορέα 69, 2
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 *ἐξοίκησις 39, 15 (decree); 40, 26
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 *ἐξοπλασία 15, 16 (ἐξόπλισις *Probl.* 922 b 14)
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 ἐπανορθοῦντες—τὴν πολιτείαν 35, 12 (ἐπανορθῶσαι πολιτείαν *Pol.* 1289 a 3)
 ἐπεῖ· (1) temporal, c. ind. aor. 3, 28; 15, 23; 19, 30; 24, 17; 29, 2; 35, 21; 36, 4; 40, 10; (2) causal, c. ind. imperf. 14, 12; 19, 4; 27, 21
 ἐπειδὴν· c. con. praes. 56, 1; 68, 19; (2) perf. 68, 6; 69, 1, 13; (3) aor. 7, 28; 31, 11; 39, 16; 44, 7; 55, 19; 63, 21; 64, 3, 15, 19; 65, 9; 66, 22; (4) aor. ei perf. 66, 10
 ἐπειδὴ c. imperf. 11, 1; 62, 3
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 *ἐπεισκαλεῖν, and *ἐπεισκλητος, 30, 22 f (decree)
 ἐπειτα 6, 7; 28, 11; 42, 7; 69, 10. πρῶτον μὲν (q. v.), often followed by ἐπειτα, never by ἐπειτα δέ. Cf. εἴτα
 ἐπερωτῶσιν, ἐπερωτᾷ 55, 13, 20
 ἐπί· (1) c. gen. (a) of place, etc., ἐπὶ τοῦ βήματος 28, 17; ἐπ' ἀλλοτρίᾳ νεώς 34, 6; ἐπὶ τοῦ ἀβακος 69, 6; ἐπ' αὐτῶν 64, 2; ἐφ' ἄρματος 14, 29; ἐφ' οὗ 55, 28; 64, 4; ἐφ' ἧς 64, 8. ἐπὶ τῶν ἰδίων εἶναι 15, 25. (b) 'in the case of,' ἐπὶ τῶν ἄλλων 35, 17. (c) 'over,' ἐπὶ τῶν ναυκρατῶν 8, 14. (d) of time, ἐπὶ τῆς

ἐκτῆς πρυτανείας 43, 22; cf. 44, 15; 47, 21, 25, 28, 29. ἐπὶ τῆς ὑστερον βουλῆς 46, 6; ἐπὶ Κρόνου 16, 27; ἐαυτοῦ 60, 15; ἐκείνου 10, 4; Θησέως 41, 10; ἐπὶ Μέδοντος—Ἀκάστον 3, 9 f; Δράκοντος 41, 11; Σόλωνος 3, 30; 41, 12; Πεισιστράτου 41, 13; τῶν τετρακοσίων 29, 5. ἐπ' Ἀντιδότου (*sc.* ἄρχοντος) 26, 21; ἡ βουλὴ (ἡ) ἐπὶ Καλλίου 32, 3; ἐφ' οὗ ἄρχοντος 17, 8; ἐφ' οὗ (*sc.* ἄρχοντος) 53, 23. ἐπὶ (τοῦ δεινός) ἄρχοντος (22 times) 4, 2; 14, 8, 20; 17, 2; 19, 37; 21, 3; 22, 6, 11, 21; 23, 22; 25, 8; 26, 19; 27, 8; 32, 8; 33, 2; 34, 2, 14; 35, 1; 39, 1; 40, 26; 41, 3; 54, 33; ἐπὶ omitted only twice:—Νικοδήμου ἄρχοντος 22, 29, and ἄρχοντος Τύχιδου 22, 40. ἐφ' ὧν ('under the authority of') 38, 19. (*sc.* ἡμερῶν) 44, 18

(2) *c. dat.* (a) of place, 'upon', ἐφ' ἧ 7, 21; 'at', or 'near', ἐπὶ Παλληνίδι 15, 13; 17, 16; ἐπὶ Δελφινίῳ 57, 20; ἐπὶ Ἀθναίῳ 57, 5; ἐπὶ Παλλαδίῳ 57, 18; τῷ πινακίῳ 64, 5; τῷ σφηκίσκῳ 65, 15. (b) condition, ἐφ' οἷς 23, 24; 32, 7; 34, 8; ἐπὶ τούτοις 1, 3 (?); 22, 36; ἐπὶ τῇ σωτηρίᾳ 19, 35; ἐφ' ᾧ τε 14, 22; 34, 17; 'at the interest of', ἐπὶ δραχμῇ 52, 13. (c) ground or reason, ἐπὶ τοῖς ἄλλοις ἐδυσχέραυν 2, 12; χαλεπῶς φερόντων ἐπὶ τούτοις 38, 8; χαλεπῶς ἐνεγκόντες ἐπὶ τῇ συμφορᾷ 33, 5; ἀγανακτῶν ἐπὶ τοῖς γυγνομένοις 36, 2; ἐφ' οἷς ἔχαιρον ἡ πόλις 35, 20; ἐφ' ᾧ 63, 17. (d) object, ἐφ' ἀρπαγαῖσιν 12, 17 (Solon); ἐπὶ καταλύσει τοῦ δήμου 8, 25;—τῆς πολιτείας 25, 15; [[ἐπὶ τυραννίδι]] 16, 43; ἐφ' οἷς 38, 6; 'for', ἐφ' ἐκάστῃ τῶν ἀρχῶν 8, 10. (e) 'over', ἐφ' ᾧ τεταγμένοις ἦν 13, 20. (f) 'in the power of', ἐπὶ τοῖς δικασταῖς 55, 26. (g) 'on the security of', ἐπὶ τοῖς σώμασιν 2, 8; 4, 23; 6, 3; 9, 3. (h) of succession of time, τετράδι ἐπὶ δέκα 32, 6 f

(3) *c. acc.* 'upon', ἐπὶ τὸν βωμόν 25, 19; ἐπὶ τούτων (τὸν λίθον) 55, 30; τὴν γνάφον 49, 4; ἀβάκα 69, 2; ἐφ' ἑκαστον τὸ δικαστήριον 63, 23. 'over', ἐπὶ πάντας 42, 19; τὸ θεωρικόν 43, 2; 47, 10; τὰ ἐκθύματα 54, 24; τοὺς ὀπλίτας, τὴν χώραν, κτλ 61, 4—8; τὰς ναῦς 46, 4; τοὺς νόμους 54, 19; τὸ ὕδωρ 66, 16; τὰς ψήφους 66, 17; 68, 6; 69, 5; ἐφ' ἑκαστον 66, 12; 'for', ἐπὶ τὸ νομοφυλακεῖν 8, 20; τὴν τοῦ πολέμου καταλύσιν 38, 5; τὸ δικαστήριον ἑκαστον 65, 15. 'to', ἐπὶ τὴν ἀπόστασιν 23, 18; τὴν βουλὴν 40, 11; πέρας 38, 24; τὴν ναυτικὴν δύναμιν 27, 5. 'throughout', ἐπ' ἐνιαυτὸν 8, 10; ἔτη τέτταρα 13, 3;—τρία 22, 25

ἐπιβάλλειν *abs.* 56, 42; 61, 16; ἐπιβολὴν 61, 15; τροχόν 49, 4

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ἐπιγραφάμενος, τίμημα 48, 23. ἐπεγράφοντο (τοῖς ἐφέβοις) 53, 23. ἐπιγέγραπται 7, 20; 64, 2; 65, 6; 66, 3; πινακίον ἐπιγεγραμμένον τὸ ὄνομα 63, 18; ἐπιγεγραμμένον τὸ γράμμα 64, 4; τὸ στοιχεῖον 64, 20. 'allege', ἐπιγράφουσα τὴν πρόφασιν 8, 24

ἐπιδείξωσιν, τινα δῶρα λαβόντα 54, 8

ἐπιδημῶ 39, 14, 16 (decree)

* ἐπιδιανέμω· ἐπιδιενεμήθησαν 10, 8

ἐπιδίδωμι· ἐπέδωσαν πρὸς *c. acc.*, 37, 16

* ἐπιδικασταί, κλήρων καὶ ἐπικλήρων 56, 39

ἐπικεικῆς, οἱ 28, 5; τοῖς ἐπ. 36, 9; παρὰ τοῖς ἐπ. 28, 4; τῶν ἐπ. (opp. τῶν τυχόντων) ἀνθρώπων 27, 24. τοὺς ἐπ. καὶ τοῦ δήμου καὶ τῶν εὐπόρων 26, 11. τοὺς ἐπικεικστέρους 26, 4

* ἐπιζημιώσεις 45, 9 (law)

ἐπιθετον· *pl.* 3, 17 f; 25, 9 (not found elsewhere in same sense)

* ἐπίθημα 68, 17

ἐπιθυμῶσι 16, 10; ἐπεθυμούν 34, 21

ἐπικαλούμενος, ὁ βασιλεὺς 41, 34. ἐπικαλεσάμενος *c. acc.* 20, 6

ἐπικατέστη 3, 6 (τὴν τῶν ἐφόρων ἀρχὴν ἐπικαταστήσας *Pol.* 1313 a 27)

ἐπικηρυκευσάμενος, πρὸς *c. acc.*, 14, 21. ἐπικηρύττειν ἀργύριον (ἐπιτίμιον) [Ar.] *Oec.* ii 1351 b 31

ἐπικληρος· ἐπικλήρου κακώσεως 56, 32; περὶ κλήρου καὶ ἐπικλήρου 42, 35; τῶν κλήρων καὶ ἐπικλήρων 9, 8; 43, 21; 56, 39; 58, 9; τῶν ἐπικλήρων 56, 40, 44

* ἐπικληροῦσιν (τὰς διαίτας) 53, 28; τὰ δικαστήρια 59, 15; ἐπικληρώσῃ τὰ γράμματα 63, 22

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* ἐπικυρωθέντων τούτων ὑπὸ τοῦ πλήθους 32, 2; ἐπ. τῶν νόμων 37, 12

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ἐπιλείπεσθαι, οὐδενὸς τῶν πολιτῶν 34, 22. ἐπιλείποντες τῇ δυνάμει 20, 5; τῇ οὐσίᾳ 27, 18 (*act.* in Ar.)

ἐπιλήθου 20, 23 (scolium)

* ἐπιλοιπος· τοὺς ἐπιλοιπούς δέκα μῆνας 33, 3

Ἐπίλυκος 3, 29; Ἐπιλύκειον 3, 28, 30

ἐπιμέλεια 21, 20; 26, 2; 38, 29

ἐπιμεληταί (under the 400) 30, 10 (decree); Διονυσίων 56, 23; ἐμπορίῳ 51, 15; μυστηρίων 57, 2, 6; κρηνῶν ἐπιμελητῆς 43, 3

ἐπιμελοῦμαι· (1) *c. gen.* τῶν κοινῶν 15, 25; 16, 10;—ἄλλων πάντων 39, 5; ἐφήβων 42, 17;—ἄλλων πάντων 42, 28; τῆς εὐκοσμίας 44, 11; τῶν τριτῶν

46, 1;—ὠνίων ὅπως 51, 3;—μέτρων ὅπως κτλ 51, 6 f;—ἐμπορίων 51, 16; τῶν ἐν τῷ δεσμωτηρίῳ 52, 1 f; πομπῶν 56, 21, 26; ἐορτῶν 56, 29; τῶν ὀρφανῶν κτλ 56, 39; τούτων 57, 1; μυστηρίων 57, 2; τῆς φυλακῆς 61, 7; τῶν ἱππέων 61, 26. (2) *abs. sc.* τοῦ ἱεροῦ 39, 5 (decree). (3) followed by ὅπως *c. fut. ind.* 50, 10; 51, 10—12; cf. 51, 3, 6 f ἐπιμελῶς 27, 23
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 ἐπισκευάζειν, τὰς ὁδοὺς 54, 2; τὰ μάλιστα δεόμενα τῶν ἱερῶν 50, 3
 *ἐπισκευασταί, ἱερῶν 50, 2
 *ἐπισκήπτωνται—ταῖς μαρτυρίαις 68, 20; ἐπισκήψασθαι *ib.* 21 (πρῶτος ἐποίησε τὴν ἐπίσκηψιν *Pol.* 1274 ὁ 7)
 *ἐπίσκοπος τῆς πολιτείας 8, 20
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 *ἐπιστατεῖ 44, 2; ἐπιστατούσης 41, 16; ἐπιστάται 18, 3; ἐπιστατῆσαι 44, 13 (only found in *Rhet. ad Alex.* 1422 ὁ 17, and that in another sense)
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 *ἐπιστατική, γραφή 59, 7 (in this sense, here only)
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 *ἐπιστυλίων, ἀπὸ τῶν 47, 33
 *ἐπιτάφιος, ἀγών 58, 2
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 *ἐπιτίμους καὶ κυρίους καὶ αὐτοκράτορας ἐαυτῶν 39, 3 (decree)
 ἐπιτιμῶ· τὰ μὲν ἐπιτιμῶντες 11, 2. *c. dat.* ἐπιτιμᾷ καὶ τούτοις 36, 8
 ἐπιτρέπω· τὴν πολιτεῖαν ἐπέτρεψαν (Σόλωνι) 5, 5;—ἐπιτρέψαι—τοῖς δυνατοῦσιν 29, 33 (decree); *abs.* οὐ φάσκων ἐπιτρέψειν 34, 12
 *ἐπιτροπῆς καταστάσιν, εἰς 56, 37; εἰς ἐπ. διαδικασίαν 56, 38
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 *ἐπιφέρουσι, τεκμήριον 3, 11; ἀγῶνας ἐπιφέρων 25, 7
 *ἐπιχειροτονεῖν 37, 6; 43, 17
 *ἐπιχειροτονία 43, 23; 55, 22; 61, 10, 22

ἐπιχειρῶ *c. inf.*, ἐπεχειρεῖ 15, 10, 17; ἐπεχειρήσε 19, 5
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- κατακούειν *abs.* 15, 18. (ἐὰν κατακούσῃσιν αὐλοῦντος *Eth.* 1175 b 4; κατακούεσθαι τὴν φωνήν *Hist. An.* 614 b 23)
- *κατακυρῶ· κατακυροῦσι (οἱ ἐννέα ἄρχοντες) 47, 15
- καταλαμβάνοντος Φυλὴν 37, 1; λαβόντων Μουνιχίαν 38, 1; χρεῖας λαβούσης 3, 8
- καταλέγω· τὸν μερισμὸν 48, 10; τοὺς ἱππέας 49, 8, 10; τοὺς πεντακισχιλίους 29, 37 (decree); τρισχιλίους 36, 7; τριηράρχους 61, 8. τοὺς κατειλεγμένους καλοῦσι 49, 15 (πληρωμάτων κατειλεγμένων εἰς ἐκατὸν ναῦς *Oec.* ii 1353 a 19, the only authority for this sense in *Index Ar.*)
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- κατάλογος· τῆς στρατείας γιγνομένης ἐκ καταλόγου 26, 8; τὸν κ. τῶν τρισχιλίων ὑπερεβάλλοντο 36, 12; τοῦ κ. (τῶν τρισχιλίων) μετέχοντας 37, 7; εἰσφέρουσι τὸν (τῶν ἱππέων) κ. εἰς τὴν βουλὴν 49, 10
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- καταλύω· τὴν τυραννίδα 19, 8; τὴν βουλὴν 20, 10; 41, 18; πάσας τὰς πολιτείας 28, 36; τὴν δυναστείαν 36, 6; τὸ κύρος 35, 12; τοὺς τετρακοσίους 33, 7; τοὺς τριάκοντα 38, 5; τοὺς δέκα 38, 18. κατέλυσε (τὴν διωβελίαν) 28, 21
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- *καταρρυπαίνειν 6, 18
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- κατάστασις· (1) τῆς πολιτείας 42, 1; cf. 11, 10; 14, 20; 16, 41; 22, 6; τῶν τετρακοσίων 41, 20; (2) ἐπιτροπῆς 56, 37. (3) ἐμφανῶν 56, 38
- *κατατραυματίζεις ἐαυτὸν 14, 2
- *καταφατίζω· *impf.* 7, 5 (κατάφασις, καταφατικός, *Ar. sacerius, e.g. Categ.* 12 b 7 ἡ κατάφασις λόγος ἐστὶ καταφατικός)
- καταφεύγω· κατέφυγον 20, 13
- καταχαρίζεσθαι τὴν κρίσιν 49, 21 (πολλὰ τῶν κοινῶν *Pol.* 1271 b 3)
- *καταχειροτονία 59, 4
- κατελθεῖν τοὺς ἀπὸ Φυλῆς 38, 15; τὸν δῆμον 38, 20. τῶν φυγάδων οἱ—κατελθόντες 34, 20; τῶν ἐκ Πειραιεύς κατελθόντων 38, 31. τῶν κατεληλυθότων 40, 11
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- κελεύει 8, 6; 49, 26; 51, 14; 53, 31. κελεύουσιν 43, 29; 53, 34. κελεύῃ 44, 7. ἐκέλευσεν 15, 18; 16, 20. κελεύων

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 κληρῶν· *act. (abs.)* ἐξ ὑπαρχῆς κληροῦν 4, 17; (in appointment of archons) ἐκ τούτων ἐκλήρουσιν 8, 3; δέκα κλ. ἐκάστην (τὴν φυλὴν), εἴτ' ἐκ τούτων κυμαίνειν 8, 4; κλ. τὴν ταμίαν ἐκ τῶν πεντακοσιομεδίωνων 8, 7; κλ. τὴν βουλὴν τοὺς ἐννέα ἀρχοντας 30, 25 (decree); κλ. τοὺς λαχόντας πέντε τοὺς ἐθέλοντας προσελθεῖν ἐναντίον τῆς βουλῆς 30, 27 (decree)
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ἀρχοντες δέκατος δ' ὁ γραμματεὺς τῶν θεσμοθετῶν) 59, 18; τὰ δικαστήρια (οἱ ἐννέα ἀρχοντες κτλ) 63, 1; εἰς Σαλαμίνα ἀρχοντα καὶ εἰς Πειραιέα δήμαρχον 54, 34; εἰσαγωγέας 52, 11; ἐμπορίου ἐπιμελητὰς 51, 15; εὐθύνους 48, 14; θεσμοθέτας 55, 4; (τὰς κληρωτὰς ἀρχὰς) ἐκ τῆς φυλῆς ὅλης κληροῦσι 62, 4; λογιστὰς 48, 13; 54, 3; ὁδοποιούς κτλ 54, 1; (τοὺς) τετταράκοντα 53, 1
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Mid. κληροῦσθαι (τὰς ἀρχὰς) τοὺς ὑπὲρ τριάκοντα ἔτη γεγονότας 4, 14; τὸν μέλλοντα κληροῦσθαι τῷ ἀρχῇ 7, 28; (of dicasts) κληρουμένων—μᾶλλον τῶν τυχόντων ἢ τῶν ἐπιεικῶν ἀνθρώπων 27, 23; τοὺς κληρωσομένους τῶν ἐννέα ἀρχόντων 26, 15

Pass. κληροῦσθαι—τὸν ἐπιψηφιοῦντα 30, 27 (decree). βουλὴ κληροῦται 43, 6. (τῶν πωλητῶν) κληροῦται εἰς ἐκ τῆς φυλῆς 47, 2; (τῶν ταμιῶν τῆς Ἀθηνᾶς) κλ. εἰς ἐκ τῆς φυλῆς 47, 7; (ἐμπύκτης) 64, 19. κληροῦνται ἀγορανόμοι 51, 1; ἱερῶν ἐπισκευασταί 50, 2; μετρονόμοι 51, 5. (ἀρχαί) μετ' ἐννέα ἀρχόντων ἐκ τῆς φυλῆς ὅλης κληροῦμεναι 62, 2; (ἀρχαί) ἐν Θησεῖω κληρούμεναι 62, 3; (ἀποδέκται) κεκληρωμένοι κατὰ φυλὰς 48, 1

* κληρωτήριον 64, 12; 66, 6; *ῥλ.* 63, 4; 64, 11; 66, 2

κληρωτὸς (γραμματεὺς κατὰ πρυτανείαν) 54, 19; (ταμίης) 49, 29. κληρωτοὶ (οἱ ἐνδεκα) 52, 1; (σιτοφύλακες) 51, 8. ἀρχαὶ κληρωταί 8, 1, 5; 30, 13 (decree); 43, 2; 55, 1; 62, 1; πάντες—καὶ οἱ κληρωτοὶ καὶ οἱ χειροτονητοὶ δοκιμασθέντες ἀρχοῦσιν 55, 8

κλοπῇν (δημοσίων χρημάτων) οἱ δικασταὶ καταγινώσκουσι 54, 7

Κοδρίδαι 3, 13; Heracl. epit. § 3

κοινῇ 5, 4, 11; 23, 17; 40, 18, 21; 57, 6
 κοινόν, μέτριον καὶ 6, 14 (of Solon). τὸ ἱερὸν εἶναι κοινὸν ἀμφοτέρων 39, 5 (decree). τὰς κοινὰς λητουργίας 27, 14; κοινὰ τὰ ὄντα νέμεσθαι 56, 37; τὰ κοινὰ 9, 10; τῶν κοινῶν 15, 25; 16, 10; διώκει τὰ κοινὰ 14, 17; τὰ κοινὰ πράττουσι 24, 5; ἀπὸ τῶν κοινῶν 24, 21; εἰς τὸ κοινόν 42, 28

κοινωνεῖν 6, 9; c. *gen.* τῶν κοινωνούντων τῆς πράξεως 18, 16; πολλῶν κοινωνούντων τῆς πολιτείας 13, 24; κοινωνεῖν τῆς—πολιτείας 37, 8; ἀμφοτέρων κεκοινωνηκώς 37, 11

κοινωνικαὶ δίκαι 52, 15 (not found in Ar. in technical sense)

κολάζεσθαι καὶ ζημοῦσα 3, 36; ζημοῦν καὶ κολάζειν 8, 23

Κολλυτὸς 14, 26. Κολλυτεὺς 22, 16

κόλπος, Θερμαῖος 15, 6

κομίσειν (σῖτον) 51, 18; κομίσαντος (of troops) 17, 16. *Mid.* κομίσασθαι τὰ χρήματα παρὰ τῶν δανεισασμένων 22, 35
 Κόνων ἄρχων (462/1) 25, 8
 κόπρος, 50, 10; * κοπρολόγοι 50, 9
 κόρος 12, 13 (Solon)
 * κορυνηφόροι 14, 5
 * κοσμητής 42, 19
 κόσμος· τὴν θεὸν ἀπομνησάμενος τῷ κόσμῳ 14, 28; τὸν ἄλλον κόσμον (of the Parthenon) 47, 6. ἐν κόσμῳ λεγόντων 28, 18
 κρατεῖν, ἔχειν καὶ 56, 7; ὁ δῆμος ἐστὶν ὁ κρατῶν 41, 26; οἱ δῆμοι κρατήσαντες 40, 24
 κρατερόν σάκος 12, 8 (Solon)
 κράτος· κράτει νόμου 12, 42 (Solon)
 Κρέουσα frag. 1, 6
 κρηνῶν ἐπιμελητής 43, 3
 Κρής, ὁ 1, 3
 κριθαί 51, 12
 κρίνω· (1) 'choose', κρίνασα—τὸν ἐπιτή·δειον 8, 9. (2) 'try', τὰς δίκας—κρίνειν 3, 32; τὰς χειροτονίας—, 30, 26; κρίνουσιν (στρατηγόν) 61, 12; τοὺς—συνισταμένους ἔκρινεν 8, 25; ἔκρινεν τὰ παραδείγματα καὶ τὸν πέπλον ἢ βουλή 49, 20; εἴ τις ἐξορύξειεν ἐλαίαν—, ἔκρινεν ἢ ἐξ' Ἀρείου πάγου βουλή 60, 11. *pass.* κρινόμενος ὑπὸ τινων 27, 26; κρίνεσθαι Μηδισμοῦ 25, 12; κριθῆναι μὲν χειροτονίᾳ πάντας 34, 5
 κρίσις, οὐ κύρια (ἀλλ' ἐφέσιμος εἰς τὸ δικαστήριον) 45, 13; ἡ κ. καταλέλυνται 60, 14. τῆς κρίσεως ὁ δῆμος κύριος 9, 11; κρίσεως ἐν δικαστηρίῳ γενομένης 45, 5; ἀμφισβήτησις τῆς κρίσεως 28, 34. πρὸς τὴν τῶν ἀμφισβητούντων κρίσιν 3, 21; καταχαρίζεσθαι τὴν κρίσιν 49, 22. αἱ τῆς βουλῆς κρίσεις εἰς τὸν δῆμον ἐληλύθασιν 41, 27
 Κρόνους· ὁ ἐπὶ Κρόνον βλος 16, 27
 κτείνω· ἐκτείνειν 39, 19
 κτήμα· τὸ ἐλαίον ἐκ τοῦ κτήματος 60, 14
 κτίζω· ἀπὸ τῶν κτισάντων 21, 22 (*Pol.* 1275 ὁ 33, 1310 ὁ 38)
 κτῶμαι· οὐσίαν κεκτημένους 4, 6; ἐντὸς τριῶν μῶν κεκτημένους 49, 26; συμπεῖθαι τὸν κεκτημένον 39, 10 (decree); ὁ τὸ χωρίον κεκτημένος 60, 13; *pl.* 60, 8
 * κυμαεῖν, ἐκ τούτων 8, 4; ἐκνέμευσαν τοὺς ἐννέα ἄρχοντας 22, 21
 κύμας· τοὺς ἀπὸ τοῦ κύματος δισχυλίου ἄνδρας 24, 20; τὴν ἐληγχύαν τῷ κύμαμ βουλήν 32, 6
 κύβοι 64, 11 f; 66, 2, 5
 (Κύλων) 1, 1—3 notes; Heracl. epit. § 4
 κύρβεις 7, 3 (only in *de Mundo* 400 ὁ 30, τὰ ἐν κύρβεσιν ἀναγεγραμμένα)
 κύριος· ὁ νόμος 47, 4; οὐ κύρια ἡ κρίσις 45, 13; κυρία ἐκκλησία 43, 17; 62, 7; ἀμφοτέρους κύριος, ἄκυρος, 68, 16 f; 69, 1; κυρίαν (ψῆφον) 68, 26; αἱ κύριαι (ψῆφοι) 69, 3; ὅ τι ἂν οἱ δικασταὶ ψηφίσωνται,

τοῦτο κύριον εἶναι 45, 11; ὅ τι ἂν γνῶσιν οἱ δικασταί, τοῦτο κύριον ἐστὶ 48, 27 f; περὶ τοῦ δοῦναι—κύριον ποιήσαντες 30, 14; κυρίους 39, 3; ὄντες κύριοι 52, 19
c. gen. πάντων 41, 25; τοῦ ἀφείναι 44, 13; τῶν αὐτῶν 61, 21; τῶν γραμμάτων 54, 14; τῆς δοκιμασίας 55, 12; ἑαυτῶν 39, 3; τῶν ἐρημένων 55, 1; τῆς κρίσεως 9, 12; οὐδενός 54, 22; τῆς πόλεως 20, 11; 34, 16; 35, 2; τῆς πολιτείας 9, 7; τῶν πραγμάτων 6, 1; 18, 1; 41, 2; 55, 1; τῆς ψήφου 9, 6
c. inf. 3, 31; 8, 23; 29, 36 (decree); 44, 13; 45, 1, 19; 56, 42; 59, 1; 61, 14
c. part. κυρίους εἶναι θανατοῦντας 37, 13
 κυρίως, ζημιούσα 3, 36
 * κύρος, ὃ ἦν ἐν τοῖς δικασταῖς· κατέλυναν τὸ 35, 12
 κυροῦσι (οἱ θεσμοθέται), τὰ σύμβολα τὰ πρὸς τὰς πόλεις 59, 16; (οἱ πωληταὶ) τὰ τέλη κυροῦσιν (?) 47, 10; κυρωθέντων δὲ τούτων 30, 1 (only ἐν τῇ Τενεδίῳ πολιτείᾳ p. 1569 a 27, frag. 5933, ἐκύρωσε καὶ περὶ τοῦ ἰδίου παιδὸς τηρηθῆναι τὸν νόμον)
 Κυψελίδαί 17, 14
 κύειν 56, 42
 κύων· κυσὶν πολλαῖσιν 12, 54 (Solon)
 * κωλακρέται 7, 12
 κωλύω· ἐκώλυνεν 18, 11; 22, 32. *c. inf.* γενέσθαι τὴν εἰρήνην 34, 10; δανείζειν 6, 2; κατοικοδομεῖν 50, 11; κοινωνεῖν 37, 8; παριέναι 19, 31; as in *Ar.* (*Index* p. 419 ὁ 32) never followed by μή
 Κωμέας ἄρχων (561/0 or 560/59) 14, 8
 κωμφοδοίς, χορηγοὺς 56, 9, 11 (κωμφοδοίς χορηγῶν *Eth.* 1123 a 23; χορὸν κωμφοδῶν ὁπότε ὁ ἄρχων ἔδωκεν *Poet.* 1449 ὁ 1)
 κωτίλλοντα 12, 19 (Solon)
 λαγχάνω· δίκας λαγχάνουσι (πρὸς) 53, 2; τῷ δράσαντι λαγχάνει 57, 30; ἄς ἂν λάχῃ διαίτας 53, 12; ὅσους ἂν δέῃ λαχεῖν δικαστάς 64, 13; οὗ ἔλαχον ἕκαστοι 69, 14; οἷον ἂν λάχῃ (δικαστήριον), 64, 21; 66, 10; ἡ ἂν πρώτη λάχῃ τῶν ἀρχῶν 66, 7; καθ' ὅ τι ἂν λάχῃ 43, 7; ὁ λαχὼν 47, 4; εἰς ὁ λαχὼν 44, 1; τὸ λαχὼν μέρος 30, 16 (decree); 58, 7; τὸ γράμμα τὸ λαχὼν 63, 24; τὸ δικαστήριον τὸ λαχὼν 49, 21; τῷ λαχόντι 50, 9; τῷ πρώτῳ λαχόντι δικαστηρίῳ 66, 8; λαχόντες 66, 4; οἱ λαχόντες 57, 24; + ἐπὶ τὰς ψήφους 68, 6; τῶν λαχόντων δικαστῶν 63, 6; τοὺς λαχόντας 4, 14; 30, 26, 28 (τοὺς πρώτους λ. 66, 16); + ἐκ τῆς πολιτείας 4, 14. εἰσελθεῖν εἰς ὃ ἐλλήχε δικαστήριον 65, 4; ὁ ἐφ' ὅδωρ ἐλληχώς 67, 11; [ὁ ταύτην τὴν ἀρχὴν]

- ελληχώς 68, 10; (στοιχείον) τὸ τοῦ δικαστηρίου ἐκάστων ελληχός 64, 25; τοῦ ελληχότος ταύτην τὴν ἀρχὴν 65, 10; τὴν ελληχύϊαν τῷ κυάμῳ βουλὴν 32, 6; οἱ ἐπὶ τὰς ψήφους ελληχότες 69, 5; τοῖς ελληχόσι 65, 16; τοὺς ελληχότας 64, 16
- Pass.* γραφαὶ καὶ δίκαι λαγχάνονται πρὸς αὐτόν 56, 29; γραφαὶ λ. πρὸς αὐτόν 57, 9; δίκαι λ. πρὸς αὐτόν 58, 4; λ. δίκαι 57, 12
- Λακεδαιμόνιοι 19, 7, 21; 23, 12, 19; 29, 3; 32, 14; 34, 8; 37, 18; 38, 25; 40, 20
- Λακεδαίμων 37, 17; 38, 7, 27
- Λακιάδαι 27, 15
- Λάκωνες, οἱ 19, 7, 21, 25; 23, 20
- λαμβάνει ἀποτιμήματα 56, 45; ᾧ λαμβάνει 68, 12; τιμὴν λαμβάνει 39, 12 (decree); δίκην οὐτε διδῶσιν οὐτε λαμβάνουσιν 42, 34; λ. δωρεάν 46, 7; λ. παρέδρους 56, 1; εἰς σίτησιν λ. 62, 10, 15. οἰκίαν λαμβάνωσιν 39, 10; ἀμφοτέρας (τὰς ψήφους) λ. 68, 9; λαμβάνων 42, 26; λαμβάνοντες ἀργύριον 43, 11; λ. τράκοντα μῶς 50, 3. τὴν θυγατέρα αὐτοῦ λήψεται 14, 23. ἔλαβεν (τὴν δεξιάν) 18, 35; προστάτην ἔλαβεν ὁ δῆμος 28, 3. λαβεῖν (αὐλητρίδα) 50, 8; λ. τὴν δεκάτην 16, 22; τὴν ἡγεμονίαν λ. 23, 11; λ. τὴν πολιτείαν 41, 4. λ. ἔχνος 18, 25; σύμβολον 68, 13. λαβίων 22, 36; λ. τὴν ἀρχὴν 14, 16; 15, 13; 24, 6; δωρεάν λ. 46, 6; λ. τὴν ἐπιμέλειαν 38, 29; κέντρον λ. 12, 47 (Solon); λ. τὰς ψήφους 68, 23 f; λ. τοὺς κορυνηφόρους 14, 5; λ. τὴν πόλιν 15, 13; μοιχὸν λ. 57, 19; λ. τὴν βακτριαν 65, 7; λ. τοῦτο (τὸ πινάκιον) 48, 23; λαβοῦσα τὴν ἡγεμονίαν 23, 4; δῶρα λαβόντα 54, 8; λαβόντα (τὰς δίκας) 58, 6; λαβόντες ἀπίδα 42, 31; τὴν ἐπιμέλειαν 38, 29; τὸν τελευταῖον τῶν ἐπωνύμων λαβόντες 53, 27. τὸν μισθὸν λήψονται 66, 20; δῶρα λήψεσθαι and λάβωσι 55, 32. ληφθέντων (= ἀλόντων) 19, 34
- λαμπάδων ἀγῶνες 57, 7
- λαμπρῶς, ἐλειτουργεῖ 27, 14 (χορηγεῖν λαμπρῶς *Ellh.* 1122 b 22)
- λανθάνω· μηδένα λάθῃ μηδὲν ἔρημον γινόμενον 43, 22; μὴ λάθῃ ὑποβάλλων τις ψήφους 68, 15
- λέγει· λέγει 12, 15; ὡς οἱ δημοτικοὶ λέγουσι 6, 8; ὡς ἐνιοι λ. 14, 26; 18, 32; λέγειν τὰς δίκας 67, 6; λέγων ὅτι 40, 12 (ἐλέγεν ὅτι 25, 14); λέγων οὐκ ἐπειθε 14, 12; οὐ λέγων ὅ τι χρῆσεται τοῖς χρήμασιν 22, 32; τοῦ πρότερον (opp. τοῦ ὕστερον) λέγοντος 68, 21 f; ἐν κόσμῳ λεγόντων 28, 18; ἄν τις τὸν ἐλεύθερον κακῶς λέγῃ 59, 14
- Pass.* λέγεται c. acc. et inf. 14, 8. ὁ λεγόμενος λόγος 18, 26; τὰ λεγόμενα 29, 22; ὅθεν ἐλέχθη 21, 5. v. εἰπεῖν and εἰρηται
- Λειμώνη (Ἰππομένους) Heracl. epit. 1. 12
- λείπω· (δίκην) ἔλειπεν 16, 34
- Λειψύδριον 19, 12, 15
- λείως, κωτίλλοντα 12, 19 (Solon)
- Λέσβιοι 24, 7
- λευκοί, κύβοι 64, 13 f
- λευκῶ· πινάκιον λελευκωμένον 48, 20; λελευκωμένα γραμματεῖα 47, 16, 27; 53, 22 (only in *Phys. Ausc.* 185 b 29 ὁ ἀνθρώπος οὐ λευκός ἐστίν ἀλλὰ λελευκῶται)
- Λεωκόρειον 18, 20
- Λήμνον, ἀρχαί εἰς 62, 16; ἵππαρχος εἰς 61, 25; τῶν ἱππέων τῶν ἐν Λήμνῳ 61, 26
- Ληναῖοι, ἐπὶ 57, 5
- λῆξις· λῆξις κλήρων καὶ ἐπικλήρων 43, 21; νεῖμαι—τοὺς ἄλλους πρὸς τὴν λῆξιν ἐκάστην 30, 17 (decree); ἵνα νεμηθῶσιν εἰς τὰς τέτταρας λῆξεις 31, 19 (decree) (only in *de Mundo* 401 b 20 ἡ κατὰ φύσιν λῆξις)
- *ληροῦσιν 17, 5 (λῆρος *Pol.* 1257 b 10; ληρώδης *Rhet.* 1414 b 16; ὁ δὲ λεχθεὶς μῦθος,—ληρώδης ἐστίν *Hist. An.* 579 b 3)
- λητουργία 27, 14; 56, 16
- λητουργεῖν· 27, 14; 29, 35 (decree); 56, 15 f
- λίαν 12, 12 (Solon); ἀρχαίως καὶ λίαν ἀπλῶς 14, 22 (λίαν ἀρχαίως *Pol.* 1330 b 33; λίαν ἀπλοῦν *Meteor.* 339 b 34; ἀπλῶς 365 a 26)
- λίθος· ὁμνύντες πρὸς τῷ λίθῳ 7, 5; βαδίζουσι πρὸς τὸν λίθον 55, 28
- λογιζόμενοι, οἱ τοῖς ὑπευθύνους 54, 5; τοὺς λογιζομένους ταῖς ἀρχαῖς 48, 14
- λογισταὶ δέκα (τῆς βουλῆς) 48, 13. λογισταὶ δέκα καὶ συνήγοροι 54, 3
- λόγος· (1) 'speech', τὸν ἄλλον λόγον ἐπέτελεσεν 15, 23; τὸν πρὸ τοῦ ψηφίσματος λόγον 29, 6; in the law-courts, τῷ δευτέρῳ λόγῳ 67, 8; ὕστερον λόγος 67, 10; (εἰρημένοι) οἱ λόγοι 68, 7. (2) 'current account', ὁ τῶν δημοτικῶν λόγος 6, 13 (= ὡς οἱ δημοτικοὶ λέγουσι 6, 8); ὁ λεγόμενος λόγος 18, 26; 'rumour', 'report', προδιασπειρας λόγον· 14, 24; διεσπάρησαν οἱ λόγοι πρὸς τὸ πλῆθος 36, 4. (3) 'in name alone', λόγῳ μόνον 32, 12. (4) 'accounts', λόγον ἀπενεγκεῖν 54, 4
- λοιδορήσας 18, 12; ἐλοιδορήσατο 28, 17
- λοιπός· τὸ λοιπὸν 22, 41; 31, 15 (decree); εἰς τὸν λοιπὸν χρόνον 30, 15 (decree); τὰ λοιπὰ (ἔτη) 17, 4
- λοξὸν—ὀρώσι 12, 21 (Solon)
- λοχαγοὶ 61, 18 (*de Mundo* 399 b 6; *Oec.* ii 1350 b 11; λοχαγαὶ *Pol.* 1322 b 4)
- Λύγαμυς ὁ Νάξιος 15, 11, 15
- Λυκομήδης Σκύριος Heracl. epit. 1. 7
- λύκος 12, 54 (Solon)
- Λυκούργος (τῶν πεδιακῶν ἡγεῖτο) 13, 20; 14, 19

λυμῖναι· τὴν δὴν ἐλυμῖναντο πράξιν 18, 21

* λυροποῖός, Κλεοφῶν ὁ 28, 20

Λύσανδρος, Spartan general 34, 16, 25

Λυσικράτης ἀρχὼν (453/2) 26, 19

Λυσίμαχος, father of Aristides, 22, 39; 23, 13

Λυσίμαχος ὁ ἀπὸ τοῦ τυπάνου 45, 2-7

* λυχνεῖον 68, 24

λωποδύτης· *pl.* 52, 3

μαλακός 3, 7; 18, 12

μᾶλλον· *compar.* γεγωνῆ μ. 15, 19; ἀνίσσ-
θαι μ. 26, 2 f; μ. ἄγειν 27, 6; μ. συμ-
πολεμήσειν 29, 8; πολιτικῶς μ. ἡ τυραν-
νικῶς 14, 17; 16, 3; αἰ μᾶλλον 27, 23

superl. μάλιστα 9, 5; 13, 18; 22, 16;
25, 2; 27, 4; 28, 16, 27; 29, 7; 32,
9; 34, 25; 38, 15, 21; 45, 12; 50, 4;

τῶν προγεγενημένων 33, 5; πολλῶν μὲν
καὶ ἄλλων, μάλιστα δὲ Θηβαίων 15, 11;

οὐ τε ἄλλοι καὶ—μάλιστα 16, 40; αἰτίων
μ. γενομένων Πεισάνδρου κτλ 32, 9;

μάλιστα with numbers 15, 2; 19, 4, 38;
25, 2; 32, 9. μάλα does not occur

μανίων (ένεκα) 35, 15 (law)

* μαντευτὰ ἱερὰ 54, 25

μάντεων, μετὰ τῶν 54, 26

Μαραθῶνι, ἐν 22, 10

μαρτυρία 67, 12; *pl.* 53, 10, 17; 55, 30;
68, 20

μαρτυρεῖ 5, 14; 6, 19

μάρτυς· οἱ μάρτυρες ἐξόμνουνται τὰς μαρτυ-
ρίας 55, 30. καλεῖ τούτων τοὺς μάρτυρας

55, 19; ἐπειδὴν παράσχεται τοὺς μ. 55,
20

Μαρωνεία 22, 29

* μαστιγοφόρος—ὑπηρέτας 35, 6

μάτην ἔερδον 12, 23 (Solon)

μάχαιραν, σπασάμενος τὴν 18, 38

μάχεται, πρὸς ἑκατέρους ὑπὲρ ἑκατέρων 5,
10

μάχην, τὴν ἐπὶ Παλληνίδι 15, 13; 17, 16;
τὴν ἐν Μαραθῶνι 22, 10. (τῶν ἀπὸ
Φυλῆς) νικησάντων μάχην τοὺς μετὰ τῶν
τριάκοντα 38, 2

Μεγακλῆς (the slayer of Cylon) Heracl.
epit. l. 15

Μεγακλῆς ὁ Ἀλκμέωνος (παραλίην προεισ-
τῆκε) 13, 17; οἱ περὶ τὸν Μεγακλέα 14,
18; τῇ τῆς Μεγακλέους θυγατρὶ 15, 4

Μεγακλῆς Ἰπποκράτους Ἀλωπεκῆθεν 22,
24

Μεγαρέας· ἐν τῷ πρὸς Μ. πολέμῳ 14, 2;
(+ περὶ Σαλαμῖνος) 17, 6

μέγας· μέγαν νῆον 5, 17 (Solon); γέγονεν
ἡ ἀρχὴ μεγάλη 3, 18; μεγάλην γεγονέ-
ναι μεταβολὴν 13, 15; γυναῖκα μεγάλην
καὶ καλὴν 14, 25; Διονυσίῳ τῶν μεγά-
λων 56, 22

compar. μείζων ('too powerful') 22,
27; τὰς προσόδους μείζους 16, 11; τὰ
μέτρα μείζω 10, 4; στόλον—μείζω 19,

30; μείζους καὶ βίαν ἀμείνονες 12, 60
(Solon)

superl. μῆτηρ μεγίστη 12, 31 (Solon);
μέγισται καὶ πρῶται τῶν ἀρχῶν 3, 4;
τὰ πλείστα καὶ τὰ μέγιστα 3, 35; 8, 22;

πρῶτον καὶ μέγιστον 9, 3; μεγίστην
εἶχεν δύναμιν 13, 11; μέγιστον πάντων
ἦν 16, 29

μέγεθος τοῦ τιμῆματος 7, 13

Μέδων (βασιλεὺς) 3, 9

* μεθιδρυσόμενος, ἐκεῖ(σε) 19, 6

μεθίσταντο 22, 27

μεθύων 34, 11

μέλας, κύβοι 64, 13, 15; Γῇ μέλαινα 12,
32 (Solon)

μέλλω *c. inf.* *praes.* 6, 6; 7, 28; 18, 11;
24, 12, 14; 45, 3; 67, 13; 68, 19

c. inf. *fut.* 63, 10 and 64, 24 μέλλη
πληρωθῆσθαι (not noted either by H-L,
or in *Class. Rev.* v 185 b)

εἰς τὸ μέλλον 6, 2; εἰς τὸν μέλλοντα
χρόνον 31, 1

μέμνηται 6, 20; 12, 2

μεμψιμορία· *pl.* 12, 55 (only in *de Virt.*
1251 b 25; μεμψιμοριος in *Hist. An.*
608 b 10)

μέν—δέ *passim*, 1, 2 f; 3, 2 f etc. μέν
without δέ 19, 9; 48, 23; 58, 5. μέν
in irregular position 48, 24; μέν—δέ—
δέ 4, 18 f; 21, 13. μέν οὖν, continuing
a narrative, 2, 10; 9, 10; 14, 15; 16,

22; 17, 1; 19, 26; 21, 3; 22, 5, 24;
23, 16; 26, 12; 28, 1, 23; 29, 1; 33,
1; 35, 18; 43, 13 (?); 47, 30; 48, 7;

52, 17; 54, 16; 57, 5; concluding a
narrative, 3, 4, 22, 33; 4, 1; 6, 21;

8, 8; 9, 1; 10, 1; 13, 1; 15, 1; 16, 1;
21, 1; 23, 1; 25, 1; 26, 1; 30, 1; 31,
1; 32, 1, 7; 34, 1; 35, 1; 36, 1; 41,
1; 43, 1; 45, 21; 50, 1; 55, 1; 56,

28; 60, 1

μέν(τοι) 28, 35

μένω· μένειν—ἔως ἐθάρρησαν 40, 6; μένειν
ἐν τῇ θόλῳ 44, 5; μὴ θέλουσι μένειν 49,
3; ἔμεινεν ἐν τῇ ἀρχῇ 16, 35; τῶν ἐν
ἄστει μενούντων 38, 31; 39, 3; μόνῃ τῶν
ἀρχῶν—μεμνήσκε δια βίου 3, 38

μερίζω κατὰ τὰς—τριττῆς 21, 10; (τὰς
καταβολὰς) μερίζουσι ταῖς ἀρχαῖς 48, 8

μερισμός 48, 9, 11 (*Met.* 1027 b 20 Bz μ.
ἀντιφάσεως)

μέρος, κατὰ 55, 5; τὸ λαχὼν μέρος 30, 16
(decree); 58, 7; ἐν μέρει 43, 7; 56, 13;

ἐν τῷ μέρει 69, 14. τὰ δύο μέρη 51, 17.
διένειμε τὴν χώραν—τριάκοντα μέρη 21,
12; διανέμει τέτταρα μ. 30, 17 (decree);
διανέμματα δέκα μ. 58, 6; νενέμνηται
—δέκα μ. 63, 20

μετὰ *c. gen.*, *passim*, e.g. τῶν Ἀθηναίων
19, 33; αὐτοῦ 14, 28; 20, 11, 15; τού-
των 14, 6; τῶν ἄλλων 42, 37; τῆς
βουλῆς 31, 14; 60, 6; τῶν ἐννεα ἀρχόν-
των 62, 1; τῶν ἐπιμελητῶν 56, 23; τῶν

προβούλων 29, 11; μεθ' ὁποτέρων ἐβού-
λετο 11, 13; μηδὲ μεθ' ἐτέρων (= μετὰ
μηδετέρων) 8, 30; σύμβολον—μετὰ τοῦ
γ 68, 12; μεθ' ὅπλων 18, 28; μετὰ
σπουδῆς 25, 17

c. acc. τὴν Σόλωνος ἀρχήν 13, 3; τὴν
τῶν νόμων θέσιν 14, 7;—κάθοδον 15, 2;
41, 22;—τῶν τυράννων κατάλυσιν 13, 23;
21, 2;—κατάστασιν 14, 19; 22, 6;—
ναυμαχίαν 23, 22;—νίκην 22, 11;—ὀλι-
γαρχίαν 53, 4;—ἐν Σικελίᾳ συμφορὰν
29, 2;—τοῦ πατρὸς τελευτήν 19, 38;—
τυραννίδα 22, 23;—τὸν θάνατον 19, 4;
—οὐ πολὺν χρόνον 25, 24; 34, 13;—οὐ
πολύ 6, 10;—ταύτην 41, 9, 11, 17, 21;
—τὰ Μηδικὰ 23, 2; 25, 2; 41, 15;—
τούτους 28, 11; βέλτιστοι μετὰ τοὺς ἀρ-
χαιούς 28, 29; μετὰ ταῦτα 2, 1; 10, 3;
14, 20; 15, 1; 19, 1; 22, 26, 28; 24,
1; etc. πρῶτον μὲν—μετὰ δὲ ταῦτα 55,
15

μεταβολή 13, 15; *pl.* 16, 2; 41, 5
μεταδίδωμι· τοῖς τὸ θητικὸν τελοῦσιν ἐκκλη-
σίας καὶ δικαστηρίων μετέδωκε μόνον 7,
15; ὡς μεταδύσκοντες τῆς πολιτείας 36,
7; βουλόμενοι μεταδοῦναι τοῖς ἐπικείεσι,
τρισχίλοις μόνους μεταδιδάσκει 36, 9;
μεταδοῦναι τῶν πραγμάτων τοῖς βελτίσ-
τοις 36, 3; μετεδίδου τῆς πολιτείας πᾶσι
τοῖς—συγκατελοῦσι 40, 9

μεταιχμίω, ἐν 12, 65 (Solon)
μετακινεῖν (τοὺς νόμους) 31, 9 (decree)

* μεταλλικαὶ δίκαι 59, 14
μέταλλον· τὰ μέταλλα τὰ ἐν Μαρωνείᾳ 22,
29; τὰ μ. πωλοῦσι 47, 8; τὰ πραθέντα
μ. 47, 11

* μεταπέμπομαι· τὸν Ἴωνα μετεπέμψαντο
3, 8; τοὺς περὶ Ἀνακρέοντα κτλ οὗτος ἦν
ὁ μεταπεμπόμενος 18, 6; τοὺς—φυγάδας
μετεπέμψαντο 20, 17; βοήθειαν μετα-
πεμπόμενοι 38, 8

μετάστασις (τῶν ἐξ ἀρχῆς) 41, 6
μετατίθημι· τὰς στάσεις ἀμφοτέρας μετα-
θέσθαι 11, 9

μετέχω· οὐδενός 2, 12; οὐδεμῶς ἀρχῆς 7,
29; τοῦ καταλόγου 37, 7; τῆς πόλεως
8, 30; 26, 22; τῆς πολιτείας 21, 5; 42,
2; πάντων τῶν τόπων 21, 15; *abs.*
μετεχόντων πολλῶν *sc.* τῆς πράξεως 18,
14

μετεώρους, ὀχετοὺς 50, 12
μετοίκος· (*opp.* οἰκῆτος, ξένος) 57, 18; *pl.*
(*opp.* τῶν Ἀθηναίων) τῶν μετοίκων
43, 25; εἰσάγει δίκας—τοῖς μετοίκους—
ὅσα τοῖς πολίταις ὁ ἀρχων, ταῦτα τοῖς
μετοίκους ὁ πολέμαρχος 58, 10 f; τοῖς
μετοίκους καὶ τοῖς ἰσοτελέσι καὶ τοῖς
προξένοις 58, 5

μέτριος· μέτριον γενέσθαι καὶ κοινόν 6, 14
(of Solon); μέτριον τοῖς πολίταις 35, 8;
εὐποροῦντες τῶν μετρίων 16, 9; ἔχειν
τὰ μέτρια 27, 16. ἐν μετρίοις 5, 18
(Solon)

μετρίως 16, 3

μέτρον· *pl.* πεντακόσια μέτρα 7, 16; μέτρα
10, 4; μέτρων καὶ σταθμῶν 10, 3; 51,
6; τοῖς μέτροις διηρῆσθαι 7, 25

* μετρονόμοι 51, 5

μέχρι δέκα δραχμῶν 52, 18; 53, 5; εὐ-
θυνῶν 4, 12; Σόλωνος 2, 9; τούτου 23,
1; ἀρχῆς τέλους 56, 7; τίνων 53, 37;
τῆς νῦν (*sc.* πολιτείας καταστάσεως?) 41,
23 (τοῦ νῦν usurpat Ar.); τοῦ κ 63, 20;
64, 3; τριῶν 43, 25; πεντακισχιλίων
67, 8

μή· (1) *c. conj.* φοβηθέντες μή 36, 5;
φοβούμενοι μή 38, 9. ἔάν μή 30, 24,
33 f; 34, 12; *elliptical* 35, 15; 39, 11;
ἀν μή 46, 5; 53, 29; κἂν μή 42, 6, 10;
43, 26; 52, 13; 53, 7; 56, 36, 45;
68, 13. ἵνα μή 21, 17; 42, 35; 47, 3 f;
64, 10, 21 f; 68, 18. ὅπως μή 16, 15;
21, 9; 35, 16; 66, 22 f; 68, 15; ὅταν
μή 57, 29; ὅς ἀν μή 8, 29; 26, 22 f; ὅ τι
ἀν μή 45, 21; ὅσοις μή 12, 14 (Solon)

(2) *c. opt.* εἰ μή ἀποδιδόεν 2, 7; ὅσοι
μή συνεξαμαρτάνοιεν 22, 18

(3) *c. ind.* εἰ μή τι παρεωρᾶτο 26, 18;
εἰ μή ἀφήσουσιν 32, 16; ὅσοι—μή ὀφεί-
λουσιν 63, 12; οἷς μή ἔξεστι 63, 13;
ὅπως μή μισθωθήσονται 50, 7

εἰ δὲ μή, *elliptical*, 22, 35; 49, 18;
52, 5; 54, 11

c. inf. after ἀποψηφίσονται 42, 8;
ἐγνωσαν 26, 22; ἔδει 4, 16; δοκεῖν 43,
24; εἰσαγγέλλειν 45, 15 (cf. 59, 6);
ἐξομνύμενος 49, 14 f; ὁμνύουσιν 55,
31; παραινῶν 5, 15; νόμον ἔθηκε 8, 30;
τὴν πολιτείαν διέταξαν 29, 29, 35; *sim.*
30, 13, 14; 31, 8, 17; 39, 6, 16;
ἐσοποῦνθας 38, 15; φῆ 56, 18

c. inf., *c. articulo*, τὸ μή δανείζειν
9, 3; τὸ μή φυλοκρατεῖν 21, 6; διὰ τὸ
μή γεγράφθαι (9, 7), δύνασθαι (9, 12),
βούλεσθαι (15, 3), χρήσθαι (22, 3).
ὥστε μή δυνατοὺς εἶναι 49, 27

μηδέ· *c. imperat.* 20, 23 (scolium); after
ἴνα μή, 64, 22; 66, 18; after *inf.* with
μή, 9, 8, 31, 9; 39, 22; before *inf.* 8,
29; 26, 4

μηδὲς· after ἔάν 55, 23; ἔως 28, 37; ἵνα
66, 10, 17, 19; ὅπως 43, 22; 50, 9.

c. inf. μή ἐξεῖναι μήτε τούτοις μήτε
ἄλλω μηδενί 31, 17; μηδὲν πρὸς μηδένᾳ
μνησικακεῖν ἐξεῖναι 39, 20; τὸ μηδὲν—
διοικεῖν 3, 16; μηδὲν αἰεὶς ἔχειν 12, 7
(Solon); ὥστε μή δύνασθαι μηδὲν ἔργον
ἐργάζεσθαι 49, 27; ψηφισάμενοι μηδε-
μίαν ἀρχὴν εἶναι μισθοφόρον 33, 9

Μηδικὰ, μετὰ τὰ 23, 2; 25, 2; 41, 16;
Heracl. epit. l. 8; frag. 4

* μηδισμοῦ, κρίνεσθαι 25, 12

Μηλόβιος 29, 6

μήν· οὐ μὴν ἀλλὰ 6, 12; 7, 20; + καὶ 2,
11. οὐ μὴν εἰκὸς ἀλλὰ 9, 12. ἡ μὴν
29, 12 (decree)

μήν, ὁ· μηνός Θαρρηγιώνος 32, 4; τοῦ Ποσειδώνος μηνός 67, 16; τὸν Ἑκατομβαιῶνα μήνα 62, 13; δύο μηνῆς ἦρξεν 13, 7; μηνῆς τέτταρας 33, 1; δέκα μηνῆς 33, 3; καθάπερ οἱ μήνες εἰς τὸν ἐνιαυτὸν (διήρηται) frag. 3
 μηνύειν 18, 18; ἐμήνυνεν 18, 33; μηνύσων 18, 34
 μήτε—μήτε· 12, 12 (Solon); *c. inf.* 11, 3; 31, 17; 39, 6 (decree); ἴνα—66, 18; ἴνα μήτε—ἀλλά—καὶ ὅπως μήτε—μήτε 16, 8—10; μήτηρ μεγίστη δαιμόνων 12, 31 (Solon); τίς μήτηρ καὶ τίς μητρός πατήρ 55, 14
 μικρός· [χρόνον] μικρόν 15, 18; ἐν οὗτω μικροῖς 6, 17; *ἀδν.* μικρόν ἂν παρὰλλάττοι 3, 14; *μ.* παρεγκλίνουσα 41, 10; κατὰ *μ.* αὐξανόμενη 23, 2; ὑποφερομένη κατὰ *μ.* 25, 3
 Μιλτιάδης 26, 5; 28, 10
 μισοὶ τοὺς οἴκους τῶν ὀρφανῶν 56, 43; μισθοῦσι τὰ μισθώματα 47, 8; τῷ λαχόντι μισθοῦσιν 50, 9. *Pass.* ὅπως—μὴ μισθωθήσονται 50, 7. *Mid.* στρατιώτας μισθωσάμενος 15, 8; ἐμισθώσαντο τὸν ἐν Δελφοῖς νεῶν οἰκοδομῆν 19, 20
 μισθός (δικαστικός) 65, 19; 66, 20; 69, 14; *cf.* τρεῖς ὀβολούς 62, 7. *μ.* (ἐκκλησιαστικός) 41, 29—35; 62, 6 f
 μισθοφορά· κατεσκεύασε μισθοφορὰν τοῖς δικασταῖς (Pericles) 27, 22; ἄνευ μισθοφορᾶς 30, 5 (decree). (μισθοφορὰν πορίζειν *Pol.* 1304 b 27)
 μισθοφόρα τὰ δικαστήρια, ἐποίησε 27, 11; μηδεμίαν ἀρχὴν εἶναι μισθοφόρον 33, 9; μισθοφόρον ἐκκλησίαν—ἀπέργνωσαν ποιεῖν 41, 29. *Cf. Pol.* 1303 b 1; *Rhet.* 1399 b 2
 μισθοφορεῖν, ἐν ταῖς στρατείαις 27, 10; μισθοφοροῦσι δραχμὴν 62, 6; πέπανται μισθοφορῶν 49, 8. *Cf. Pol.* 1317 b 35
 *μισθώματα 47, 8
 μίσθωσις 47, 27; μισθώσεις τῶν τεμενῶν 47, 26. κατὰ ταύτην τὴν μίσθωσιν 2, 5; τὰς μισθώσεις ἀποδιδούει 2, 7
 μισώ· μισέειν 28, 24
 μῦθ 10, 5, 8, 9; δέκα μῶν 4, 6; ἐκατὸν μῶν 4, 9; ἐντὸς τριῶν μῶν 49, 26; τριάκοντα μῶς 50, 3; ἐκατὸν μῶς 56, 26
 Μνησιθείδης ἀρχων (457/6) 26, 16
 *μνησικακεῖν 39, 20 (decree); 40, 11. ἐμνησικάκησε 40, 16 (μνησικάκος *Rhet.* 1381 b 4; *Eth.* 1125 a 5)
 Μνησιλοχος, ἦρξεν—διήμνον (411 B.C.) 33, 2
 *μοῖρα (= μέρος)· συνεβάλλετο δ' οὐκ ἐλάττω μοῖραν 19, 24
 μοιχείας γραφὴ 59, 11
 μοιχὸν λαβών 57, 19; Heracl. epit. § 3
 μόνος, *c. gen.* 3, 21, 38; ἕνα μόνον 67, 5; αὐτὴν μόνην 68, 18; οὗτοι—μόνοι 53, 32; 54, 5; ταῦτα—μόνα 57, 16; τρισχιλοῖς μόνους 36, 9. *Ἀδν.* 7, 15;

λόγῳ μόνον 32, 12; ἐν δικαστηρίῳ μόνον 55, 8; οὐ μόνον—ἀλλὰ καὶ 28, 31; 40, 18
 *μονοχίτων 25, 18
 *μοῖραι 60, 8, 9; ἐλαίαν μοῖραν 60, 11
 Μουνιχία 19, 5; 38, 2, 16; 42, 21. (στρατηγός) εἰς τὴν Μ. 64, 6
 μουσικῆς, ἀγῶν τῆς 60, 5. τοῖς τὴν μουσικὴν νικῶσιν 60, 21
 μύδρος· τοὺς μύδρους ἐν τῷ πελάγει καθείσαν 23, 24 (only in *de Mundo* 395 b 23 μύδρους διαπύρους)
 *μυλθροὶ 51, 11
 Μύρων 1, 1
 *μύσται, ὅταν οἰκουρώσι 56, 22
 μυστήρια *pl.*, ὁ βασιλεὺς μυστηρίων ἐπιμελεῖται 57, 2; μὴ ἐξεῖναι Ἑλευσινάδε ἵέναι πλὴν μυστηρίοις 39, 8 (decree)
 Νάξιος 15, 11
 Νάξος 15, 15
 *ναυκραταί 8, 13 f; τοὺς δήμους ἀντὶ τῶν ναυκραριῶν ἐποίησεν 21, 21
 *ναυκραρικοῦ ἀργυρίου, ἐκ τοῦ 8, 18 (decree)
 *ναύκραροι 8, 14, 17; 21, 30
 ναυμαχία, ἡ περὶ Σαλαμίνα 23, 5; ἐν Σαλαμῖνι 23, 22; 27, 7. ἡ περὶ Ἐρέτριαν 33, 4. ἐν Ἀργινούσσαις 34, 4. ἐν Αἰγὸς ποταμοῖς 34, 15. ἠτύχησαν—ναυμαχίαν 34, 15
 ναυμαχῶ· ἐνανυμάχησαν ἐν Σαλαμῖνι πρὸς τοὺς βαρβάρους 22, 37
 ναυπηγούμενον 22, 37; ἐναυπηγήσατο 22, 36 (only in *Oec.* 1349 a 25 ναυπηγεῖσθαι τριῖρας μέλλων. ναυπηγὸς and ναυπηγία in *Pol.*; ναυπηγική in *Eth.*)
 ναὺς· ἐπ' ἀλλοτρίας νεῶς 34, 6; νῆες φρουρίδες 24, 18; ἄλλαι νῆες 24, 19; ἐνεβίβασεν εἰς τὰς ναὺς 23, 7; ἀρχιτέκτονας ἐπὶ τὰς ναὺς 46, 4
 ναυτικὴν δύναμιν, τὴν 27, 5
 νέμω· νέμμαι—τοὺς ἄλλους πρὸς τὴν λῆξιν ἐκάστην 30, 16 (decree); ἴνα νεμηθῶσιν—εἰς τὰς τέτταρας λήξεις 31, 18 (decree); ἐκ τῆς φυλῆς ἐκάστης νενεμημένα τριπτύες τρεῖς 8, 13; νενέμνεται κατὰ φυλὰς δέκα μέρη οἱ δικασταὶ 63, 20; ἐφ' ἑκάστον δικαστήριον νενεμημένοι... ὥσιν οἱ δικασταὶ 66, 11. *Mid.* ἐάν τις μὴ θέλῃ κοινὰ τὰ ὄντα νέμεσθαι 56, 37
 Νεοκλῆς 23, 14
 *νεοπολίτας, τοὺς 21, 17
 νέος ὢν 27, 3; τῇ νέῃ βουλῇ 46, 5. νεώτερος 18, 6; ν. ὀκτωκαίδεκ' ἐτών 42, 13; νεώτερον (?) 26, 5
 *νεωρίων, φρουροὶ 24, 15
 νεὼς ὁ ἐν Δελφοῖς 19, 20
 *νεώσοικι 46, 2, 4
 νεωστὶ 3, 18
 νίκη, μετὰ τὴν 22, 11. τῶν Νικῶν 49, 22; τὰς Νίκας 47, 5
 Νίκας 28, 15, 29

Νικόδημος (or Νικομήδης) ἄρχων (c. 483/2)
22, 29

νικῶ· νικᾶν 12, 9 (Solon). ἐνίκησεν (τοὺς ἱππεῖς) 19, 31. *c. acc. cogn.* νικῆσας τὴν ἐπὶ Παλληνίδι μάχην 15, 12; νικῆσαντες τὴν ἐν Μαραθῶνι μάχην 22, 10; τοῖς νικῶσι—τοῖς τὴν μουσικὴν νικῶσιν—τὴν εὐανδρίαν—τὸν γυμνικὸν ἀγῶνα καὶ τὴν ἵπποδρομίαν 60, 20 f. *c. dat.* νικησάντων μάχην 38, 2; τοὺς τῇ ναυμαχίᾳ νικῶντας 34, 5. ὁ νικῆσας (of one who gets a decree passed) 45, 24. (In the law-courts) ἐὰν δὲ νικῆσῃ 42, 11; οὗτος νικᾷ 69, 9

νομίζειν 6, 21; 29, 8; νομίσαντες 18, 18

νομίμων, εἰργεσθαι τῶν 57, 14

νόμισμα, πρὸς τὸ, 10, 7; τὴν τοῦ νομίσματος αὐξησιν 10, 4

νομοθεσία 10, 2

νομοθετῶ· ἐνομοθέτησεν περὶ τῶν ἐννέα ἀρχόντων 8, 8; τὰ βέλτιστα νομοθετήσας 11, 15 (both of Solon)

νόμος· ὁ νόμος κύριός ἐστιν 47, 4; ὁ μὲν νόμος ἐστίν, ἡ δὲ κρίσις καταλέλυται 60, 13; οὐδ' εἰς τὴν ἀγορὰν νόμος ἐμβαλεῖν αὐτῷ 57, 29; κράτει νόμου (?) 12, 43 (Solon); ὁ νόμος κελεύει 8, 6; 49, 26; 51, 14; 53, 29 f; κελεύουσιν οἱ ν. 43, 29; 53, 34. νόμον ἀναγιγνώσκειν 67, 12; ἀναγράφαντες τοὺς ν. 7, 3; νόμους ἀνέγραψαν 41, 12; τοὺς—νόμους ἀφανίσαι 22, 2; μὴ γεγράφθαι τοὺς ν. ἀπλῶς μὴδὲ σαφῶς 9, 7 (ἀσαφεῖς ποιῆσαι τοὺς ν. 9, 11); ἐν τοῖς ν. γέγραπται 8, 16; διατρεῖν τοὺς ν. 3, 35; ἐμβαλόντες τοὺς ν. εἰς ἐχίνους 53, 10; τοὺς ν. ἐξηγεῖσθαι 11, 6; νόμον ἔθηκε 8, 28; 22, 16; νόμους ἔθηκε 6, 3; 7, 1; 29, 17; ἐν τοῖς νόμοις ταῦτα θεῖναι 10, 1; νόμον μὴ ἐπιτήδειον θεῖναι 59, 6; Σόλωνος θέντος νόμον 8, 26; τὴν τῶν νόμων θέσιν 14, 7; νόμον ἔθετο (ὁ δῆμος) 45, 8; νόμος ἐτέθη 22, 4, 13, 26; οὐ κεῖται ἐν τοῖς ν. 67, 26; νόμους εἰσήνεγκαν εἰς τὴν βουλὴν 37, 5; ἐπικυρωθέντων τῶν ν. 37, 12; κατέκλεισεν τοὺς ν. εἰς ἑκατὸν ἑτῇ 7, 7; ἐὰν τινα παραβῶσι τῶν ν. 7, 6; τοὺς ν. προσέχοντες 26, 13; χρῆσθαι τοῖς ν. 22, 3, 12; 31, 8; 45, 15; 55, 17. νόμος εἰσαγγελίας 8, 26; ὀστρακισμοῦ ν. 22, 5, 13. περὶ τῶν ἀγορανόμων 51, 2; — ἀδυνάτων 49, 26; — Ἀρεοπαγιτῶν 35, 10; — διατιγνῶν 53, 29 f; — σιτοφυλάκων 51, 14; — ταμιῶν 8, 6; — τυραννῶν, τυραννίδος 16, 39, 41. τὴν ἡλικίαν τὴν ἐκ τοῦ ν. 42, 5; τὰ ἐκ τῶν ν. 69, 13; τῶν δικῶν τῶν ἐκ τῶν ν. 67, 3; εἰ μὴ τι παρειωράτο τῶν ἐν τοῖς ν. 26, 19; ἐπὶ τοῖς ν. (γραμματέα) 54, 19; κατὰ τὸν Σόλωνος νόμον 47, 3; κατὰ τοὺς ν. 4, 21; 16, 31; 48, 7; 55, 31; 57, 19; παρ' ὃν ἀδικεῖται νόμον 4,

23; περὶ τῶν ν. 11, 2; 31, 6; ὑπὸ τῶν ν. 51, 2

*νομοφυλακεῖν, ἐπὶ τὸ 8, 20 (νομοφύλακες and νομοφυλακία in *Pol.*)

νοστήσας 17, 2. *Mel.* τὰ πράγματα νοσοῦντα 6, 19; διετέλουν νοσοῦντες 13, 12 τοῦς· νόος ἄρτιος 12, 14; μέγαν νόον 5, 17; τραχὺν—νόον 12, 19 (Solon)

νύκτα καὶ ἡμέραν 44, 2

νῦν 3, 24, 32; 9, 13; 12, 58 (Solon); 41, 3, 24; 42, 1; 54, 32; *c. fut.* 40, 12; after *imperf.* 51, 9. καὶ νῦν 3, 39; 7, 29; ἔτι καὶ νῦν 3, 25; 7, 6; 8, 6; 22, 7. τὸ νῦν εἶναι 31, 9 (decree). πρόσθεν—νῦν 12, 34 (Solon); τότε—νῦν δὲ 12, 12 (Solon); (opp. τὸ μὲν ἐξ ἀρχῆς) 55, 4; (opp. πρότερον μὲν) 45, 19; 53, 24; 54, 19; 55, 11, 25; 56, 25; 61, 2; (opp. πρότερον δέ) 56, 9; (opp. ποτέ) 49, 21

Ξάνθιππος ὁ Ἀρίφρωνος 22, 28; 28, 10

Ξεναίνετος ἄρχων (401/0) 40, 27

ξενίας γραφή 59, 8; ἀποφύγη τὴν ξενίαν 59, 9

ξένος· (1) 'guest-friend', Κλεομένην ὄντα ἐαυτῷ ξένον 20, 6; καίπερ ὄντων ξένων αὐτοῖς 19, 23; (2) 'foreigner', 57, 18

Ξέρξου στρατεία 22, 40

ξηρὰ καὶ ὑγρὰ, μέτρα 7, 16

Ξούθος· frag. 1, 6

ξύλιος (ἀμφορεύς) 68, 15, 17, 27

ξυνήγαγον 12, 28 (Solon)

ὁ, ἡ, τό, the article used (1) as a demonstrative, τοῖς and τοῖσιν 12, 7, 50 (Solon); ὁ δὲ 15, 23; οἱ δὲ 36, 3; ὁ μὲν—ὁ δὲ 23, 14; οἱ μὲν—οἱ δὲ 13, 13 f; *adv.* τὰ μὲν—τὰ δὲ 27, 10. (2) as a relative, τῶν μὲν οὐνεκα, and τῆς ἐγὼ ποτε, 12, 28, 32 (Solon). (3) after subst. *without* article, e.g. Λειψύδριον τὸ ὑπὲρ Πάρνηθος 19, 12; Ἀθηναίων τῶν ἐν ἄστει μεινάντων 39, 2. (4) after subst. *with* article, e.g. ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου 4, 20; τῆς—πολιτείας τῆς πρὸ Δράκοντος 3, 1. (5) in place of repeated subst. ὡς—παραπλησίαν οὖσαν τὴν Κλεισθένους πολιτείαν τῇ Σόλωνος 29, 20. (6) with predicate, ὁ δῆμος ἐστίν ὁ κρατῶν 41, 26; ἔστι δ' ἐπιστάτης εἰς ὁ λαχὼν 44, 1; ὁ προαγορεύων οὗτος ἐστίν 57, 13. (7) for ἕκαστος: δύο ὁβολοὺς ἕκαστῳ τῆς ἡμέρας 49, 28 (law); τρεῖς ὁβολοὺς ἕκαστον τῆς ἡμέρας 29, 32; δραχμὴν τῆς ἡμέρας 62, 12. ἀπαξ ἐν τῷ ἐνιαυτῷ 44, 14; εἰς ἐκ τῆς φυλῆς 47, 3, 8; ἕνα τῆς φυλῆς 61, 23. (8) in periphrastic phrases, οἱ περὶ τὸν Μεγακλέα καὶ τὸν Λυκοῦργον 14, 18; οἱ περὶ Ἀνακρέοντα καὶ Σιμωνίδην κτλ 18, 5; οἱ περὶ τὸν Κλεομένην κτλ 20, 12; τῶν ἐπὶ τὸ θεωρικόν

43, 3; τῶν ἐν τῇ πολιτείᾳ 38, 9; τὰ κατὰ τὴν πολιτείαν 2, 10; 29, 1 f; τὰ περὶ τὰς ἀρχάς 3, 33; τὰ πρὸς ἑαυτοὺς 13, 13; τὰ εἰς τὸν πόλεμον 23, 10; τὰ τοῦ πολέμου 30, 30 (decree); μήτε τὸν ἐπὶ τὸ ὕδωρ μήτε τοὺς ἐπὶ τὰς ψήφους 66, 18. (9) with *aen.*, as τὸ μὲν ἐξ ἀρχῆς 55, 3; and with *inf.*, as διὰ τὸ ἀποβαλεῖν Πύλον 27, 26. Omitted with certain words and phrases; cf. Neustadt's *Indices* to Berlin ed. See, also, *ἐκαστος*, *ὅδε*, and *τρόπος*

ὀβολός 41, 33; 62, 9. δύο ὀβολοὺς (τοῖς ἀδυνάτοις) 49, 28; πρὸς δυοὶν ὀβολοῖν ἄλλον ὀβολὸν 28, 22; τρεῖς ὀβολοὺς 29, 32; 62, 8; τέτταρας 42, 26; 62, 10; *ἐντε* 62, 8; *ἐννέα* 62, 7

ὀγδόη 41, 20

ὅδε· ἡδ' ἐξηρώθη πόλις 12, 52 (Solon); τήνδ' ἀνέθηκε 7, 32 (epigr.). ὅδε 16, 42; τήνδε 31, 2; τάδε 7, 21; 16, 42; 30, 4; τοῖσδε 12, 3; + τοῖς 5, 14; τάσδε 39, 2; + τὰς 54, 1. Article omitted in papyrus after *ὅδε*, in 7, 8; 29, 29; 37, 5; but not in τόνδε τὸν τρόπον, 4, 4; 15, 16; 42, 1

*ὁδοποιοί 54, 1

ὁδός 50, 11—14; 54, 2

ὀδύναί 16, 21

ὅθεν (1) 'whence', (of place) 15, 7; (of origin etc.) ὅθεν φασὶ γενέσθαι 6, 11; — συνέβη 18, 12; — εὐπόρησαν χρημάτων 19, 20; — ἐλέχθη τὸ φυλοκρινεῖν 21, 5. (2) 'wherefore', ὅθεν καὶ 3, 8; 17, 15; 21, 18; — *ἔτι* 8, 3; + καὶ νῦν 7, 6; — ὕστερον 19, 13

οἶδα· εἰ τίς τινα οἶδεν ἀδικοῦντα 48, 11; ὅταν μὴ εἰδῇ τὸν ποιήσαντα 57, 30; ὅσοι εἰδότες κατασιωπῶσιν 14, 12

Οἶθηθεν 27, 19

οἰκείας, ἐκ τῆς 7, 16; τῶν οἰκείων 40, 24

οἰκείως εἶχον, πρὸς τὸν Θηραμένην 36, 5

οἰκέτην ἀποκτείνῃ 57, 17

οἰκήματα 15, 21

οἰκία· ἐὰν—οἰκίαν λαμβάνωσιν 39, 10; οἰκίας 20, 9; τὰ χωρία καὶ τὰς οἰκίας 47, 21; 52, 6; τῶν οἰκίων—τὴν τιμὴν 47, 23

οἰκοδομεῖν 19, 20

οἰκοδομήματα δημόσια 46, 8

οἶκον ὀρφανικοῦ κακώσεως 56, 34; οἶκους ὀρφανῶν καὶ ἐπικλήρων 56, 43

*οἰκουρῶσι μῶσαι, ὅταν 56, 22

οἰκώ· *c. acc.* οἰκεῖν τὴν πόλιν 22, 19; *c. praep.* τοὺς οἰκοῦντας ἐν ἐκάστῳ τῶν δῆμων 21, 16; οἰκεῖν ἐν τῷ ᾧσται 24, 3

οἰνοχοεῖν 20, 24 (scol.)

οἰκομαι· *c. acc. c. inf.* οἰονταί 9, 10; ὀλεσθαί 11, 6; *ᾤετο* 11, 10

οἶος· οἶους ἀνδρας ἀπώλεσας 19, 16 (scol.); ἔδειξαν οἶων πατέρων ἔσαν 19, 18 (scol.). *relat.* ἵν' εἰς οἶον ἂν λάχῃ εἰσὶν καὶ μὴ εἰς οἶον ἂν βούληται 64, 20 f; οἶον ἂν

λάχῃ 66, 10. 'for example', 35, 14; 57, 19. *οὐχ οἶον—ἀλλὰ καὶ 40, 23

ὀκτώ 23, 7. ὀκτωκαίδεκα ἔτη 42, 3, 13

ὀλβος 12, 13, 18 (Solon)

ὀλιγαρχία κατέστη 32, 7; ὀλιγαρχίας ἐπέθιμον 34, 20; ἐν ὀλιγαρχίᾳ 38, 29; τὴν ὀλιγαρχίαν ἐξήκουν 13, 19; χειροτονεῖν τὴν ὀλ. 34, 26; τὴν προτέραν ὀλ. 37, 11; τὴν ἐπὶ τῶν τριάκοντα ὀλ. 53, 4

ὀλιγαρχική, ἡ πολιτεία 2, 2; *pl.* προσθεμένον τοῖς ὀλιγαρχικοῖς 34, 25

ὀλίγος· μετ' ὀλίγων τῶν Ἀθηναίων 20, 9; κατ' ὀλίγον 66, 2. (In political sense, opp. to οἱ πολλοί), τῶν πολλῶν δουλεύοντων τοῖς ὀλίγοις 5, 2; εὐδιαφθορώτεροι (οἱ) ὀλίγοι τῶν πολλῶν 41, 28; ἡ γῆ δι' ὀλίγων *ἦν* 2, 6; 4, 24; δι' ὀλίγων ποιήσονται τὴν πολιτείαν 29, 9. *compar.* οὐκ ἐλάττω 4, 6; 19, 24; οὐκ ἐλάττους 35, 26; *aen.* οὐκ ἔλαττον 4, 8; μὴ ἔλαττον 29, 35

ὀλιγωρῶ· ταύτων μὲν ὀλιγώρησαν 36, 12

ὀλος· τὴν δλην—πράξιν 18, 21; ἐκ τῆς φυλῆς δλης 62, 2; τῆς Εὐβοίας δλης 33, 4

Ὀλυμπίων, δαιμόνων 12, 31 (Solon)

ὀλως 5, 20; 13, 12

ὀμιλίας—προσῆγετο, ταῖς 16, 37

ὀμιλοῦντας, τῷ δήμῳ πρὸς χάριν 35, 19

ὀμνυμι· (ἔρκον) ὀμνύουσιν 22, 7; — ὀμόσαι 31, 6 (decree); (ἔρκους) ὤμοσεν τοῖς Ἰωσιν 23, 23; — ὀμόσωσιν 39, 15; οὐτως ὀμνύουσι 7, 6; ταῦτά —, 55, 34. *Ads.* ὀμόσαντες 42, 4, 15; 55, 29, 33. ὀμνύντες πρὸς τῷ λίθῳ 7, 5; ὀμόσαντες — καθ' ἑαυτῶν 1, 1; — καθ' ἑαυτῶν τελεῖν 29, 39. *c. inf. fut.* ὀμνύουσιν ποιήσιν 3, 11; — δικαίως ἀρξεν 55, 31; ὤμοσαν χρήσασθαι 7, 4; ὀμόσαντες ἡ μὴν συγγραψέιν 29, 12 (decree)

ὀμοίως 12, 45 (Solon); οὐχ ὀμοίως καὶ πρότερον 26, 12; ὀμοίως—καὶ ἐπὶ τῶν ἄλλων 35, 17

ὀμολογία 19, 35

ὀμολογῶ· ὀμολογοῦσιν 28, 31; ὀμολογῇ 57, 19; ὀμολογῶσι 52, 3; ὀμολογεῖται 5, 13; 28, 31

ὀμονοίας, ἀρχειν τῆς 40, 23

*ὀμοφρονήσαντες 14, 18

ὀμόχρων τῷ δεκαστῇ, βακτηρίαν 65, 2; δικαστήριον ὀμόχρων τῇ βακτηρίᾳ 65, 8

ὀνειδίζων 12, 55; ὀνειδίσας 18, 36; ὀνειδίσαι 12, 57 (Solon)

ὄνομα 7, 18; 14, 27; 17, 13; 48, 20; 54, 36; 63, 19; *pl.* 49, 12; 65, 15; 66, 4

ὄπλων, ἀνελόντες 15, 21; ἐξαράμενος 14, 13; μὴ θῆται 8, 29; παρελετο 15, 15; παρελόντο 37, 14; παρελῆσθαι 37, 4; παρελόμενος 15, 13; παρεχόμενοι 4, 5, 7. ἀπὸ τῶν ὄπλων 18, 27; τοῖς ἐκ τῶν ὄπλων 33, 8; ἐκ τῶν ὄπλων τῆς πολιτείας οὐσης 33, 14; μεθ' ὄπλων 18,

28; περὶ τῶν ὅπλων 15, 24. ἐξέτασιν ἐν ὅπλοις 31, 11 (decree)
ὀπλίται 24, 18; 61, 21, 24. (στρατηγός)
ἐπὶ τοὺς ὀπλίτας 61, 4; ἡγείται τῶν ὀπλιτῶν 61, 4

*ὀπλομαχεῖν 42, 23

ὀπότερος ἂν 46, 3; 69, 9; μεθ' ὀποτέρων 11, 13; ὀποτέρως ποτ' ἔχει 3, 14

ὅπου 66, 21; — καθίξεν 43, 15; ὅπου ἂν ἦ ἐπιγεγραμμένον 64, 20

ὀπώρα· τῆς ὀπώρας ἀπολαύειν 27, 17

ὀπως (1) with *subj. pres.* (a) after present tense, ἀποδιδῶσι 65, 18; ὣσιν 69, 4;
(b) after past tense, ἀρχωσιν 4, 21;
ἐξῆ 27, 17; ἦ 9, 11; μετέχῃ 21, 15;
προσιστέσθαι 41, 31; φυλάττωσιν 3, 21;
μήτ' ἐπιθυμῶσι μήτε σχολάζουσιν 16, 10;
μή ἦ 35, 16; μή παραμελῶσι 16, 15;
μή συμβαίῃ 21, 9

(2) with *subj. aor.* (a) after present tense βουλευσάντων 29, 18 (decree);
μηδὲνα λάθῃ 43, 22; μή λάθῃ 68, 15;
λάβωσι καὶ μή—ἐνοχλῶσιν 66, 23 f;
(b) after past tense, μετὰσχῶσι 21, 5

(3) ὅπως ἂν συμβουλευέωσι 29, 24 (decree); ἂν σῶα ἦ 30, 20 (decree)

(4) with *fut. ind.* (after ἐπιμελοῦνται), ὅπως—πωλήσεται 51, 4 (πωλήται MS); ὅπως—ἔσται—, ὅπως—πωλήσουσιν 51, 10 f; μηδεὶς καταβαλεῖ 50, 9; χρήσονται (χρήσωνται MS) 51, 7; (after σκοποῦσιν), ὅπως μή—μισθωθήσονται 50, 7

ὀργεῶνες frag. 3

ὀργή· ὑπὸ τῆς ὀργῆς οὐ κατέσχεν ἑαυτὸν 18, 37; οὐ κατείχε τὴν ὀργὴν 18, 9

ὀρέξας (βάλανον) 64, 18

ὀρθῶς, ποιεῖν 41, 28

ὀρίζω· ὥρισαν τοῖς ὀστρακιζομένοις—κατοικεῖν 22, 41; ὡς ἐν τούτῳ τῷ πλήθει τῆς ἀρετῆς ὥρισμένης 36, 10

*ὄρκια ποιήσιν 3, 12

ὄρκον ἐποίησαν 22, 7; περὶ τοῦ ὄρκου 31, 6; ὄρκους ὤμοσεν 23, 23; ὀμόσωσιν τοὺς ὄρκους 39, 15; τοῖς ὄρκοις ἐμμένειν 40, 13

ὀρμή 19, 24; ὀρμαῖς (?) 28, 16

ὄρος 12, 33, 66 (Solon)

ὀρφανοὶ 24, 20; ὀρφανῶν, ἐπιμελεῖται 56, 40; ὀρφανῶν κακώσεως 56, 32; οἰκους ὀρφανῶν 56, 43

ὀρφανικός· οἶκου ὀρφανικοῦ κακώσεως 56, 34

ὀρῶ· λοξὸν ὀφθαλμοῦ· ὀρῶσι 12, 21 (Solon); φανεράς ὀρᾶν 68, 8; *c. part.* ὀρῶν 8, 26; ἰδῶν 16, 18; ἰδόντες 18, 16; εἶδον 12, 59 (Solon); ὡς εἶδεν 25, 18; ἐπειδὴν ἰδῇ 64, 19

ὄς· οἱ 19, 18 (scol.); οἱ δέ 12, 6, 17; ἃ 12, 29, 50, 51, 58; τῆς 12, 32; τῶν 12, 28, 53 (all in Solon)

In *Ar. passim*, e.g. χρεῶν ἀποκοπὰς ἃς σεισάχθειαν καλοῦσιν 6, 4; τὴν πρόφασιν δι' ὃ τὸ ἐκτίνεσθαι 8, 24; τῶν

ἐπιμελητῶν ὧν ὁ δῆμος χειροτονεῖ 57, 2; σὺν οἷς ὁ πατήρ ἤρξεν ἐνὸς δεῖν πεντήκοντα (ἐτη). ὅς ἂν 7, 16; 8, 29; 26, 23; οἱ ἂν 29, 32; ἀφ' ἧς ἂν ὀμόσωσιν τοὺς ὄρκους δέκα ἡμερῶν 39, 14. ἀφ' οὗ 17, 2; ἐξ οὗ 60, 12; ἐφ' ᾧ τε 14, 22; 34, 17; οὗ 25, 16; ἦ ἂν δοκῇ αὐτοῖς ἀριστερά ἐξεῖν 30, 19; ἦ ἂν ἡγῶνται συμφέρειν 31, 7 (decree). *v.* ὅσπερ, ὅστις

ὀσίων 43, 30; + χρημάτων 30, 9 (decree)

ὅσος· τόσον—ὅσσον 12, 4; ὅσοι δὲ μέζουσιν 12, 60; ἀνθρώποισιν ὅσοις 12, 14 (all in Solon)

ὅσοι 14, 10 f; 35, 11; 37, 9; 40, 1; ὅσοι μὴ 22, 18; 63, 12; ὅσοις 67, 24; ὅσαι 45, 12; 63, 16; ὅσαι ἡμέραι, 'daily', 43, 13; ὅσα 43, 14; 58, 10; ὅσα κακά 16, 20; ὅσα τις εἶχεν 56, 5. καθ' ὅσον ἦν δυνατός 14, 14; ὅσον ἂν πρήται 47, 17; ὅσον ἂν—τάξωσιν 51, 14; ὅσαι ἂν—σκήπτωνται 56, 41; ὅσους ἂν δεῖ λαχεῖν δικαστὰς 64, 13

ὅσοσπερ, used for ὅσος, to avoid *hiatus*. βακτηρία παρατίθενται—ὅσοσπερ οἱ δικασταὶ 63, 7; τρυπήματα—ὅσαιπερ εἰσὶν αἱ ψήφοι 69, 3; ὅσαιπερ ἂν μέλλῃ τὰ δικαστήρια πληρωθήσεσθαι 63, 10; 64, 23

ὅσπερ, used for ὅς, to avoid *hiatus*. τὸ αὐτὸ ὅπερ 64, 5, 9, 21; 65, 3, 9; τοῦ αὐτοῦ—ὅπερ 4, 13; ὅπερ ἐγένετο 38, 11; ὅπερ καὶ συνέπεσεν 40, 15; ὅπερ εἰώθασι ποιεῖν ἅπαντες 40, 4; ὅπερ ἐστὶν ἀγαθὸ πολίτου ἔργον 28, 38; ὅνπερ εἰρήται τρόπον 11, 1; ὅπερ ἂν ἦ 64, 25

ὅστις· ὃ τι χρῆσεται 22, 31; ὃ τι (δεῖ χρηματίζειν) 43, 15; ὃ τι χρῆ παθεῖν 61, 13; 67, 26; ὄντων· ἀποδοκιμάσειεν ἢ βουλὴ 55, 11; οἵτινες διδάξουσιν 42, 23; — συγγράψουσι 29, 12; — καταλέξουσι 29, 38; οἵτινες ἂν δοκῶσιν 49, 5; ἦντιν' ἂν τάξωσιν 39, 12; ὃ τι ἂν γνῶσιν 48, 27; — δοκῇ 48, 22; 63, 15; — ἐγκαλῇ 48, 21; — προστιμήσῃ 63, 17; — ψηφισθῶνται 45, 10; — μὴ προγράψωσιν 45, 22; ὅτῳ ἂν—χειροτονήσῃ 47, 11; καθ' ὅτι ἂν δοκῇ 44, 17; — λαχῶσιν 43, 7; *c.f.* καθότι

ὀστρακίζω· τοὺς τῶν τυράννων φίλους ὠστράκισον 22, 25; Δαμωνίδην 27, 20. *pass.* Ἰππαρχος 22, 15; Μεγακλῆς 22, 24; Ξάνθιππος 22, 28; Ἀριστείδης 22, 39. κατεδέξαντο πάντας τοὺς ὠστρακισμένους 22, 40; ὥρισαν τοῖς ὀστρακισμένοις 22, 41

ὀστρακισμός 22, 5, 13

ὀστρακοφορία 43, 23

ὅταν· *c. con.* *praes.* 12, 13 (Solon); 4, 17; 30, 30; 31, 19; 42, 4; 47, 31; 53, 36; 55, 13; 56, 22; 57, 26, 29; 61, 14; 62, 13; 67, 1, 11, 13; 68, 2.

c. coni. aor. 64, 11; 68, 21. elliptical, *ἔταν δὲ τὰ δημόσια (δικάζωσι)* 67, 4
δτε c. imperf. 29, 18; *c. ind. aor.* 27, 2;
c. opt. iterativo 16, 35; 36, 14
ὅτι *ἔηλον ὅτι* 13, 10; *σημείων ὅτι* 3, 15;
 8, 5; 13, 23; *τεκμήριον ὅτι* 3, 11.
After ἀναγορεύεται 66, 8; *ἔλεγεν* 25,
 14; *λέγων* 40, 12; *μαρτυρεῖ* 6, 18;
συμφωνοῦσι 12, 1; *ἐπιτιμᾷ* 36, 8, 10;
ὀνειδίσας 18, 36. 'because', 22, 14
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 4, 6; 19, 24; *οὐκ ἐλάττων* 4, 8; *οὐκ*
ἐλάττους 35, 26; *μετ'* *οὐ πολὺ* 6, 10;
μετ' *οὐ πολὺν χρόνον* 25, 24; 34, 13;
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 13. *οὐ μὴν ἀλλὰ* 6, 12; 7, 25; 9, 12;
 + *καὶ* 2, 11. *οὐχί πλαττόμενος, ἀλλὰ*
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οὐδεμιᾷ 34, 21; *οὐδεμίαν πλεονεξίαν*
 16, 32. *subst.* *οὐδεὶς οὐδὲν ἐνεκάλεσεν*
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οὐδενός (neu.) 2, 12; 54, 22; *οὐδενὶ*
 68, 13; *οὐδὲν* 14, 16; 33, 12; *οὐδὲν*
ἀπροβούλευτον 45, 22. *c. gen. part.*
τούτων οὐδεμία 54, 31; *τῶν ἄλλων οὐ-*
δεμίαν 62, 19; *οὐδένης—τῶν πολιτῶν*
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πολιτῶν 45, 5. *οὐδὲν (=κατ' οὐδέν)*
 16, 24
οὐδέτερος *pl.* 12, 9 (Solon)
οὐκέτι 'γλώσσαν οὐκέτ' Ἀττικὴν ἰέντας
 12, 38 (Solon); *ἐν τοῖς νόμοις τοῖς*
Σόλωνος οἷς οὐκέτι χρώνται 8, 16
οὐν resumptive, 19, 19; 60, 15; *μὲν*
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οὐποτ' *ὀφθαλμοῖσιν ἂν εὐδοντες εἶδον* 12,
 58 (Solon)
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13; τῇ οὐσίᾳ καὶ τοῖς πράγμασι 5, 12;
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σώματι ἢ τῇ οὐσίᾳ 49, 16; *pl. ταῖς*
οὐσίαις—προέχοντας 35, 23; *τὰς οὐσίας*
διαρπαγεῖν 35, 25; *τὰς οὐσίας—πωλοῦσιν*
 47, 13
οὕτε—οὕτε, 5, 18 f; 12, 5 (Solon). Cf.
 38, 30 f; 42, 34; 44, 2 f; 68, 25
οὕτεροι 12, 51 (Solon)
οὕτος *ταῦτα* 12, 30, 42; *τούτων* 12, 65
 (Solon). retrospective use, Ar. *passim*.
καὶ ταῦτα 69, 3; partitive gen. *τούτων*
εἶναι 30, 5 (decree); demonstrative
 after relative, *τῶν μὲν—τούτων* 12, 29
 (Solon); cf. 14, 11; 16, 21; 45, 11;
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11; 69, 9; after conditional clause,
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εἰ τοῦ καταγνοῖα, — τούτων 60, 12;
τεως, τούτων βούλεται τις κατηγορεῖν;
 55, 20. *διὰ τοῦτο—ὅπως* 21, 8; *εἰς*
τοῦθ' ἕως 19, 22; *τρία ταῦτ(α)—πρῶτον*
μὲν—ἔπειτα—τρίτον δέ 9, 2
οὕτως, before vowel, 7, 6; 8, 8; 32, 17;
 39, 25; before cons. δ, 36, 1; 42, 29
οὕτω before cons. δ, 6, 17; 55, 22;
 κ, 24, 5; μ, 6, 13; π, 18, 36
οὐχί *v. οὐ*
ὀφείλειν δραχμὴν τῆς ἡμέρας ἐκάστης 30,
 33 (decree); *ὀφείλων (προῖκα)* 52, 13;
ὀφείλοισι τῷ δημοσίῳ 63, 12
ὀφθαλμοῖς 12, 20 (Solon), *-μοῖσιν* 12,
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**ὀφλημα* 63, 16 (*ὀφελλημα Eth.* 1162 b 28,
 1165 a 3)
ὀχετοὺς μετεώρους—ποιεῖν 50, 12
ὀψέ 26, 6

Πάγγαιον 15, 7
πάγος, 'Αρείος' *v. *Αρείος*
Παιανιεύς 14, 26; 28, 22; 38, 22
παιδιώδης 18, 4
παιδοπρίβης 42, 22
παῖς *παῖδες* 'children', 2, 8; 4, 9; 19,
 35; 'boys', *ἀπέρχονται πάλιν εἰς*
παῖδας 42, 6; *ἀνδράσι καὶ παισὶν* 56,
 11 f; (opp. *ἐπίτροποι*), *ἐὰν μὴ διδῶσι*
τοῖς παισὶν τὸν σίτον 56, 46; 'slave',
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**παλαιόπλουτοι* 6, 12
πάλιν 11, 11; 12, 55; 13, 4; 14, 21;
 15, 9; 16, 35; 20, 6; 23, 2; 25, 21;
 26, 20; 36, 8; 39, 18; 41, 21, 33;
 55, 34; 61, 14; 65, 1; 69, 10, 12;
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Παλλαδίῳ, οἱ ἐπὶ 57, 18
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 54, 28, 31; 60, 4, 19; 62, 13
Πανδῶν Heracl. epit. l. 3
παντελῶς (?) 16, 18
πάντοθεν 12, 53 (Solon)
πάνυ πένης 47, 4
παρά *c. gen.* *παρὰ τῶν ἀποδεκτῶν* 50, 3;
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τοῦ διαιτητοῦ 53, 18; *τοῦ ελληχότος*
ταύτην τὴν ἀρχὴν 65, 10; *τῆς πόλεως*
 42, 31; 43, 11; *τινὸς* 52, 15; *τούτων*
 66, 19
c. dat. *παρ' αὐτοῖς* 24, 8; *αὐτοῖς* 36,
 13; *παρὰ τοῖς Ἑλλήσιν* 23, 11; *τοῖς*
ἐπικεικέν 28, 4
c. acc. loci, *παρ' αὐτὸν* 27, 16; *τοὺς*
ἐπωνύμους 53, 26; *τὸ Λεωκόρειον* 18,
 20. *contra*, *παρ' ὃν ἀδικεῖται νόμον* 4,
 23; *παρὰ τὸ βέλτιστον* 35, 19
παράβολον frag. dubium 6 (not found
 elsewhere in this sense)

παραβῶσι τῶν νόμων, ἐάν τινα 7, 6
 παράδειγμα ποιήσῃ 40, 15. *pl.*, 'plans',
 49, 20
 παραδίδωσι δικαστηρίῳ 46, 10; (τὰ γραμματεῖα) τοῖς ἀποδέκταις 47, 32; τὰ μὲν ἴδια τοῖς δικασταῖς 48, 24; τὸ πρόγραμμα 44, 10; (τὸ ἔλαιον) τοῖς ταμίαις 60, 16.
 παραδίδασσι (τὸν πριάμενον) τῇ βουλῇ 47, 17; (τὸν κατάλογον) τοῖς ἱπάρχουσιν 49, 10; τὸ τίμημα τοῖς διαιτηταῖς 53, 6; (τὰς δίκας) τοῖς—δικάζουσιν 53, 14; τὰ κιβώτια 65, 14; τοῖς ἐλληχόσι 65, 16; ἐκάστῳ τῶν δικαστῶν δύο ψήφους 68, 7.
 παραδίδοντας τοῖς πωληταῖς 52, 7.
 παρέδωκαν τὴν ἀκρόπολιν 19, 36; τὰ πράγματα 33, 8.
 παραδῶ τοῖς ταμίαις 60, 17; παραδῶσιν ἐξεργασμένα 46, 5; παραδούναί τοῖς ἑνδεκα 29, 27 (decree)
 παράδοξον 11, 9
 *παραβιβατοῦσης τῆς γυναικὸς 14, 29
 *παραινῶ 5, 11, 14; 36, 2
 *παραιρούμαι τῶν Ἀρεοπαγιτῶν ἐνια παρείλετο 27, 4. (Of ὅπλα) παρελόμενος 15, 13; παρείλετο 15, 15; παρελῆσθαι 37, 4; παρείλοντο 37, 14. Cf. περιαιρούμαι
 παρακάθῃται τῇ βουλῇ 54, 15, 20 (only quoted from *de Admir.* 845 b 28 ἐγείρειν τὸν υἱὸν παρακαθήμενον)
 παρακαλῶν *abs.* 14, 16
 παράκειται τῷ ἄρχοντι κιβώτια 64, 23
 παραλαμβάνει σύμβολον 65, 9; παραλαμβάνουσι τὸ ἀγαλμα τῆς Ἀθηνᾶς 47, 5; βακτηρίαν πάλιν παραλαμβάνοντες 49, 12. ἐὰν παραλάβωσιν (τὰ δημόσια) 68, 26; (εὐθύναν) 48, 26.
 παραλαβὼν τοὺς χορηγοὺς 56, 10; παραλαβόντες τὴν ἀρχὴν 38, 6; τὰ γραμματεῖα 48, 2; (τὰς δίκας) 53, 7, 14; (ἱππέων κατάλογον) 49, 11; (τὸ πρόγραμμα) 44, 10
 παραλία, ἡ 21, 13. παραλίῳν (στάσις) 13, 17
 παραλλάττοι, μικρὸν ἂν 3, 14; μικρὸν παραλλάξιν 11, 12 (*Pol.* 1254 b 24 παραλλάττει μικρόν)
 Πάραλος 61, 27
 παραμελῶσι τῶν ἔργων 16, 15 (ἐνέργεια παρημελημένη *Eth.* 1175 a 10)
 παρνοίας, δίκη 56, 35. Cf. *de Part. An.* 635 b 5
 παρνομοίεν 28, 37; παρνομοῦσαι 28, 38
 παρνομῶν γραφὴ 45, 24; *pl.* 29, 23; 59, 6. γραφάμενος παρνομῶν 40, 8 (*Pol.* 1255 a 9)
 *παρνοοῦντα 56, 35
 παραπλησίαν *c. dat.* 29, 20
 παραπλησίως ἴσοι 63, 21
 παρασκευάζω· παρασκεύαζεν εἰρήνην 16, 25; παρασκευάζῃ 66, 17
 παράστασις τίθεται 59, 8 (found in *Pol.* in different senses)
 *παραστρατηγῆθαι διὰ τῶν φίλων 6, 8
 παρατρηοῦντες 18, 14

παρατίθενται κατὰ τὴν εἰσοδὸν βακτηρίαι 63, 7
 *παρατρέφουσι κήρυκα καὶ αὐλητὴν (of the archons) 62, 11
 παραντίκα· πρὸς τὰ π. βλέποντες 28, 28
 παραχρήμα 18, 25
 παραχωρησάντων τῶν Κοδριδῶν—3, 12; παρεχώρουν αὐτῆς τῷ ἀξιώματι 23, 8
 παρεγκλίνουσα τῆς βασιλικῆς, μικρὸν 41, 10
 *παρεδρεῖν, πρίν 56, 3; ἐπὶ παρεδρεύσωσιν 56, 4
 *πάρεδροι (to the ἄρχων, βασιλεὺς and πολέμαρχος) 56, 1; (to the εὐθύναι) 48, 85
 πάρειμι (εἰμι)· παρὼν 11, 4, 6; τῆς παρούσης πολιτείας 37, 8; ἐν τῷ παρόντι 6, 2; + καιρῷ 31, 2; τῶν παρόντων (*mass.*) 38, 13; πρὸς τὰ παρόντα πράγματα 61, 10
 πάρειμι (εἰμι)· εἰς τὴν Ἀττικὴν παριέναι 19, 31
 παρενοχλῶ· παρ(η)νῶχλει 16, 25
 παρέργους 28, 35
 παρέρχομαι· παρήλθεν εἰς τοὺς—τόπους 15, 7; τῶν παρεληλυθότων—μνησικακεῖν 39, 20 (decree)
 παρέχει δ' ἐν μέρει ἑκατέρω τῶν φυλῶν τοῦτον 56, 13. *Mid.* τοῖς ὅπλοι παρεχομένοις 4, 4; τῶν ὅπλα παρεχομένων 4, 7. τιμῆματα παρεχομένοις 39, 24.
 παρᾶσχηται τοὺς μάρτυρας 55, 20
 παρίστανται· παρέστηκεν ἵππους 7, 24
 Πάρνης 19, 12
 παροξυνθέντα 18, 13; παρώξυνε 18, 36
 παροργισαντας, διὰ τοῖς 34, 7 (*Act.* hitherto found in Gk Test. alone)
 παρορῶ· τὰ δόξαντα—παρεῖρων 35, 3; εἰ μὴ τι παρωρᾶτο 26, 18
 παρρησία 16, 23
 *παρυνύμιον 17, 12
 πᾶς, after vowels, *passim*, e.g. συμφωνοῦσι πάντες 12, 2; φέτο πάντ' ἀνάδαστα ποιήσεν αὐτόν 11, 11; οὐκ ἐδύνατο πάντα ποιῶν ἀποθανεῖν 18, 33; rarely after consonants (instead of *ἅπας q.v.*), οὗτος πάντας 54, 21; οὗτος πάσας 57, 9; πολιτείας πᾶσι 40, 9; τῶν εἰρημένων [πάντων] 55, 2; ἄρχοντες (πάντες κτλ) 55, 8; τὰς π[άσα]ς (K-W³) 48, 8
 πᾶσχω· ὑπὸ τῶν ἀντιστασιωτῶν ταῦτα πεπονθὼς 14, 4; παθεῖν ἢ ἀποτείσει 61, 13; 63, 15; 67, 26; (ἵππος) ὁ τοῦτο παθὼν 49, 4
 πατήρ, 19, 39; τίς σοι πατήρ, καὶ τίς πατὴρ πατήρ 55, 13 f; οἷων πατέρων ἔσαν 19, 18 (*scol.*); οἱ πατέρες (τῶν ἐφήβων) 42, 14
 πατρικὰς δόξας, τιμωμένον διὰ τὰς 26, 9
 πατρικῶς χρωμένους, τῇ πόλει πάσῃ 28, 32
 πάτριος (ἀρχή) 3, 6; πάτριον πολιτεῖαν 34, 18, 22; 35, 9; πατρίους νόμους 29, 17 (decree);—θυσίας 57, 8; μηδὲν τῶν

πατρίων τὸν ἄρχοντα διοικεῖν 3, 16; θέσμις καὶ πάτρια 16, 42 (law); κατὰ τὰ πάτρια 21, 24, and (in decrees) 31, 3; 39, 6, 19
 πατρίς¹ 12, 25, 35 (Solon). σώσας τὴν πατρίδα 11, 14; βεβροθηκέναι τῇ πατρίδι 14, 14; χθονὸς πατρίδος 12, 25 (Solon); πατρίδα 12, 35 (*id.*)
 *πατρόθεν προσαγορεύοντες 21, 17; τὸ ὄνομα τὸ ἐαυτοῦ πατρόθεν 63, 19
 πατρός, Ἀπόλλων 55, 16; frag. 1 (only in *Pol.* 1303 ὁ 34 ἢ τῶν πατρῶν νομή)
 Παισανίας, Spartan general in Persian war, 23, 20
 Παισανίας Λακεδαιμονίων βασιλεὺς 38, 23, 25
 παύω. *Mid.* ἐπανσάμην 12, 29; ἐπαύσατο 12, 63 (Solon). ἐπαύσαντο χρώμενοι 7, 2; ἐπανταί μισθοφορῶν 49, 8. τῆς ἀσελγείας παύσασθαι 36, 2
 πεδιακῶν (στάσις) 13, 19
 πείθω. οὐκ ἐπειθεν 14, 12. πείσας 18, 34; 40, 12. *Pass.* πεισθέντες—ταῦτα 24, 6. *Mid.* γυναικὶ πιδόμενος 35, 16 (law of Solon). πεισόμεθ¹ 5, 19 (Solon).
 Πειραιεύς. Πειραιεύς· τοῦ Π. ἄρχοντας δέκα 35, 5; τῶν ἐκ Π. κατελθόντων 38, 31; τοὺς τοῦ Π. ἄρξαντας 39, 22; τοὺς ἐκ Π. συγκατελθούσιν 40, 9; τοὺς ἐκ τοῦ Π. 40, 22; τὴν ἐκ Π. ἀθήδον 41, 23. Πειραιεὺς² 38, 23; 39, 23 f; 50, 5; 61, 7. Πειραιέα³ 38, 16; 42, 21; 51, 1, 6, 9, 10; εἰς Π. δήμαρχος 54, 34; (στρατηγοί) ἐπὶ τὸν Π. 61, 6
 πεῖρωμαι. *c. inf.* 6, 5; 20, 10; 34, 19
 Πείσανδρος 32, 9
 Πεισιστρατίδαι 19, 24 f, 34
 Πεισιστράτος 13, 20; 14 *passim*; 15, 22; 16 and 17 *passim*; 23, 14; 28, 6; 41, 13
 πέλαγος 23, 24
 Πελαργικὸν τεῖχος 19, 32
 *πελάται 2, 5; cf. frag. 7
 Πελοποννησίους πόλεμος, ὁ πρὸς 27, 8; τῶν Π. 38, 13
 πέμπτω (ἔτει) 13, 3, 5; 22, 5; 26, 19; πέμπτη (μεταβολή) 41, 14; (πεντητηρίς) 54, 31
 πέμπω. οὐ γὰρ ἔπεμπον—μεθ' ὅπλων 18, 28; τὴν πομπὴν—πέμπουσιν 57, 6; πρέσβεις πέμψαντες 37, 16; *abs.* ἔπεμπον 38, 7
 πένης 47, 4; πένητες 2, 3; πένησιν 13, 14
 *πενθήμερον, κατὰ 30, 24 (decree)
 *πεντακισχίλιοι, οἱ 29, 35, 39 (decree); 30, 2; 31, 10 (decree); 32, 1, 12; 33, 8, 12
 πεντακῶσιοι, οἱ 22, 7; 25, 10, 20. π. 21, 7; 22, 22; 24, 14 f, 18; 35, 26; 55, 6; 68, 1, 4. π. βουλευτάς 35, 3; 43, 6. πεντακῶσια μέτρα 7, 17
 πεντακοσιομέδιμμος⁴ 4, 18; 7, 9; τελεῖν πεντακοσιομέδιμμον 7, 15; *pl.* ἐκ π. 7, 11; 8, 7; 26, 17; 50, 1. τοὺς π. 7, 26

πεντάχους 67, 9
 πέντε⁵ days, 19, 36; 43, 9; years, 47, 23; obols, 62, 8; tribes, 61, 20; officials, etc., 13, 8; 30, 26, 28; 42, 9; 50, 5; 51, 1, 5, 8, 9; 52, 11; 54, 1; 56, 9; 66, 16, 19; κανονίδες 64, 10; πινάκια 64, 14
 πεντεκαίδεκα 51, 9
 πεντητηρίδες 54, 28—32 (διὰ πενταετηρίδος *Pol.* 1308 ὁ 1)
 πεντήκοντα 19, 39; 21, 8; 24, 15; 43, 16
 *πέπλος (of Athena) 49, 20; 60, 6
 πέρας, ἐπὶ 38, 24
 περί. *c. gen.* περὶ Θηραμένων 28, 33; Νικίου καὶ Θουκυλίδου 28, 30; Σαλαμίνος 17, 7; κλήρου καὶ ἐπικλήρου 42, 35; πλείονος 6, 16; σίτου καὶ φυλακῆς τῆς χώρας 43, 18; αὐτῶν 8, 26; 12, 2; 42, 4; 55, 25; τούτων 44, 19. τοῦ δοῦναι 35, 14; τοῦ ὅρκου 31, 5; ὁστρακισμοῦ 22, 5; πλήθους 12, 10. τῆς ἀποκοπῆς 12, 26; ἀρχῆς 13, 11; ὁστρακοφορίας 43, 23; πολιτείας 35, 3; σωτηρίας 29, 14, 22 (decree). τῶν ἄλλων 30, 21; 31, 7; 43, 23; Ἀρεοπαγιτῶν 35, 10; βουλομένων 12, 15; διωκμένων 25, 7; ἐννέα ἀρχόντων 8, 8; εὐθυνῶν 31, 7; κλήρων καὶ ἐπικλήρων 9, 8; νόμων 11, 2; 31, 6; ὅπλων 15, 23; πολιτικῶν 31, 8; προκειμένων 29, 24; προτέρων 40, 19; ταμιῶν 8, 5; τυράννων 16, 39; χρημάτων 30, 20
c. acc. local. περὶ τὸ ἀστὺ 21, 13; Ἐρέτριαν 33, 4; τὸν Θερμαῖον κόλπον 15, 6; Παργαῖον 15, 7; Σαλαμῖνα 23, 4. οἱ περὶ Ἀνακρέοντα καὶ Σιμωνίδην 18, 5; —τὸν Κλεομένην καὶ Ἰσαγόραν 20, 13; —τὸν Ἰσαγόραν 28, 9; —τὸν Μεγακλῆα καὶ τὸν Λυκοῦργον 14, 18; —τὸν Ῥίνωνα 38, 28; τὰς ἀρχὰς τὰς περὶ τὴν ἐγκύκλιον διοίκησιν 43, 1; τὰ περὶ τὰς ἀρχὰς 3, 33; 9, 1; —τοὺς ἐννέα ἀρχοντας 60, 1; —τὴν πόλιν 16, 3; —τὴν τῶν πολιτῶν ἐγγραφὴν 42, 38; —τὰς τάξεις 42, 31; —τὸν ἐν τῷ Ἱμμητῷ γεωργοῦντα 16, 17. περὶ τὸν μερισμὸν 48, 11; τὸν ὁστρακισμὸν 22, 13; ταῦτα 66, 19. Of time, περὶ τὸν χρόνον τούτων 32, 10
 περιαιρῶ. περιαιρεῖται τὸν στέφανον 57, 26; ἅπαντα περιεῖλε(το) τὰ ἐπίθета 25, 8; περιεῖλοντο αὐτῶν τὴν δύναμιν 25, 22.
 Cf. παραιρῶ
 περιεγένετο τῇ πόλει τάλαντα ἑκατὸν 22, 30
 *περιελαυνόμενος τῇ στάσει 14, 21
 περιέρχομαι. τὰ ἱερὰ περιήλθον 42, 20; κατὰ δῆμους περιμύντες 53, 3
 περιζωσάμενος ἐδημηγόρησε 28, 17 (περιεζώσθαι τὴν φορβειάν *Pol.* 1324 ὁ 16)
 Περικλῆς. (law concerning citizenship) 26, 22; πρὸς τὸ δημαγωγεῖν ἐλθόντος Π. 27, 1; ἐποίησε μισθοφόρα τὰ δικαστήρια 27, 12; πρὸς ταύτην τὴν χορηγίαν ἐπιλει-

- πόλεμος 27, 18; ἕως Π. προεισθίηκε τοῦ δήμου 28, 1; τοῦ δήμου (προστάτης) 28, 12
- περιλαβεῖν· καθόλου π. τὸ βέλτιστον 9, 13
- περιπολοῦσι τὴν χώραν 42, 32 (not found in technical sense; occurs only in frag. 12², 1476 a 6, ἤλιον περιπολοῦντα)
- πέτρας σκάπτουτα 16, 19
- πήγγυμι· ὄρους—πεπηγότας 12, 33 (Solon)
- πηρῶ· τὸ σῶμα πεπηρωμένους 49, 26
- πίαρ 12, 64 (Solon)
- πιέζων τὸν αὐλίσκον τῆς ψήφου 68, 24
- πιείρας χθονός 12, 24 (Solon)
- πιθανώτερος ὁ τῶν δημοτικῶν λόγος 6, 12
- πικρός· πᾶσιν ἦν ἀπιστος καὶ πικρός 19, 3; πικρότατον ἦν τὸ δουλεύειν 2, 10. *adv.* ἐνεσημαίνεται πικρῶς
- πινάκιον λελευκωμένον 48, 20. (δικαστοῦ)
- π. πύξινον 63, 18; πινάκιον 64, 5, 7, 20; 66, 13; *pl.* 63, 6; 64, 8, 14; 65, 18; 66, 15. ἐν τοῖς δικαστηρίοις... φέρειν ἕκαστον πινάκιον (of Hippodamus) *Pol.* 1268 a 2
- πίναξ 49, 12, 18 (πίναξ δὲν ἀνέθηκε—χορηγῆσας *Pol.* 1341 a 36)
- *πιπράσκω· πρᾶθέντας 12, 36 (Solon); τὰ πρᾶθέντα μέταλλα 47, 11; μ. πεπραμένα 47, 12 f; τέλη πεπραμένα 47, 16; τὰ πρᾶθέντα 47, 22 (πρᾶθέντων ἢ μισθωθέντων *Rhet. ad Alex.* 1425 b 23)
- πιστεύω· ἐπίστευεν 21, 1
- πίστεως χάριν 18, 35
- πιστότατος 54, 17
- πλανωμένους 12, 39 (Solon)
- πλαττω· *Mid.* οὐχὶ πλαττόμενος 18, 32
- πλεονάκις 62, 18
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- πλήθος, τὸ 2, 2; 9, 5; 12, 10; 16, 24; 20, 5, 13; 21, 2, 12; 22, 4; 25, 4; 28, 24; 32, 3; 34, 9; 36, 4; 41, 24, 32. πλήθος, 'number', 36, 10; 40, 4; τὸ πλ. τῶν πολιτῶν 26, 21
- πλήν· *c. gen.* 7, 2; 24, 7; 29, 31; 31, 16; 33, 5; 37, 15; 43, 2; 44, 9; 54, 28; 55, 4; 57, 24; 62, 4. πλήν βουλευῆσαι 62, 19; πλήν μυστηρίοις 39, 7 (*decree*); πλήν πρὸς τοὺς τριάκοντα 39, 21 (*decree*); πλήν περὶ κλήρου καὶ ἐπικλήρου 42, 35; πλήν ἐὰν ἀφείμιος ἦ 43, 13; πλήν ἐὰν τύχη—ἀρχῶν 53, 31
- πλήρης, ψήφος (opp. τετρυπημένη) 68, 6, 8, 9; τὰ τρυπητὰ καὶ τὰ πλήρη 69, 4. πλήρη—δικαστήρια 66, 1
- πληρωθῆσθαι, δικαστήρια 63, 11; 64, 24 (not found in Ar. in this technical sense)
- πλησίον *c. gen.* 3, 25. τὰ πλ. οἰκήματα 15, 21
- πλοῖω, ἐν 57, 23
- πλούσιος· οἱ πλούσιοι (opp. οἱ πένητες) 2, 4, 6; 4, 14, 19; 5, 20. *Superl.* τοῖς πλουσιωτάτοις Ἀθηναίων ἐκάτον 22, 23; τρεῖς ἐξ ἀπάντων Ἀθηναίων τοὺς πλουσιωτάτους 56, 8
- πλουτίνδην 3, 2, 37
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- ποίησις τῶν Νικῶν 49, 22. ἐν τῇ ποιήσει 12, 2
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- ποιῶ· ἀναρχίαν 13, 5; ἀντιδόσεις 56, 14; 61, 9; ἀρχαιρεσίας 44, 16; βουλὴν 8, 18; βουλὰς 30, 14; γραμματεῖον 47, 20; τὰ γεγραμμένα 11, 7; δῆμους ἀντὶ τῶν ναυκραριῶν 21, 21; διαψηφισμὸν 13, 24; Διονύσια 54, 35; ἔδρας βουλῆς 30, 24; ἐλεγείαν 5, 6; ἐναγίσματα 58, 14; δύο τὰ ἐναντιώτατα 36, 10; ἐξέτασιν 31, 11; ἐπωνόμιος ταῖς φυλαῖς 21, 25; μέτρα πεντακόσια 7, 16; μ. διακόσια 7, 27 f; τὰ ὄρκια 3, 12; τὸν ὄρκον 22, 7; ὀχετοὺς 50, 12; παράδειγμα 40, 15; σεισάχθειαν 6, 6; σταθμὰ 10, 7; χρεῶν ἀποκοπήν 10, 2; —ἀποκοπὰς 6, 3. τοῦτο ποιεῖν (instead of repeating previous verb) 16, 7; 35, 18; 67, 1. πάντα ποιῶν 18, 33. ὅπῃ εἰσθαι ποιεῖν 40, 4; (τί) τῶν μὴ καλῶς ἐχόντων 28, 25; κἂν τις ὑποσχόμενος τι μὴ ποιήσῃ 43, 26; *adv.* τὸν ποιήσαντα 57, 30
- τοῦ βελτίστου χάριν 35, 21; γονέας εὖ 55, 17; ὀρθῶς 41, 28
- double acc. τὴν χώραν ἀνάδαστον 40, 25; πάντ' ἀνάδαστα 11, 11; ἀναμφισβήτητον τὴν πολιτείαν 35, 13; ἀσαφεῖς τοὺς νόμους 9, 11; ἀτελεῖ πάντων αὐτῶν 16, 24; αὐτοκράτορας τοὺς τριάκοντα 37, 6; δημότας ἀλλήλων τοὺς οἰκόντας ἐν ἐκάστῳ τῶν δῆμων 21, 16; τὰς ἀρχὰς κληρωτάς 8, 1, 5; 43, 2; κύριον 35, 14; 41, 25; μισθοφόρα τὰ δικαστήρια 27, 11; —ον ἐκκλησίαν 41, 29
- Mid.* ἀλκήν παντόθεν ποιοῦμενος 12, 53; φίλον ποιοῦατο 12, 61 (Solon). τὴν αἵρεσιν 31, 10, 15; τοὺς ἀμφορείς 60, 6; ἀποδημίαν 11, 4; 13, 1; δι' ὀλίγων τὴν πολιτείαν 29, 9; τὰς εἰσαγγελίας 43, 20; ἐξοπλίσαν 15, 17; τὴν κάθοδον 19, 10; 41, 5; ὁμολογίαν 19, 35; τὸν πέπλον 60, 6; τρήρεις 46, 2, 7; περὶ πλειονος ποιήσασθαι τὸ καλὸν ἢ τὴν αὐτοῦ πλεονεξίαν 6, 16 (cf. *Eth.* 1160 b 15)
- Pass.* τῶν πεποιημένων τριήρων—σκευῶν—νεωσοίκων 46, 1
- *πολεμαρχεῖν 3, 28
- *πολεμαρχία 3, 6
- πολέμαρχος 3, 5, 17, 27; 22, 9; 55, 5; 56, 1; esp. 58. Ἴων ὁ πολέμαρχος Ἀθηναίων frag. 1
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'the state', 'the government'; προῆλθεν ἡ π. 23, 1; πωλεῖ τοῦτον ἡ π. 42, 10; ἐπώλει τὸν καρπὸν ἡ π. 60, 10; λαβόντες ἀσπίδα καὶ δόρυ παρὰ τῆς π. 42, 31; λαμβάνοντες ἀργύριον παρὰ τῆς π. 43, 11; τὴν τῆς π. σωτηρίαν 6, 16; τῆς π. εἶναι τὴν διαπάνην 22, 34; τῆς π. ὑποφερομένης 36, 1; ἐν οἷς τὰ χρήματ' ἔστιν καὶ (τὰ) γράμματα τῆς π. 44, 4; τὸ ἔλαιον—ἐστὶ τῇ π. 60, 15; τὰ μέγιστα τῶν ἐν τῇ π. 3, 35; τῇ π. πάσῃ πατρικῶς χρωμένους 28, 32; βέλτιστα τῇ π. 29, 13 (decree); περιεγένετο τῇ π. τάλαντα ἑκατὸν 22, 30; τὰ περὶ τὴν πόλιν 16, 3; διεκίε τὴν π. 23, 3; κατεῖχον τὴν π. 35, 7; τὴν π. ἐγκρατέστερον ἔσχον 35, 22; πρῶτρεψεν τὴν π. ἐπὶ τὴν ναυτικὴν δύναμιν 27, 5; πρὸς τὴν π. ὥσέ προσελθούνα 26, 6
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13, 14; (Κλεισθένους) δημοτικώτερα πολλὰ τῆς Σόλωνος ἐγένετο ἡ π. 22, 2; ὡς—παραπλήσιαν οὖσαν τὴν Κλεισθένους π. τῇ Σόλωνος 29, 20; διέμεινεν ἡ π. προσεστώτων τῶν Ἀρεοπαγιτῶν 25, 2; (ἡ τῶν Ἀρ. βουλῇ) ἐπίσκοπος οὖσα τῆς π. 8, 21; τὰ ἐπίθετα δι' ὧν ἦν ἡ τῆς π. φυλακή 25, 9; ἐπὶ καταλύσει τῆς π. 25, 15; ἀνίσταται μάλλον τὴν π. 26, 2; ἄγειν εἰς αὐτοὺς τὴν π. 27, 1; προηρεῖτο (ὁ δῆμος) τὴν π. διοικεῖν αὐτὸς 27, 11; (under Pericles) δημοτικώτεραν ἔτι συνέβη γενέσθαι τὴν π. 27, 4; βελτίω τὰ κατὰ τὴν π. 28, 2; καταστήσαν τὴν ἐπὶ τῶν τετρακοσίων π. 29, 5; ἐὰν δι' ὀλίγων ποιήσωνται τὴν π. 29, 9; τὴν π. ἐπέτρεψαν τοῖς δυνατωτάτοις 29, 33; τοὺς ἀναγράφοντας τὴν π. 30, 3 (cf. 31, 2; 32, 2); γενομένης ταύτης τῆς π. 32, 12; μήνας τέτταρας διέμεινεν ἡ τῶν τετρακοσίων π. 33, 1 f; τὴν πάτριον πολιτείαν (404) 34, 18, 22; (διώκει) 35, 9; τὰ δόξαντα περὶ τῆς π. 35, 3; ποιούντες ἀναμφισβήτητον τὴν π. 35, 15; τὴν νῦν οὖσαν π. 41, 3; ἡ νῦν κατάστασις τῆς π. 42, 1. πλ. ἑώντες τὰς πολιτείας παρ' αὐτοῖς 24, 8; συμβῆναι—ταραχώδεις τὰς π. 28, 34; πάσας τὰς π. καταλύειν 28, 36; δυνάμενος πολιτεύεσθαι κατὰ πάσας 28, 37; 'supreme power', τῶν ἐχόντων ἐν Ἑρετρίᾳ τὴν π. 15, 12; λαβεῖν τὴν π. 41, 4; 'public life', δίκαιος πρὸς τὴν π. 25, 6; 'policy', ἐκ τῆς ἄλλης π. 9, 14
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 συγγενῶν, τῶν ἐκείνου 22, 15
 συγγίγνεσθαι 15; 4
 συγγνωμονικός 16, 5
 συγγράψειν, συγγράφουσι, 29, 13 (decree); ταῦτα συνέγραψαν 30, 1 (only in *Eth. Enad.* 1214 a 2 and *Rhet. ad Alex.*)
 *συγκαισθῆ (τις) τὴν τυραννίδα 16, 44; συγκαθεστῶτες 34, 21
 συγκατελοῦσιν, τοῖς ἐκ Πειραιεύς 40, 9 (*Pol.* 1300 a 18)
 συγκλεισθέντες 66, 23; συνέκλεισεν Heracl. *epit.* l. 13
 συγχωρῶν, πολιτείαις παρανομοῦσαις οὐ 28, 39; τὰ μέταλλα τὰ συγκεχωρημένα 47, 12
 συκοφάντης· *Pl.* 35, 17 f; συκοφαντῶν προβολαί 43, 24
 συκοφαντίας γραφή 59, 9
 συλλαβόντες—ἀπέκτειναν 38, 11; τοὺς ἐφέβους 42, 19; ὕστερον συλληφθεῖς 18, 23
 συλλέγεται, χρήματα 47, 29; τὸ ἔλαιον 60, 7; συλλέξας 60, 15. οὐ συλλεγομένων εἰς τὴν ἐκκλησίαν 41, 30; συλλεγόντες—κατὰ φυλάς 42, 14
 συλλήψεως, πρὸ τῆς 18, 18 (not in Ar. in this sense)
 συμβαίνω· *c. inf.* συμβαίνει 21, 9. συνέβαινεν 11, 7; 16, 11; 19, 1; 24, 10; 26, 2, 10; 37, 12. συνέβη 2, 1; 6, 6; 16, 28; 18, 7, 12; 22, 2; 23, 9; 27, 3, 5; 34, 5, 16; 37, 19; 41, 1, 18. συνεβεβήκει 13, 14. συμβῆναι (εἶναι) 28, 33; *sine inf.* 16, 17. ἐὰν μὴ συμβαίνωσιν ἀλλήλοις 39, 11 (decree)

συμβάλλω· συνεβάλλετο—οὐκ ἐλάττω μοῖραν 19, 24
 σύμβολον, παραλαμβάνει 65, 10; λαμβάνει 68, 11; λαβεῖν 68, 13; ἀποδίδοντες 69, 11. (2) σύμβολον 67, 12; τὰ σύμβολα τὰ πρὸς τὰς πόλεις 59, 16; τὰς δίκας τὰς ἀπὸ τῶν συμβόλων 59, 17
 συμβουλεύειν 30, 14 (decree); συμβουλευόντων 22, 31; συνεβούλευεν 24, 2; συμβουλεύουσι 29, 24 (decree); συμβουλεύσαντος 27, 19. συμβουλεύεσθαι μετὰ τῆς βουλῆς 31, 13 (decree)
 σύμβουλος 23, 16
 συμπαρτυροῖη 12, 30 (Solon)
 σύμμαχίαν, τὴν πρὸς βασιλέα 29, 4; ἀπὸ τῆς τῶν Λακεδαιμονίων συμμαχίας 23, 19; πρὸς ταῖς συμμαχίαις 54, 18
 συμμαχικῶν, τὸ 39, 9 (decree). *Isocr.* ἐν τῷ συμμαχικῷ (in another sense) *Rhet.* 1418 a 32
 σύμμαχοι 24, 6, 11 (*Pol.* 1269 b 1, 1315 a 2, omitted in *Index Ar.*)
 συμμαχομαί· συνεμαχέσαντο τὴν—μάχην 17, 15 (*Pol.* 1300 a 18, *Rhet.* 1396 a 18)
 σύμμεξις 3, 26 (not in Ar. in this sense)
 *συμμορία· (στρατηγός) ἐπὶ τὰς συμμορίας 61, 8
 σύμπας· τὰ σύμπαντα (ἐτη) 19, 39
 συμπεῖθην τὸν κεκτημένον 39, 10 (decree); συνέπεισε τὸν δῆμον 14, 3; συνέπεισεν *c. inf.* 20, 6. συμπεισθέντων τῶν πολλῶν 29, 8
 συμπίπτω· *c. inf.* οὐ συνέπιπτεν ἂν 21, 11; συνέπεισε 19, 33; 26, 4; 40, 15
 συμπολεμήσειν βασιλέα—ἐαυτοῖς 29, 9; μετὰ τῶν τράκοντα συνεπολέμησαν 40, 2
 συμπρίσθαι· *v.* συνωνοῦμαι
 *συμπροθυμουμένων αὐτῷ 15, 10
 συμφέρειν, ἧ ἂν ἡγῶνται 31, 7 (decree)
 συμφορά· μετὰ τὴν συμφοράν 19, 14; 29, 3; 33, 5; ταῖς προγεγενημέναις συμφοραῖς 40, 18 (συμφοραῖς περιπεσεῖν *Eth.* 1100 a 7; word omitted in *Index Ar.*)
 συμφωνοῦσι πάντες 12, 2 (frequent in genuine works; but the closest parallel is in the spurious *d. Admir.* 838 b 34 συμφωνοῦσιν, *uno ore perhibent*)
 σὺν ἡγεμόνεσιν 12, 11; σὺν θεοῖσιν 12, 22 (Solon); σὺν οἷς ὁ πατήρ ἤρξεν, τὰ σύμπαντα (ἐτη) 19, 39
 συνάγω· ξυνήγαγον δῆμον 12, 28 (Solon); συνάγειν τὴν βουλὴν—τὸν δῆμον 43, 12; 44, 7; συναγαγεῖν εἰς δικαστήριον 64, 22
 συναγωνιζόμενου 38, 13; -ων 38, 20
 συναθροισθέντος τοῦ πλήθους 20, 12; συναθροισθείσης τῆς βουλῆς 25, 20; συναθροισθέντες εἰς τὴν ἀγορὰν 38, 4
 συναϊτίου γενομένου Θεμιστοκλέους 25, 11
 συνάμφω 7, 16, 27
 συναναγκασθῆναι μένειν 40, 6

* συναρεσκόμενοι τοῖς γιγνομένοις, οὐ 33, 10
 συναρμόσας, βίαν τε καὶ δίκην 12, 43
 (Solon)

συναρπάζειν 25, 14

* συνδιοικεῖ ταῖς ἄλλαις ἀρχαῖς τὰ πλεῖστα
 47, 1; 49, 30

συνεθισθεῖς—μισθοφορεῖν 27, 10

* συνεισῆγαγεν μετ' αὐτοῦ 14, 28

* συνεξαμαρτάνω· ὅσοι μὴ συνεξαμαρτάνοιεν
 22, 18

συνεξήλθον, εἰς δ 19, 12

* συνεπιμελείται, τῆς ποιήσεως τῶν Νικῶν
 —μετὰ τοῦ ταμίου 49, 23

συνέρχεται β δικαστήρια 68, 3

συνέσει καὶ γνώμῃ—διαφέρειν 32, 11

συνεχῶς 28, 26

συνήγοροι, τοῖς λογισταῖς 54, 3

συνήλθον, ἅπαντες εἰς τὸ θεσμοθετεῖν 3, 31

συνθήκας συντίθεσθαι 29, 36 (decree);

κατὰ τὰς σ. τάσδε 39, 2; κελουσιῶν
 τῶν σ. 40, 21

συνίστημι· συνέστη φίλια, πόλεμος *conj.*
van Leeuwen, for ἐνέστη, 17, 15 and 27,
 9. μεθ' ὁποτέρων ἐβούλετο συστάνα
 11, 13. *Mid.* ἐπὶ καταλύσει τοῦ δήμου
 συνισταμένους 8, 25; ἐπὶ καταλύσει τῆς
 πολιτείας 25, 15. συνεστήσαντο τὸν
 πόλεμον 24, 17

* συναναμαχήσαντας 34, 6

* συννέμω· συνένεμε πάντας εἰς δέκα φυλάς
 21, 4; εἰς τὰς τέτταρας συνενεμήθησαν
 φυλάς 41, 8

σύννοδος (τῶν βουλευτῶν) 4, 18

σύννοια· τοὺς συνειδότας ἐμνηνεῖν 18, 33

συννοικεῖν 39, 13 (decree); συνοικησάντων
 41, 7 (cf. *Heracl. epit.* l. 1; frag. 1);

τῶν συνοικούντων (ταῖς ἐπικλήροις) 56,
 34

συνοικίζω· συνώκισε—χωρίον 15, 5

συνομολογοῦσι 6, 20

συνορώ· συνιδὼν τὸ πλῆθος 40, 4

συντάττω· οὐκ εἰς δώδεκα φυλάς συνέταξεν
 21, 9

συντελεῖν—εἰς τὸ συμμαχικόν 39, 8 (decree)

συντίθεσθαι, συνθήκας 29, 36 (decree)

συνωνοῦμαι· συνεπρίαντο πολλὴν χώραν 6,
 8 (συνπρίασθαι πάντα τὸν σῖδῆρον *Pol.*
 1259 a 24)

* συσπουδάσω· συνεσπουδάσαν τὴν καθόδον
 38, 24

συσσιτοῦσι κατὰ φυλάς 42, 28; ἐν τῇ θόλῳ
 43, 11

σφᾶς αὐτοῦς 21, 19; 30, 17. σφῶν αὐτῶν
 30, 2; σφίσιν αὐτοῖς 35, 5

σφετερίζω· μὴ σφετερίσῃται τὴν νῆσον
Heracl. epit. l. 7

σφηκίσκος 65, 7 (also in *corresp. frag.*)

σφδδρ' εὐδοκιμηκώς 14, 1; σφδδρα πρεσβύ-
 τῃς 14, 14

σφραγίδα, δημοσίαν 44, 5

σχεδόν· αἰτιώτατοι σχ. 20, 19; πάντες σχ.
 28, 31

σχολάζωσιν 16, 10

σφῆξιν ἕκαστον ἐάντων 23, 6; τὴν δημο-
 κρατίαν 40, 13. σώσας τὴν πατρίδα 11,
 14. ἐπ' ἀλλοτρίας νεὺς σωθέντας 34, 6
 σφα ἧ, ὅπως ἂν 30, 20 (decree); only in
Oec. ii. 1347 a 24

σῶμα πεπρωμένους 49, 26. φυλακὴν τοῦ
 σώματος 14, 4. ἐπὶ τοῖς σώμασιν 2, 8;
 4, 23; 6, 3; 9, 3. σώμασιν—ληγούρ-
 γεῖν 29, 34 (decree). μὴ δυνατοὺς—
 τοῖς σώμασιν ἱππεύειν 49, 14; μὴ
 δύνασθαι τῷ σώματι ἱππεύειν 49, 16

σωτήρ· τῷ Διτ τῷ σωτήρι 56, 27 (σωτήρ
 ἁπάντων ὁ θεὸς *de Mundo* 397 b 20)

σωτηρίαν, τὴν τῆς πόλεως 6, 17; ἐπὶ τῇ
 τῶν παίδων σωτηρίᾳ 19, 35

Ads. περὶ τῆς σωτηρίας 29, 14, 22
 (decree)

* σωφρονισταί 42, 18, 25, 27

τὰ μὲν ἄλλα καθάπερ 29, 16

τάλαντον 10, 8; 22, 34; τάλαντα ἑκατόν
 22, 30

ταμίαι· (τῶν ἀδυνάτων?) 49, 29. τ. στρα-
 τιωτικῶν 43, 2; *c. art.* 47, 9; 49, 23.
 τ. τῆς Παράλου καὶ—τῆς τοῦ Ἀμυωνος
 61, 27. *Pl.* (*Dracontis*) 4, 6; (Solonis)
 7, 12; ὁ περὶ τῶν ταμιῶν νόμος—τοὺς
 ταμίαις 8, 6, 7; οἱ ταμίαι τῆς Ἀθήνας
 47, 2; (τὸ ἐλαιον) τοῖς ταμίαις παρα-
 δίδωσιν εἰς ἀκρόπολιν 60, 16 (60, 18);
 ταμίαι τῶν ἱερῶν χρημάτων τῇ θεῷ καὶ
 τοῖς ἄλλοις θεοῖς δέκα (411) 30, 8
 (decree)

Ταναγραῖος 25, 24

ταξίαρχοι 30, 6; 61, 17, 23 (*Oec.* ii 1350 b
 10, *de Mundo* 399 b 7; ταξιαρχεῖν and
 ταξιαρχίαι in *Pol.*)

τάξεις τῆς πολιτείας 3, 1; πολιτείας τάξιν
 41, 10; τῆς τάξεως—ἐν τῇ πολιτείᾳ
 5, 1; ἡ τάξις τὸνδε τὸν τρόπον εἶχε 4,
 3; (ἡ βουλὴ) τάξιν εἶχε τοῦ διατηρεῖν
 τοὺς νόμους 3, 34; τὴν αὐτὴν τάξιν
 ἀποδώσειν 11, 12. *pl.* τὰ περὶ τὰς
 τάξεις 42, 31

ταράττω· τῆς πόλεως τεταραγμένης 13, 2

ταραχαῖς, ἐν ταῖς 22, 18 (*Pol.* 1302 a 22)

ταραχῶδεις τὰς πολιτείας 28, 33

τάττω· ἔταξεν ἐπὶ τὸ νομοφυλακεῖν 8, 20;
 τοὺς φόρους οὕτως ἦν ὁ τάξας 23, 21;
 ἦντιν' ἂν—τάξωσιν τιμὴν 39, 12 (de-
 cree); ὅσον ἂν—τάξωσιν—τάττειν (τὸν
 σταθμόν) 51, 14. (στάσις) ἐφ' ἣ τεταγ-
 μένος ἦν 13, 20; ἐπὶ τούτῳ τεταγμένοι
 15, 21 (*Pol.* 1307 b 13); (ἀρχὴ) τε-
 ταγμένη πρὸς *c. acc.* 8, 15

τάφος 1, 2

τάχους, διὰ 34, 2 (διὰ ταχέων *Rhet.* 1386 b
 1 etc.)

τέ—τέ 5, 21 (Solon); τέ καὶ 12, 43, 45
 (Solon); 19, 17 (scol.); κληρωταί τε
 καὶ κύριαι 55, 1; [πομπή τε καὶ ἀγών]
 57, 5; τε separated from *kal*, *passim*,
e.g. τοὺς τε γνωρίμους καὶ τὸ πλῆθος

2, 1. τέ—καί—καί 6, 1 etc.; τέ—καί—καί—καί 47, 5 etc.; τέ—(καί *quater*) 44, 11; ὅτ' ἄλλοι καὶ δὴ καὶ 16, 40; τοῖς τε ἄλλοις—2, 3; ἐν τε τοῖς ἄλλοις—16, 4; ἐφ' ᾧ τε *c. ful.* 14, 22; 34, 17. Cf. Kaibel 77 f

Τελεάνδρος 19, 2

*τελίζειν 19, 5; τεχίσαντες 19, 11

τεῖχος, τὸ Πελαργικὸν 19, 32; τὸ ἐν' Ἡετιωνείᾳ 37, 9; τοῦ τεύχους 50, 10; τὴν τῶν τευχῶν ἀποικοδόμησιν 23, 17

τεκμήριον ἐπιφέρουσι 3, 10

τέκνα 2, 4

τελείων, καθ' ἱερῶν 29, 39 (decree)

Τελεστίνος ἀρχων (487/6) 22, 21

τελευταῖος 8, 15; τελευταία (τῶν ἀρχῶν) 3, 8, 15; τὸν τελ. τῶν ἐπωνύμων 53, 26; τὸ τελευταῖον 18, 10

τελευτήν, μετὰ τὴν τοῦ πατρὸς 19, 38

τελευτήσας 28, 15; τελευτήσαντος 17, 8; 19, 27; 28, 2, 14; 56, 41; ἐτελεύτησεν 18, 22; τετελευτηκόσιν 58, 3

τέλος· ἔχει τέλος ἡ δίκη 53, 9; μέχρι ἀρχῆς τέλους 56, 7. *ἀδν.* 18, 33. *Classis, census, τέτταρα τέλη* 7, 8; ἐκ τοῦ αὐτοῦ τέλους 4, 12; τὸ ὄνομα τοῦ τέλους 7, 19; θητικὸν ἀντὶ τέλους 7, 23 (epigr.); ποῖον τέλος τελεῖ 7, 29. τέλη 24, 11; 47, 9, 15; 55, 18

τελῶ· τοῖς θητικὸν τελοῦσιν 7, 14; τελεῖν 7, 15, 26; ποῖον τέλος τελεῖ 7, 30; τὰ τέλη τελεῖ 55, 18 (quoted in this sense from the fragments only)

τελώναι· τοῖς τελῶναις καὶ κατὰ τῶν τελωνῶν 52, 18

τεμενῶν, μισθώσεις 47, 26

τετάρτῳ, ἔτει 19, 4; 21, 2; 22, 26, 39; τετάρτῃ (μεταβολῇ) 41, 13; (πεντητηρίς) 54, 30; πρῶτον μὲν, δεύτερον δέ, τρίτον, τέταρτον 30, 29

τετράδι ἐπὶ δέκα, μηνός 32, 4, 6; ἀπὸ τῆς τετράδος ἱσταμένου 62, 14

τετράκις τῆς πρυτανείας ἐκάστης 43, 14

τετρακοσίους καὶ ἓνα (βουλὴν Dracontis), βουλευέειν 4, 13; (Solonis) τετρακοσίους 8, 19; βουλὴν πεντακοσίους ἀντὶ τετρακοσίων κατέστησεν (Cleisthenes) 31, 2. τὴν ἐπὶ τῶν τετρακοσίων πολιτείαν 29, 5; ἡ τῶν τ. πολιτεία 33, 1; ἡ τῶν τ. κατάστασις 41, 20; οἱ τ. 31, 19; 32, 5, 13; κατέλυσαν τοὺς τ. 33, 7; τοῖς ὑπὸ τῶν τ. γιγνομένοις 33, 11; τοῖς τ. 37, 10; τὴν τῶν τ. κατάλυσιν 34, 2. τὰ ὑπὲρ χιλιάς εἰς ἓνα καὶ τετρακοσίους (δικαστὰς εἰσάγουσιν) 53, 16

τετρήρεις, καινὰς 46, 3 (frag. 558²)

*τετταρακαιδεκétis 56, 44

τετταράκοντα ἔτη, ὑπέρ, 29, 12, 37; 42, 16; 56, 19; τετταράκοντα ἐξ ἐκάστης φυλῆς 31, 3. οἱ τετταράκοντα (κατὰ ἑκμους δικασταί) 53, 1 f, 27 (quoted from frag. 413²). (ἐπώνυμοι τῶν ἡλικιῶν) δύο καὶ τετταράκοντα 53, 21

τέτταρες, τέτταρα· τέλη 7, 8; φυλαί 8, 12; 21, 4, 10; 41, 8; αἱ πρῶται τέτταρες φυλαί 43, 8; τέτταρας ἐκ τῆς φυλῆς ἐκάστης 53, 1; τοῖς τέτταρσι τοῖς τὴν φυλὴν—δικάζουσιν 53, 14; φυλοβασίλεις 8, 12; ἐγγυητάς 4, 12; βουλὰς 30, 51; μέρη 30, 18; λήξεις 31, 19; ἐπὶ τὰς ψήφους 66, 17; δίκας 67, 2; ἔτη 13, 13; 60, 3; μῆνας 33, 1; ὀβολοὺς 42, 26; 62, 10

τηρῶ· τὰ γραμματεῖα—τηρεῖ ὁ δημόσιος 47, 31; τὰς κλείς (ὁ ἐπιστάτης) 44, 3; (τὸ ἔλαιον) οἱ ταμίαι τηροῦσιν 60, 18. ἐτῆρει τὴν ἡσυχίαν 16, 26. τηρήσας τοὺς Λάκωνας διαβεβλημένους 23, 19

τίθηναι· *Act.* of legislators. Δράκων τοὺς θεσμούς ἐθήκε 4, 3; (Σόλων) νόμους ἐθήκε 6, 3; 7, 1; νόμον—8, 28; Σόλωνος θέντος νόμον 8, 26; ἐν τοῖς νόμοις δοκεῖ ταῦτα θεῖναι δημοτικά 10, 1; νόμους—Κλεισθένης ἐθήκεν 29, 17 f; τὸν νόμον ἐθήκεν ὁ Κλ. 22, 16; (νόμους) καινοῦς—θεῖναι τὸν Κλ. 22, 4; νόμον μὴ ἐπιτήδειον θεῖναι 59, 6. 'Deposit', θεῖς ἱκετηρίαν 43, 27; 'make', ἐλευθέρους ἐθήκα 12, 42 (Solon); 'superintend', τὸν ἀγῶνα διατίθησιν—τίθησι δὲ καὶ τοὺς τῶν λαμπάδων ἀγῶνας ἅπαντας 57, 7

Pass., of laws, (νόμος) ἐτέθη 21, 4; 22, 13, 26; τοὺς νόμους οἱ ἂν τεθῶσι 31, 8 (decree). παράστασις τίθεται 59, 8;—κληρωτήρια 66, 1. Cf. κείμαι

Mid., of the people, ὁ δῆμος—νόμον ἔθετο 45, 8; μὴδ' ἑτέροισ (νόμοις) θέσθαι 31, 9. *ds* ἂν μὴ θῆται τὰ ὅπλα μὴδὲ μεθ' ἑτέρον 8, 29. ἐν μετροῖσι τίθεσθε μέγαν νόον 5, 18 (Solon)

τίκτει—κόρος ὕβριν 12, 13 (Solon)

τιμήματα διεῖλεν 7, 8; μεγέθει—τιμήματος 7, 13; ἐκ τῶν τ. 8, 5. ἐν τοῖς τὰ τιμήματα παρεχομένοις 39, 24 (decree).

'Penalty', τίμημα ἐπιγραφάμενος 48, 22; ὑπὲρ τοῦτο τὸ τίμημα 53, 6

τιμὴν, ἀποδοῦναι τὴν 47, 24; λαμβάνειν 39, 12 (decree); πρὸς τὰς τιμὰς τῶν κριθῶν τὰ ἄλφита καὶ πρὸς τὰς τιμὰς τῶν πυρῶν τοὺς ἄρτους (πωλεῖν) 51, 12. τιμῆς 12, 5, 62 (Solon)

τιμήσεις 69, 12

τιμητὰς ἐλέσθαι τρεῖς 39, 11 (decree). τιμηταὶ ζημίας οἱ δικασταί *Rhet.* ad *Alex.* 1427 b 6 (the only ref.)

Τιμοσθένης ἀρχων (478/7) 23, 22

τιμῶ· *litet aestimare*, δῶρων τιμῶσιν 54, 9; ἀδικίου 54, 10; ὅ τι χρὴ παθεῖν ἢ ἀποτεῖσθαι 61, 13. *Abs.* πάλιν τιμῶσι, ἂν δὲ τιμήσῃσι 69, 10; *pass.* ἐὰν ἀργυρίῳ τιμηθῇ 63, 16; 'honoured', τιμώμενον διὰ τὰς πατρικὰς δόξας 26, 9

Τιμώνασσα 17, 13

τιμώνειν τάδελεφθ 19, 2 (cf. *Pol.* 1311 b 21, *Rhet.* 1401 a 10); ὑπὲρ τῶν ἀδικου-

μένων 9, 4 (τιμωρείσθαι ὑπὲρ τινος *Rhet.* 1372 b 4)

τίς; interrogative, direct, 12, 29 (Solon); 16, 20; 55, 13 f; indirect, 53, 36 f; 59, 2; 66, 10

τίς· enclitic, *simst.* εἰ γάρ τις ἄλλος 12, 62 (Solon?); βλα τί ρέξεν 12, 24 (Solon); τι δράσαι 18, 18; εἰ του καταγνοῖ 60, 12. λοιδορήσας τι τὸν Ἀρμόδιον 18, 12; ἐναντίον τι 37, 10; ἐάν τίς τι δοκῇ ἀδικεῖν 48, 12; εἰ τίς τινα οἶδεν ἀδικοῦντα 48, 11; *sim.*, *passim.* *c. gen. partit.* τις τῶν βουλευτῶν 4, 17; τιὰ τῶν κοινωνούντων 18, 16; — τῶν νόμων 7, 6; τι—τῶν ἐν τοῖς νόμοις 26, 18, *sim.* *Adj.* ἀρχὴν 7, 29; χρόνον 28, 21. χρόνον 4, 2; ἐξόδου 16, 16; θυσίας 54, 27; ἐάν τις (ἡμέρα) ἀφ᾽ ἑσμῶς ᾗ 43, 13

τιτρώσκω· ἔτρωσεν 39, 20 (decree); τρώσῃ 57, 15; τρώσαι 57, 22

τοιόσδε· 3, 2; 19, 8; 29, 10; 34, 17

τοιούτος· 5, 1; 15, 1; 16, 15; 40, 1

*τόμα 55, 28

τοξεύειν 42, 23

τοξόται 24, 13

τόπος· ἀπὸ τῶν τόπων 13, 26; 21, 22;

πάντων τῶν τόπων 21, 15; τοῖς τόποις

21, 23; τοὺς περὶ Παγγαῖον τόπους 15, 7

τόσον—ὅσον 12, 4 (Solon)

τοσόδε· not found in *Ἀθ. πολ.*

τοσοῦτον προέχουσιν 3, 23; μεταβολὰς

τοσαύτας 16, 2; ὅσους ἂν δέη λαχεῖν

δικαστάς, τοσοῦτοι ἐμβάλλονται (κύβοι)

64, 14

τότε 4, 16; 14, 16; 18, 28; 21, 2, 8; 23,

1; 34, 13; ἦνδανεν—12, 50 (Solon);

—ἐδείξαν 19, 18 (scol.); ἐν τοῖς τότε

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